ENGLISH SUMMARY

The Adaptation of Chinese Style in Japanese Zen Temple : A Study on *Jikkyo*

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In this article, I explored and discussed historical roots of the selection of *Jikkyo* and *Hakkei* and the development of their style in Japanese Zen Temple. In doing so, I analyzed the distinct styles of *Jieei*, *Jiddai*, and *Eight views of Sho Sho U'I*.

From the end of Kamakura period to the Muromachi period, the Zen Temple, including *Kyo Gozan* and *Kamakura Gozan*, had often selected *Kyochi*, *Jikkyo* in particular. The admiration of Chinese culture, religions demands and the arrangement of the environment for ascetic practices are some of the major factors that prompted the selection. *Jikkyo* took place not only in Japanese Zen Temple, but also in Chinese Zen Temple, including *Gozan*, after the South Song period.

It is important to note the influence of *Jieei* and *Jiddai* which had given to the selection of *Jikkyo* in Zen Temple. At that period, it was popular among scholars and Zen monks to compose poems and sutra in *Jieei* and *Jiddai* styles. These, I think, gave some influences to the selection of *Jikkyo* which was done by Zen monks. In addition, the selection might have been influenced by intellectual interactions between scholars and Zen monks.

After *the Eight Views of Sho Sho U'I* and the Eight Views Poems in China were introduced to Japan by *Nissoso*, *Nyugenso* and *Toraiso*, these poem developed a kind of pattern in Japan. Based on this pattern, Japanese Zen monks selected what can be called "*Hakkei*". As a result, this pattern of selecting *Hakkei* was adapted to the selection of *Kyochi* in Zen Temple. Just like *Jikkyo*, *Hakkei* in Zen Temple, in my opinions, is one of the selections of *Kyochi*.

When selcting *Jikkyo* in Japanese Zen Temple, it was *Toraiso* and *Nyugenso* who first introduced the style. Later, Japanese Zen monks played a significant role in diffusing the style in Zen Temple. Besides, the descriptions of *Jikkyo* can be found not only in *Gozan* but also in *Memoirs of Fusogozanki and Shuhamokusu Records*, records of *Jissetsu* and *Syozan*. From this analysis I argue first that *Jikkyo* was selected regardless of the classification of *Gozan*, *Jissetsu* and *Shozan*. Second, *Toraiso*, *Nyugenso* and eminent monks took part in the selection of *Jikkyo*. Third, *Jikkyo* is not something about the Creation, but a description of the emotional feelings of Zen monks.

Continuously recorded households and individual ages
——Tokugawa Japan in comparison with early modern Germany

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It is very difficult to find early modern European historical materials in which a person's age is included in each registration. In early modern Europe, for each event such as baptism, confirmation, marriage or burial, the individual's church records the details of the event. However, there are only a few cases in such parish registers—which are the main data sources in European historical demography—in which those details include the age of the person in question at the time of the event in question. On the other hand, the historical materials of Tokugawa Japan contain many cases in which the ages of registered persons were mentioned. The registration in such materials, called *"Shumon Ninbetsu Aratamecho"*, was continued sometimes over periods of 50, 100, or 200 years. Such survey-type materials, on which we would be able to analyze household structure, remain also in early modern Europe, but annually recorded materials are found only in Austria, Italy and Sweden. Therefore, the continual registration itself seems to be a significant social characteristic of Tokugawa. How are we to think about this difference between Tokugawa and early modern Europe? How can we understand the accomplishment of such registrations continuing in Tokugawa in the same format for dozens of years? Tokugawa's historical materials have another characteristic concerning population and family : Each household as a life unit was recorded annually in those materials. Therefore, in addition to the question of why the age entry was necessary for Tokugawa society, another question to be answered is why households as units were required to be recorded. Significant attention must be paid to the meaning of such a continual registration. Based on the data obtained from annual registrations, we can analyze family structure and demographic change. It follows that such an analysis would also have been possible in those days, even if the analytical motivation might be different. Would not a society in which these kinds of historical materials existed be a sort of information society, having a high planning possibility concerning family relations? Such registration materials would have been used variously in family strategies such as marriage timing and succession. According to the natural and socio-economic conditions of each period and place, there may have been differences in the ways such information was utilized, as well as differences in its social role. In any case, it seems certain that mere political power could not make such a universal registration in Tokugawa possible. The village inhabitants and their local administrations would have to have incorporated the age entry not only formally but also voluntarily, out of their own self-interest.

