

ENGLISH SUMMARY

Fudoki and fairy tales**KAWAI, Hayao***(International Research Center for Japanese Studies. Kyoto, Japan)*

Key Words; FUDOKI, FAIRY TALES, TRANSFORMATION, MAIDEN OF SWAN, BRIDE-GROOM OF SNAKE, DREAM, ANIMAL'S REPAYMENT FOR KINDNESS

In *Fudoki* (old records of the history and geography, recorded in 8th century), there are many stories which can be regarded as main motifs for fairy tales. Motifs of fairy tales are also acknowledged in the collections of narratives in the middle age.

However, some motifs contained in *Fudoki* disappeared in those narratives. By making comparisons between these motifs in different periods of history, one can observe the change of the mentality of Japanese and how the Japanese fairy tales have been formulated during the course of time.

This article is aimed at listing all the motifs of fairy tales contained in *Fudoki* and discussing about them. Among the many motifs, metamorphosis, in particular a snake and a swan changing into a man, and dreams are discussed in details.

Fairy tales of swan maiden are very popular almost all over the world. Interestingly, we can not find them in the narratives in the middle age although they appeared in *Fudoki*.

When it comes to a story in which an animal changes into a man and gets married, in many fairy tales in Japan it becomes more common for these animals to do so in return for kindness. However, I can not find, in *Fudoki*, any such cases of repayment of kindness. I assume that is because *Fudoki* stories are hardly influenced by Buddhism. A main motif such as ill-treatment of one's stepchild does not appear in *Fudoki* although it appears rather frequently in stories in later time. This fact may reflect the change of family structure in the Japanese history.

*Hiboko's mirrors***KUNO, Akira***(International Research Center for Japanese Studies. Kyoto, Japan)*

Key Words; AME-NO-HIBOKO, CULT, THE EMPEROR OHJIN, HALBERD, THE MUNAKATA SHRINE, NAVIGATION, SHIRAGI, SUNLIGHT

In the narrative on the Emperor *Ohjin* "*Kojiki*" puts a little story of *Ame-no-Hiboko*, who came to Japan from *Shiragi*, one of the Korean states, with eight

precious things including two mirrors which were called “*Oki-tsu-Kagami*” (the mirror in the offering) and “*He-tsu-Kagami*” (the mirror on the seaside).

For what purpose were these two mirrors?

This question is related to some other questions.

Why does “*Kojiki*” put this story in the narrative on *Ohjin*? Why has this story many references to the sunlight? And why had *Hiboko*, who was introduced as a prince of *Shiragi*, not a Korean but only a Japanese name? The Japanese name “*Hiboko*” can be interpreted as the mirror tied on a halberd.

It is our aim to find an answer taking account of the relation between *Shiragi* and the northern part of *Kyushuh* in the ancient times.

Rhetoric of sutras and Japanese poems' view of nature

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Key Words; HOKKEKYO, OJOYOSHU, BUDDHIST LAND, ELYSIUM, HOSSHIN WAKASHU, CHOSHUEISO, PATHOS

In the Heian era, when Buddhism was a ruling ideology, rhetoric of sutras was greatly influential on the expressions of Japanese poems. However, this influence was accompanied by a certain amount of conflict. The Japanese poetry, since *Kokinshu*, with themes from the four seasons taking an important part, has put an emphasis on the expressions of beauty arising from changing seasons.

However, after the middle of the Heian era, some of the most influential sutras such as *Hokkekyo* and “*Ojoyoshu*”, described a Buddhist paradise, a Buddhist land or Elysium as a land of everlasting spring, with decorations of gold and silver, a moderate climate, and flowers being dropped from the sky. A change of seasons, according to *Ojoyoshu*, is the same as the pains in life such as aging and disease. And in *Hokkekyo*, the paradise doesn't have any geographical changes such as mountains, rivers, or valleys, but it is like a city where there are gorgeous temples in a plain land.

