

## ENGLISH SUMMARY

## A Study of the Symbolism of Peaches (I)

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*Key words* ; PEACHES, VITALITY, RITUAL, MOMOTARO, EFFECT OF AN INCANTATION, DOOR-GOD, THE GATE OF HELL, THE QUEEN MOTHER OF THE WEST, SHANGRI-LA, SYMBOLISM

In the folklore concerning plants, probably there is nothing like the peach which was handed down so broadly from such an early era of Chinese history. It infiltrated every quarter of China. We can find it in the folk songs of the ancient Zhou Dynasty which are included in *The Book of Odes*, in ceremonies and annual events that started from the Spring and Autumn, and the Warring States period, as well as in the legend about Mount Dushuo which appeared suddenly in Han Dynasty, in the legend about the Queen Mother of the West and in the supernatural being which became popular since the Liuchao Era. Furthermore, we can also discover it in *Records of Shangri-La* by Tao Yuan-ming of the Jin Dynasty as well as in *The Story of a Journey to the West* compiled during the Ming Dynasty, and even in the *Spring Festival Couplets* which are put on both sides of the door in the occasion of the Chinese New Year even today. On the other hand, in Japan, the folklore of peaches also can be found in the myth both of *Kojiki* and *Nihonshoki* and in the ceremonies which were held in the Imperial Court in the Heian Era, as well as in the faith of the gate of hell and the folktale of *Momotaro*.

As I mentioned above, the folklore of peaches spread a variety of fields both in China and in Japan. No doubt, it is interesting to explain the meanings of this phenomenon. Up to the present, researchers in the fields limit their study to one country or one field. Their conclusion is rather onesided and lacks consistency. In this study, by going beyond scholarly fields boundaries of folklore and by surveying the folklore handed down in China and Japan, I tried to clarify the relation between the symbolism of peaches and the history of human beings, the history of life as well as the history of the mind.

## Interpretation in Shinran's Thought

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*Key words* ; PURE LAND BUDDHISM, JŌDO SHINSHŪ, SHINRAN, FAITH, INTERPRETATION, LANGUAGE, HERMENEUTICS, RELIGIOUS TRANSFORMATION, NAME, SCRIPTURE

Our world is now one of undeniable cultural and religious pluralism. When we survey

Japanese philosophy seeking models for a viable, contemporary understanding of human life and the world, we find valuable hints in the thought of Shinran. This is because the Buddhist path elaborated by Shinran (1173–1263) is distinguished by a fundamental and conscious linguisticity. This is seen in its central elements, the teaching of Amida Buddha's Primal Vow and the practice of saying Amida's Name. Authentic engagement with it is not, however, simply an intellectual understanding or acceptance of the verbal teaching, but involves a shift in awareness of language itself, so that practitioners come to see their grasp of the world to be socially conditioned and perspectival, and at the same time experience this awareness as the functioning of what is real.

We are moved from an initial appropriation of the teaching into our conventionally perceived universe to a realization of our speech as false and true in Shinran's senses. On the one hand, conceptions of self and world are seen to be shaped by the attachments and judgments of the egocentric self and become inevitably distorted constructs. On the other hand, Shinran states "the Name alone is true and real" (*Tannishō*). The Name is accessible to our understanding, yet makes present a perspective that transcends false conceptualization, being characterized by the nondualities of word and reality and of act of speech and word. According to Shinran, to hear the Buddha's Vow is to "realize shinjin" or attain the Buddha's mind. Thus, the teaching has a therapeutic function, illuminating the limitations of the thought and speech ordinarily generated by human beings, and at the same time, as true language, it enters and transforms ordinary thought and speech, so that these come to manifest that which is true.

This article explores the transformative shift in mode of engagement with the teaching and seeks in particular to illuminate Shinran's methods of interpretation, by which the texts of the Pure Land tradition are seen to function as true language.