Going to Nagasaki, the City of Debauchery
——A Study of Chinese Travelers in Edo-period Japan 1684~1830

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Key words ;   Nagasaki, Yujo, Agedai (hiring a prostitute)

It is well known that a variety of exchanges took place between Chinese visitors and Yujo (Japanese-style prostitute) in a large scale at Nagasaki under the Bakufu's trade system in the 17th century. This exchange is not only a secondary product brought by prospering trade between China and Japan, but also an original phenomenon along with the development of international traffic. A great number of Chinese visited Nagasaki just for pleasure because since the change from the Ming dynasty to the Qing dynasty, amusement had been at a low point in China. What is remarkable here is that although Bakufu set many restrictions on trade, its Policies encouraged Chinese dissipation. Accordingly, to the Chinese, Nagasaki was as much a place of debauchery as a city of trade. This exchange continued throughout the Edo period, and reached a high tide in the early 19th century. In addition, the exchange between Chinese and Yujo also set the stage for Japanese women to go abroad as Karayuki after the Meiji Restoration.

The "eternal life" by Takuboku Ishikawa

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Key words ;   Ishikawa Takuboku, Eternal life, "Akogare", Takayama Cyogyu, Aneza-
ki Cyofu, "Taiyo", "Waguneru no shisou"

The prelude "Shizumeru Kane", in the first collection of poems by Takuboku
Ishikawa, expresses the poet's hopes to obtain the "eternal life" and the premier position
as a poet with the help of the God. The "eternal life" become a poetic diction, which is
influenced by the articles of the Japanese civilization criticism and the acceptance of the
German thoughts and culture, which Takayama Cyogyu and Anezaki Cyofu discuss in the
magazine, *Taiyo*, in the Meiji and the Taisho era.

Some preceding studies point out how much Takuboku is affected by Takayama
Cyogyu and Anezaki Cyofu. Takuboku remakes the unfinished criticism, "Waguneru no
shisou", into a poem, "Akogare", under the influence of Takayama and Anezaki. Its
subject is considerably in common with the one of Takayama and Anezaki, especially in
the aspect of time recognition. Furthermore, as seen in "Kankodori", Takuboku's senses
of a battle is probably inspired by Anezaki's "Tatakae oini tatakae". In addition,
Takuboku has the idea of the "art for art's sake" in common with Takayama and
Anezaki. Takuboku regards the poets as the prophets under the influence that Anezaki
thinks of them as the spiritual leader.

So far major criticisms consider the "eternal life" to be the integration of the universe
and the precious life. Though, if more consideration is given, the expression could be
recognized to bear much more meanings than that. Takayama and Anezaki maintain that
the everlasting life is based on the connection between one spirit and another. The
succession of souls must be respected and this point of view can be clearly seen in
Takuboku's "Kankodori" and "Makarofu teitoku thuitou no shi". Later the accomplish-
ment of his love for Setsuko Horiai and his senses of failure in Tokyo have made
Takuboku difficult to feel the "eternal life". Though it is certainly true that Takuboku
refuses "eternity" in his criticism in poetic form, "Utano iroiro", another idea of "eter-
nity" can be seen in "Ichiaku no suna" where Takuboku grasps the limited life as the
everlasting through the connection of souls. The "eternal life" underlies the works of
Takuboku even though each of their styles is transformed superficially.

MODERN ： the making of a mnemonic system

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Key words ;　MNEMONIC SYSTEM, MNEMONICS, HARDWARE, SOFTWARE, PRACTICE, EDUCA-
TIONAL SYSTEM, INFLATION OF REPRESENTATION, REFERENCE SYSTEM

This paper is an introductory portrait of the historical sociology of memory concerning the *modern* period. I would like to describe *modern* as the age of the naissance of a *mnemonic system*. By *mnemonic system*, I mean here the social apparatus which consists of hardware, software and practice, and canalizes the way of memorizing or remembering. Hardware means simply all the physical components of the social apparatus. Software refers to thought, rules in general and ways to operate hardware. Then, practice refers to bodily practice which connects hardware with software, and operates the social apparatus. Needless to say, every era has its own mnemonic system. Accordingly, what we have to consider here is the *modernity* of the mnemonic system.