There urbane and artificial images of the Buddhist paradise as described in the sutras naturally conflicted with traditional expression and aestheticism of Heian poetry.

In a preface in “*Kanbun*” (a Japanese way of Chinese) from “*Hosshin Wakashu*” by the imperial princess Senshi in the 10th century, she clearly stated that the difference of rhetoric between sutras and Japanese poems prevented Japanese poems from taking in the expressions of sutras, due to differences of languages in India (Tenjiku), China (Kan) and Japan.

In the 11th and 12th centuries, there were several attempts to reconcile with these conflicts. One of these attempts succeeded to fix a revised view of nature into the world of Japanese poetry.

Fujiwara Toshinari defined the role of seasonal beauties such as cherry blossoms

and tinted autumnal leaves in poem, explaining that things in nature are teaching us the transitoriness of life, the most important Buddhist doctrine.

The seasonal change reminds us of the tragedy in life, aging and death. Still there remains the nostalgic recollections of the lost beauty, or the slight presentiment of the revival in spring.

One of the typical cases of these attempts appeared in an expression of “Shakukyoka” in “*Choshueiso*” by Fujiwara Toshinari in the end of 12th century.

The pathos of nature is considered to be affirmative of nature after the negation; withered leaves in fall, although they may be the same as death or disease, are things which should be lamented for, and that is why those things are to be appreciated deeply.

An ideology of a early modern map of Kyoto

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Key Words; KYOTO, EARLY MODERN ERA, MAP, RAKUCHU (AN AREA WITHIN THE CITY OF KYOTO), RAKUGAI (AN AREA IN AND AROUND THE CITY OF KYOTO), CONSCIOUSNESS OF THE PEOPLE IN KYOTO, GREEN BELT, FARMLAND

This is aimed to verify detailed characters of *Rakugai*, the relationship between *Rakuchu* and *Rakugai*, through an analysis of a map of Kyoto in the modern era.

In *Rakugai*, two different areas, a green belt and farmland existed, and the latter was shown to be extremely miniaturized on the early modern Kyoto map. The former with temples, shrines, ponds, fields, hills, and rivers tended to be enlarged to cope with the situation of Kyoto which had become an ancient city in the latter period of the 18th century. Before the modern era, *Rakuchu* and *Rakugai* were considered to be a pair, *Rakuchu* that is a populous urban center, and *Rakugai* that is an important greenbelt to be supplemented with *Rakuchu*. Farmland that extended out of *Rakuchu* was drawn in such miniaturized way that on the maps they hardly existed. This distortion of the map reflects the consciousness of the people in Kyoto.

The appointment of TOKUGAWA Ieyasu as *Shogun* and constitution of the *Keicho* period

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Key Words; TOYOTOMI HIDEYORI, TOYOTOMI HIDEYOSHI, THE CHIEF ADVISER TO THE EMPEROR, THE SHOGUNATE GOVERNMENT, THE IMPERIAL COURT,

OFFICE AND RANK, TRADITION, AUTHORITY, CONSTITUTION

In February of Keicho 8 (1603), Tokugawa Ieyasu was assigned Shōgun (the commander-in-chief of an expeditionary force against the barbarians) and this started the Tokugawa Shogunate. Ieyasu, who obtained the hegemony and firm governor's status through his victory in the battle of Sekigahara, was able to establish a new government, the Tokugawa Shogunate. This victory confirmed the Tokugawa's systematic rule in lieu of the Toyotomi. So far this is commonly acknowledged.

According to my research regarding the battle of Sekigahara, however, I have found it clear that East army, which fought for Ieyasu in the battle, mainly consisted of feudal lords from the Toyotomi faction, and its military proportion from the Tokugawa faction was extremely low. In other words, Ieyasu's military victory was brought about by the great contribution from feudal lords in the Toyotomi faction. Therefore, in the political system of the post-Sekigahara battle, those feudal lords in the Toyotomi faction became powerful and the Toyotomi government with Toyotomi Hideyori in Osaka castle was not completely scrapped but maintained some potential political power. In this article, I would like to precisely examine the meaning of "Assignment of Shōgun" in those political circumstances, and keep the above in mind, to consider the historical developments of politics in the early modern ages from the Sekigahara battle to the Osaka battle and the structure of national institutions in those times.