## Nishida Kitaro as Vitalist, Part 2

### "A Study of Good": The Formation of Nishida's Vitalistic Philosophy

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*Key words*; VITALISM, NATIONALISM, PAN-ASIANISM, DICHOTOMY OF SUBJECT AND OBJECT, MODERN ALIENATION, PURE EXPERIENCE, OVERCOMING MODERNITY, ZEN, WANG YANGMING, JODO SHINSHU, CHRISTIAN MYSTICISM, TOLSTOY'S RELIGIOUS THOUGHT, GERMAN IDEALISM, HEREDITY AND EVOLUTION, LIFE INSTINCT, COSMIC TRUE LIFE

This essay is the second in a three-part series entitled Nishida Kitaro as Vitalist. The first part of the trilogy focused on Nishida's controversial 1940 essay, "The Problem of Japanese Culture" and its impact (see Suzuki, "The Ideology of the Imperial Way in Nishida's Problem of Japanese Culture and the Symposia on the World Historical Standpoint and Japan", *Japan Review* No. 9, 1997). The series as a whole will demonstrate that vitalism constitutes the structure and conceptual horizon of Nishida's thought. The present article examines Nishida's first book, "A Study of Good", as well as the intellectual,

cultural and political environment in which its ideas took shape. Nishida's treatise was stimulated above all by nationalist and pan-Asianist discourses which arose in the 1890s, and proposed a paradigm for solving the philosophical and existential dilemmas of young intellectuals at the time. Nishida's response to contemporary European and American philosophies of consciousness was a critique of the dichotomy of subject and object, which he considered conducive to the alienation of the individual. The philosophy proposed by "A Study of Good", which has the concepts of "pure experience" and the "fusion of the I and God" at its core, was intended as a philosophy capable of transcending both this type of alienation and mechanical materialism. Nishida attempted to reconceptualize the notions of self, love and religious essence, and to produce a philosophical system combining Zen and the Japanese adaptation of the thought of Wang Yangming, Nishida's own interpretation of Jodo shinshu, Christian mysticism, Tolstoy's religious ideas, German idealistic philosophy and nineteenth-century theories of evolution. In the last section of this essay, I will clarify that the philosophical system outlined in "A Study of Good" is sustained by the concept of "life", which in its turn is constituted by the notions of "life instinct" and "cosmic true life". My conclusion is thus that Nishida's thought in "A Study of Good" may indeed be designated as a type of vitalism.

## Decoding of the Ancient Japanese Songs

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*Key words*; ANCIENT JAPANESE SONGS, CHINESE CHARACTERS AS PHONETIC TRANSCRIPTION, EVOCATION OF JAPANESE READINGS, IDEOGRAPHIC RENDITION OF THE PHONETIC TRANSCRIPTION, KOJIKI, Ō-NO YASUMARO, SEGMENTATION OF THE PHONETIC VERSION, SURFACE AND DEPTH OF THE TEXT, TAKAYAMA MICHIAKI, TONES ATTRIBUTED TO CHINESE CHARACTERS

The songs collected in the epic of "Kojiki"/A. D. 712/are given their shape by using Chinese characters as phonetic symbols to transcribe the pure Japanese expressions.

According to the theses of Takayama Michiaki, such using of Chinese characters in Japan of the eight century was entailed by furnishing them with tones, attributed to them by the then Chinese morphonemic laws /rules/.

Takayama made his studies, basing mainly on the songs from "Nihonshoki"/A.D. 720/, and according to him the phonetic transcription of the Japanese spoken text by Chinese characters reflects carefully the original wording.

Holding the same key, I myself tried to investigate the intonation system, used in the songs of "Kojiki", and I have concluded with the same confession, that the phonetic transcription of "Kojiki" songs by Chinese characters is also a reliable and sufficiently sure indication of morphonemic differences in Japanese phrases.

There were, however, in the old Japan transmitted /maybe secretly/ some instructions, how to render the contents of the songs, probably not for the initiated ones, but maybe for some outsiders - so that every song has until now its secondary counterpart

written in ideographic Chinese characters /as semantically relevant symbols/. Consequently, an opportunity arose to compare the original version of the phonetic transcription of the songs with their ideographic rendition which I have undertaken.

Upon this occasion it turned out that the tones attributed to particular segments of the original phonetic version do not, as a rule, fully agree with the tones falling to the correspondent segments of the ideographic rendition.

The point of the matter, however, is not to coordinate in some way or other the intonations, but it must be clearly stated that tone dissimilarities are usually signifying various differences of meaning, and in some cases may change the import of the song out of all recognition.

But the value of such a study lies not in publishing an improved translation of old Japanese poetry — it must be sought in detection of a persuasive methodology dealing with correct decipherment of ancient texts, especially of the ancient poetry of Japan.