A symbolic phenomenon which denotes the birth of the *modern* mnemonic system is the craze of mnemonics in the Meiji era. At that time, numerous mnemonics were invented and prevailed. The principles and formulas of these mnemonics were applied to various fields and various hardware to aid memory were also invented. In the field of education, for example, new teaching methods were introduced from the West and teaching materials to aid memory were installed. At the same time, we can find out changes in the reference system which is the basis of mnemonics : namely, the appearance of reference books arranged according to the Japanese syllabary, the introduction of new classification to libraries and the development of index system.

In conclusion, in the *modern* period a huge *mnemonic system* appeared, which was stimulated by the interrelated processes : the change of reference system, the transformation of scholastic system and the invention of hardware concomitant with these processes.

Laws Regulating Journals and Hakubunkan Publishing House : Copyright as a Tool of Manipulation

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In the nineteenth century, the nation states in Europe each enacted a copyright law in order to adhere to the Berne Convention for the Protection of Literary and Artistic Works of 1886. Japan was forced to join the Convention, because European countries made it a condition for repealing extraterritorial jurisdiction. Japan enacted the Copyright Ordinances of 1887, and amended it in the Copyright Act of 1893. The revisions made in the Copyright Act of 1899 enabled Japan to adhere to the Berne Convention.

This paper examines how the Copyright Ordinance of 1887 protected periodicals, and whether or not reproducing articles in periodicals was legitimate in the case of the journal "Nihon Taika Ronshu" (*The Collection of Essays by Eminent Writers in Japan*) published by the Hakubunkan Publishing House. By this journal Hakubunkan began their business and it helped Hakubunkan become the largest publishing house in Japan in the late nineteenth century. Hakubunkan not only dominated the publishing industry, but also formed a media conglomerate. My findings are as follows:

(1) Before the Ordinance of 1887, periodicals could not be copyrighted. Therefore the reproduction of articles in the journal "Nihon Taika Ronshu" did not violate any laws, even though it has been criticized since that time.

(2) For periodicals, the Ordinance of Copyright of 1887 only protected academic journals. The Japanese government did not grant copyright to periodicals discussing politics. In this way, the government successfully manipulated and controlled publishers of periodicals by more indirect and subtler means than direct censorship.

(3) The Copyright Act of 1893 granted opportunities to register copyright for all periodicals. This act almost satisfied the standards of the Berne Convention of 1886.

(4) This legislation made it impossible to reproduce articles from other journals. In 1894, Hakubunkan was sued by *Kokka Gakkai* (the Association of Political and Social Sciences of University of Tokyo) for their reproduction of the lecture by Atsumaro KONOYE (1863-1904, family name in small caps), a member of the House of Peers. This lawsuit can be interpreted as pressure on Hakubunkan, because the president of Hakubunkan, Sahei OHASHI (1836-1901) had supported *Rikken Kaishin To* (the Constitutional Progressive Party), which opposed the government at that time. Hakubunkan stopped publishing "Nihon Taika Ronshu" by the end of 1894, and the magazine "Taiyo" (*The Sun*) succeeded it.

(5) In conclusion, copyright legislation at that time permitted the government to control publishers. Publishers had to seek close ties with the government in order to get better conditions for their publications. Individual rights of authors of journal articles were inferior to those of publishers. This was a result of the Berne Convention, which gave each nation state wide discretion to protect authors' rights as well as power to legislate censorship laws. Therefore free speech through publication could be, and still can be, restricted by national governments. This is the reason why not only freedom to seek, receive and impart information and ideas, but also author's rights as human rights should be given priority over the huge power of media and nation states.

Did the Aryan Invasions happen ? In the rise of the Hindu Nationalism: Linguistical, Archaeological and Indological reexamination.