Japan in the Collection of Bei-jing Modern Science Library

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Key Words; BEI-JING MODERN SCIENCE LIBRARY, JAPAN LIBRARY, THE COLONIAL LIBRARY, THE JAPANESE LANGUAGE WORKSHOP, THE MATERIALS FOR JAPANESE STUDIES, YAMAMURO SABURO, QIAN-DAO SUN, THE HISTORY OF THE TRANSLATION BETWEEN JAPAN AND CHINA

By Japan Library I am suggesting a historical category of five (or more) libraries which were established or financially supported during the Second World War by the Japanese companies or the Government and whose purpose was to collect books on Japan for the non-Japanese people. Established in 1936, a year before the Marco Polo Bridge Incident (Lukow-kiao Incident) broke about, Bei-jing Modern Science Library is a typical Japan Library on account of its history and activities. For the construction of the library the Japanese Government used the indemnities, in the name of "Cultural Work for China," which indemnities had been paid by China for the Boxer Incident.

The library is mainly a collection of Japanese books, Chinese books on Japan and the Chinese translations of Japanese books. The library offered the Japanese language workshops, exhibitions and also published the Chinese translations of Japanese

authors. It is historically evident that the number of Chinese translations of Japanese books dramatically increased and consequently it surpassed the number of Japanese translations of Chinese books especially after the Sino-Japanese War.

This paper describes "Japan" in the collection of the library and also discusses a role of the collection in the history of modernization of China.

Ethnicity as a modern invention

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Key Words; EXCUSE, ETHNICITY, NATION-STATE

In the preceding essay (*Nihon Kenkyu*, No. 4, March 1991), I presented a theoretical framework in which "excuses" could be understood as a basic vocabulary of motive, particularly in terms of individual social action. In the present essay, I try to show how this framework could be applied to a social phenomenon at the macro level, namely "ethnicity." Following Gellner, Hobsbawm, Anderson and others, this essay emphasizes that ethnicity is a peculiarly modern phenomenon, a powerful "invention," predicated on the wide acceptance of the Nation-State as the dominant ideology. Ethnicity has in recent years served as a major rallying point, *alias* excuse, for mobilizing political forces to claim autonomous nationhood.

Genealogy of the repose of souls

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Key Words; CHINKON, HISTORY OF IDEAS, ECOLOGY, REQUIEM

In this paper the authors pose a hypothesis that a number of academic and literary works have been functioned as the role of calming the souls (*onryo*) of defeated cultures or thoughts, that is to say, the role of *chinkon* (repose of souls) for those defeated. These discourses are usually filled with romanticism and retrospection. We discuss the structure of these discourses and advocate a possibility of the genealogy of *chinkon* discourses.

A general catalogue of the importation date of Chinese medical books into Japan—in the *Edo* period—

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Key Words; CHINESE MEDICAL BOOKS, *EDO* PERIOD, JAPANESE CULTURE, JAPANESE TRADITIONAL MEDICINE, *NAGASAKI*

In the *Edo* period, most Chinese knowledge was introduced through the medium of books, and many aspects of Japanese culture accepted them, including Japanese traditional medicine, materia medica, and natural history. The role of Chinese books which cultivated the development and the deepening of Japanese culture should be considered.

When we study the influence of foreign books, the date of their importation and diffusion should first be considered. Regarding the date of diffusion, some yardsticks can be gotten from the issuance date of the Japanese editions and the number of reprints. On the other hand, many materials which directly or indirectly tell us about the arrival date of foreign books to *Nagasaki*, were written or made throughout the *Edo* period.

We therefore made a general catalogue which can be used searching for the importation date of Chinese medical books throughout the *Edo* period. The total amount of book names listed in this catalogue are about 980.