Personally, I see the beginning of such methodology in the Preface to “Kojiki”. Its author, Ō-no Yasumaro, was probably on the verge of doing the phonetic transcription of the spoken Japanese with Chinese characters the only writing system for Japanese, but if written entirely phonetically, a much greater number of characters will be required to express the same contents. For this reason, he decided to use ideographic and phonetic writing in combination in the same piece of text (songs excepted). But there are many vestiges, proving that ideographically used characters were for him only evocations of Japanese readings without necessity to take advantage of the evoked reading to comprehend the whole context which must be semantically reconstrued on the same lines as Sino-Japanese readings of the so called phonetic transcription. That is to say, Japanese readings and Sino-Japanese readings were both for Yasumaro only the surface of the text, and its depth must be sought by regular grammatical methods, called delimitation or segmentation which do not need Chinese denotations to understand Japanese context.

## Mori Ogai and Chinese Culture

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*Key words*; MORI OGAI, KANSHI, CHINESE CULTURE, CHINESE CLASSICS ON ETHICS, POLITICS AND HISTORY, CHINESE CLASSICAL LITERATURE, MODE OF KANSHI EXPRESSION, KANSHI TECHNIQUE, KANSHI THOUGHT PATTERNS, DEEP SCHOLARSHIP

One of the pioneers of modern Japanese literature and an eminent writer, Mori Ogai was also a scholar with his hands in two fields. It can be said that Ogai had deep connections with Chinese culture throughout his life. His education in the Chinese classics began at the age of five. Since Ogai received instruction in Chinese prose and poetry all during the time he was in Kyoto, he acquired great competence in Chinese literature.

There are 224 known *kanshi* (Chinese-style poems) by Ogai. Upon reading his these poems, I was amazed at the depth of his knowledge of Chinese classics, the breadth of his

borrowing from Chinese classical literature, especially poetry, and his skillfulness at expressing himself in the form of *kanshi*.

## A Study of the Kanjigo Appeared in the Textbook in the Age of Korean Civilization

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*Kew words* ; CONVERTED WORDS, THE WORDS THROUGH JAPANESE LANGUAGE, CHINESE LANGUAGES MADE BY JAPANESE LANGUAGES, THE PROPER WORDS OF KOREA, THE RATE OF USE

Korean and Japanese language have the nature of more intimacy than other languages because they use Kanjigo and have the similar grammatical structure. Such point of contact was originated from the ancient times and Korean and Japanese language have affected each other indirectly. It was long ago that both languages had been contacted historically and the concrete contact may be said to have started by the records of the private conduct of Korean envoy.

This study was aimed to sample the Kanjigo in the textbook of the enlightened age before Japanese annexed Korea to be able to understand the reality of the use by classifying by its appearance the Kanjigo in 6 kinds of textbooks, I have investigated the reality of the use and the characteristics by group by checking if such Kanjigo have been recorded in the dictionary of Korean, Chinese and Japanese. Also I described about the actual situations by confirming the Kanjigo which have been involved by Japanese languages.

The followings of the Kanjigo investigated at this study have been found considerably.

1) "Converted words, or the words through Japanese" which had appeared in the registers of Kanjigo used to give a new concept of Western origin in Japan at the end of Makbu and after the early Myung-Chi.

2) Kanjigo made by Japanese languages which have been made by Japanese people.

The followings are the analysis of the sampled words according to the distribution of the appearance and the rate of use.

1) Of the words in Chinese registers and Chinese dictionary, the words which appeared both in Korean and Japanese dictionary were over 80%.

2) The words which were indistinct in the appearance in Chinese registers and Chinese dictionary have been investigated to be about 30% in the rate of joint records both in Korean and Japanese dictionary while some words appeared only in Korean dictionary and some disappeared.

3) The proper Chinese languages Kanjigo of Korea have mostly been used for family system, social ethics and making the laws of the rules of etiquette.

4) The words which have been involved by Japanese languages have mostly and highly been in the rate of use. Compared to the above paragraph (3), there have been many technical terms which show the new concept accompanied by civilization and enlightenment.