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Key words; Aryan Invasion Theory, Indus Civilization, Indo-European language family, Rig-Veda, Hindu Nationalism.

In the rise of Hindu nationalism in India, the Hindu nationalists claim that the Aryan invasions never happen. In this paper I reexamine the Aryan Invasion Theory from linguistical, Indological and archaeological evidences.

From a linguistic point of view, if the Aryan invasions never happen two hypotheses for Proto-Indo-European(PIE) are possible: Sanskrit-origin hypothesis (Mishra 1992) and PIE-in-India hypothesis (Elst 1999). However these hypothese are strongly denied with rigid evidences by Hock (1999a). On Indology, the interpretation of Rig-Veda, e. g. the age of compiling is far reached the consensus. The archaeological evidences don't support the Aryan-mass-invasions in the decline of Indus civilization.

In conclusion, we should revise the Aryan Invasion Theory to some extent. "Aryan" should be replaced by "Indo-Aryan speaking people" who never consists of mono-ethnic and mono-racial component. Further, the "Invasion" should be changed by "small-scale migration". Lastly, 1500 BC for Aryan invasion is not clearly suggested only on the circumstancial bases.

The Cultural Attitude of Josho Horin before Kakumeiki

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Key words ;   Josho Horin, Yasusige Tutimikado, Seika Fujiwara, Kakumeiki, Yasusige Kyouki, Rokuon nichiroku, The classical receptivity of the beginning in kinsei, A companionship of Buddhist, A leterary arts of the nobility, Cultural Salon in the Imperial Court

Josho Horin, the author of *Kakumeiki* (1635-1668), was already a greatest cultured individual of the day when he was writing it, and then he was a central being of "Cultural Salon in the Court" sponsored by the Emperor Gomizunou.

We can know almost his cultural Achievements in *Kakumeiki*. But his trend before *Kakumeiki* has not been almost made clear now.

Here I inspected his cultural attitude before *Kakumeiki* by investigating old records of those days.

The Previous studies' outcomes and issues on the thought of Tonghak & 1894's Peasant War in Korea in the Modern Japan and Korea ——focus on the studies before 1994

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The purpose of this study is to clarify previous studies' outcomes and problems of the Modern Chosen History's greatest racial movement, 1894's Peasant War in Korea, and the thought of Tonghak in which became ideological foundation of the fight, and prospect the future question.

First in this study, the previous studies in the period of 1894–1994 were examined periodically. Next, based on six disputed points from the previous studies have clarified its results and problems. And last, have explained future's research prospect.

When one examine the flow of research periodically, research of the thought of Tonghak and 1894's Peasant War in Korea already have started in the 1900's. From 1930's, researches get accomplished lively by Japanese researchers. But due to restriction of the era, these kinds of researches before 1945 and its proper value of the thought of Tonghak and 1894's Peasant War in Korea haven't been accomplished. In fact, the center of research that retained historical meaning of the thought of Tonghak and 1894's Peasant War in Korea have started regularly after 1945. These kinds of researches have been initiated by Korean-Japanese Chosenjin and followed by researchers of Japan and Korea. As the result, to the beginning of 1990's general developing process and characteristics of the thought of Tonghak and 1894's Peasant War in Korea was clarified to some degree.

On the other hand, the leading disputed point of the previous studies is as the following of six problems. Essence and characteristics of the thought to Tonghak, relationship between the thought of Tonghak and 1894's Peasant War in Korea, 1894's Peasant War in Korea's developing process and its characteristics, 1894's Peasant War in Korea's the main group, 1894's Peasant War in Korea's intentional problem, after the 1894's Peasant War in Korea Peasant army's attitude, and etc. However, these six disputed points of the previous studies vary in many ways.

As to the above, the thought of Tonghak' and 1894's Peasant War in Korea's previous studies have reached its fair standard in both quality and quantity. However, one is hard to say that the general understanding of the thought of Tonghak and 1894's Peasant War in Korea have been accomplished adequately. The first factor to it is that "Explanation of the Truth" was insufficient. Thus, make "Explanation of the Truth" as the future following question.