Report of Team Project on the “Interdisciplinary  
Study of the General Magazine *Taiyō*”  
Interim Report No. 3

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Volumes 13 and 14 of *Nihon kenkyū* will include the following articles as the Interim Report No. 3 on the “Interdisciplinary Study of the General Magazine *Taiyō*”.

ODA Michiko, “The English Column in *Taiyō*: Kanda Nobu as a Scholar of English”

Barbara SATO, “The Representation of Gender in a ‘Generalized’ Magazine: The Family (*Katei*) Column in *Taiyō*”

MITANI Toshimasa, “The View of Korea in *Taiyō*”

HAYASHI Masako, “Takayama Chogyu’s Term as Chief Editor of the Art and Literature Column for *Taiyō*”

Oda Michiko’s paper is about Kanda Nobu, a Meiji-period scholar known for his proficiency in English, who was in charge of the English Column in the initial years of *Taiyō*. She explores the background of his life and work, focusing on articles in *Taiyō*’s English Column, and in a broad sense establishes a tangible image of him as a scholar of English.

Barbara Sato’s paper deals with the period when the concept of “family” (*katei*) permeated Japan. She gives a concise report of the character of articles in the Family Column in *Taiyō* and how they were aimed at male readers, and how this family image compares with the approaching era of women’s magazines.

Mitani Toshimasa explores the viewpoint toward Korea appearing in *Taiyō*, bringing into relief aspects of variations and changes in opinions that reveal the paradox embraced in the Japanese modern era.

Hayashi Masako’s paper is a continuation of her article “The Japanese Reception of German Ideas and Culture during the Sino-Japanese and Russo-Japanese Wars” appearing in Interim Report No. 2, and sheds new light on the transition in Takayama Chogyu’s thought.

One stage of our team research project on *Taiyō* in the earlier period came to an end in 1996. In 1997, with the participation of many new members and the theme of an “Interdisciplinary Study of General Magazines in the Taisho Period”, we are carrying out a comparative study of the articles in *Taiyō*, *Chuōkōron*, and others after the Russo-Japanese War. Furthermore, we are incorporating diversified approaches of media research. Interim reports of the team research on *Taiyō* in the earlier period were not fully published in *Nihon kenkyū*. From now on, we plan to include successive interim reports concerning *Taiyō* in the Meiji period and also reports of the new team research project under the title of Interim Report of the Team Project “Interdisciplinary Study of General Magazines in the Taisho Period”.



Comparative linguistics, distance genetic relationships  
and multilateral comparison. —A reply to Professor Ohno—

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*Key words*; PROFESSOR OHNO, THE HYPOTHESIS OF A JAPANESE-TAMIL GENETIC RELATIONSHIP, COMPARATIVE LINGUISTICS, RECONSTRUCTION, DISTANCE GENETIC RELATIONSHIP, NOSTRATIC, MULTILATERAL COMPARISON, GREENBERG

We have examined the hypothesis of a Japanese-Tamil genetic relationships by Professor Ohno at the No. 13 issue of this Bulletin. Then Professor Ohno have opposed against our opinion at the No. 15 issue. In this issue I reexamine his hypothesis.

After pointing out his main fault, I suggest two alternative theories for his hypothesis. One is a distance genetic relationships; i. e. the Nostratic macro-family, which consists of Indo-European, Afro-Asian, Uralic, Altaic, Dravidian and Kartvelian. The other is a multilateral comparison, which is suggested by Greenberg. If Professor Ohno would adopt these theories I should not touch his hypothesis in future.

In Answer to Prof. Susumu Ohno's Refutation  
to My Criticism of his Tamil-Japanese Hypothesis

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*Key words*; PROF. SUSUMU OHNO, THE HYPOTHESIS OF A TAMIL-JAPANESE GENETIC RELATIONS, DRAVIDIAN COGNATES, ETYMOLOGY, SEMANTICS, SANSKRIT LOANS

Prof. Susumu Ohno's refutation to my article not only contains simple misunderstandings and theoretical shortcomings, but even intentionally conceals the points in question I posed, with the result that the readers might easily be misled to the false conclusions by his argument.

The present article, which forms a counterargument against Prof. Ohno's refutation, will reveal how his controversial Tamil-Japanese genealogical hypothesis is not logical, cogent, or tenable in terms of his methodological procedure, by closely examining each correspondent example he cited in defence of his theory.