

ENGLISH SUMMARY

“Fear” as a Form of Address in the Japanese Rhetoric Tradition
 An Attempt on a Historical Investigation in One Aspect of ‘Ritual
 Manners’

Markus RÜTTERMANN

(International Research Center for Japanese Studies, Kyoto, Japan)

Key words ; EPISTULARY STYLES, ETIQUETTE, GREETING, LETTERS,
 LETTER MANUALS, RHETORIC, RITES, WRITING

“I am afraid!” (*kashikomarimashita*), “Dreadfully!” (*osore irimasu*) and other expressions of the kind appear frequently in the average formal Japanese communication. They simply mean “I comply with your instruction!” or “I am so grateful!” In this article I tried to find out why and how this “rhetoric of fear” formed so common a pattern. This attempt is undertaken in five steps.

In the first part I gave an analysis of literal works in order to furnish evidence for my hypothesis that new functions and meaning were added to words like “to fear,” “to scare” or “dread” (*osoru*, *kashikomu*, *habakaru*) in the long run of history.

In the second chapter I considered whether there is an universally valid tendency to use expressions of fear in the case of showing one’s gratitude or saying “o.k.” For this purpose I examined the main expressions used in the Mediterranean rhetoric tradition which spread to central Europe in the Middle Ages. And, as can be generally expected, it turns out that this tradition laid emphasis on the affection of amity and love rather than on fear.

In the third chapter I intended to trace back the origins of fear-rhetoric. This led to the Chinese aristocratic and bureaucratic rules and rites since the Han Dynasty or even earlier. The “Independent Judgement” (*Duduan*) and especially the manuals for right and ritual conduct (*shuyi*) of the Tang-Dynasty displayed a concrete verbal code for rituals and mainly for letter writing. This code was highly affected by court communication customs. According to them, the subordinated person often declared fear and his preparedness to the upmost sacrifice (life punishment) to be given in the case of misguided verbal behaviour toward the Sovereign. We can find these declarations not only in the beginning or the end of tablets and letters written among bureaucrats and the rural gentry but also in regulations like guides for letter writing and adequate conduct. The latter addressed even so-called common people, not only the status of lettered men at court.

The forth part deals with the imports of these codes and customs in Japan. Beginning with the analysis of “Documents of the Monastery Shōsōin” (*Shōsōin monjo*) and other letters, the early usage of Chinese fear-rhetoric since the Nara Period is obvious. There

is documentary evidence in the styles of “disclosings” (*kei*) and “situation reports” (*jō*) which reflect the customs of their Tang counterparts. And sources do not leave any doubt that Japanese monks and aristocrats made use of the Tang ritual guides at that time. In medieval and pre-modern times the “rhetoric of fear” was transmitted in a series of guiding literature: “The Izu-Gouverneurs’ Letters” (*Unshū shōsoku*), the so-called “Old Correspondence of the Monastery Kōzanji” (*Kōzanjibon kōrai*), “The Ritual Regulations of the Era Kōan” (*Kōan reiseisu*), “The Correspondence of House Garden Lectures” (*Teikin ōrai*), “The Rules of Conduct for Letter Tablets” (*Shosatsu chōhōki*), “The Great Manual of Wealthy Treasures for Every Moment [in Life] ” (*Fudan chōhōki taizen*) or “The Oral Transmissions for Writing Tablets” (*Shorei kuketsu*). All of them demonstrate the proliferation of rhetoric among warriors and commoners.

Finally I focussed on the word *kashiko* (“fearfully”), which is not of Chinese origin. This word clearly saw an expansion of meaning and function. Due to the impact of Chinese etiquette rules it appeared at the end of intimate letters and addressed relatives or friends in the fashion of “departure rhetoric” (meaning “humbly”). The intimate usage then paved the path to its particular position in letters among women or between women and men in the Edo Period. In the end it advanced to the symbol of love letters and free love itself (located in the pleasure quarters). “Fearfully” first adopted the rhetoric paradigm of Chinese origin and then shifted away from its ancient strict tone to an ordinary custom and sometimes even to witty parody, thus representing the impact of Chinese etiquette on verbal behaviour on the one hand and the change and proliferation of “fear” in speech on the other.

The Difficulty of Reading NATSUME Soseki's "Kokoro (The Heart)"

LI Zhequan

(Seitoku University, Matsudo)

Key words ; NATSUME SOSEKI, KOKORO, HEART, LIFE, BLOOD, BODY, TO HIDE, TO CONCEAL, WILL TO LIFE, BOOK OF FATE, REVERSE READING, A FOLD/FOLDS, GRAVE, ENIGMA, TO FOLD, TO UNFOLD, TO EXTEND, TO SPREAD

Kokoro, though often compiled into Japanese school textbooks to be read as a kind of moral allegory, is not to be interpreted thus. One should not seek in it for a respectable mentor or some spiritual value that such a figure should embody; *Kokoro* does not represent such a being. *Kokoro* is, as it were, more like an onion than an apricot: it does not possess a stone at its center.

We will see this in reading the letter of the last will, the main part of the story. Our reading will show that the will lacks the writing, the marks of the signification by the subject, which we suppose to be there. The letter of the will, written in blood (standing for death, and expressing the *Kokoro*), represents nothing but a multi-folded heart; the will or *Kokoro* is revealed in a folded letter, and *Kokoro* is a heart. The heart, however, is a mere organ, only containing red blood and white muscle fibers, not possessing any spirit or essence that people once believed should sustain life. Just as the heart lacks the essence of life, *Kokoro* or the will shows a folded blank.

Our act of reading *Kokoro*, therefore, is to carefully unfold and spread the letter and to closely scan the trace of every folding. The text of *Kokoro* is embedded, seemingly in a casual way, with various foldings: western sweets or mushrooms rapped with paper, a scroll, an enrolled certificate, a folded letter. *Kokoro* is a meticulously constructed text where centripetal predicates such as "to rap," "to fold," "to enroll" are interchanged with centrifugal ones like "to unfold," "to extend," "to open." *Kokoro*, in other words, is a text woven by the dynamics where a nominal *Kokoro* is entwined with the opposing predicates "to fold" and "to unfold."

The Structure of the Succession of the Throne and Blood-Related Groups in Ancient Japanese Society: A Comparison with China

GUAN Wenna

(International Research Center for Japanese Studies, Kyoto, Japan)

Key words ; DIRECT DESCENDANT SUCCESSION OF THE THRONE; AN ELDER TO A YOUNGER BROTHER SUCCESSION; RELAY; THE CEREMONY OF INSTITUTING THE CROWN PRINCE; ABDICATION OF THE THRONE; FEMALE EMPEROR; REGENCY BY THE EMPRESS DOWAGER.

The most prominent characteristic of the succession of the throne in the 6th to the mid-8th century, which is considered the time of the establishment of the Ancient Japanese state and the completion of a political system based on the Rituryo codes, is the succession by siblings. Some scholars consider the succession by siblings, which includes sisters, as a relay point in the direct line succession. However, the author does not agree with this view.

According to past studies, there are five characteristics in the succession of the throne in this period. These characteristics are:

1. There was an unwritten law that one could not succeed the throne unless s/he had arrived at man(woman)hood. Under this unwritten law, brothers (including sisters in Japan) always necessarily became a successor.
2. Once a brother or a sister succeeded the throne, s/he never handed over the throne until his/her death. That was another unwritten law. The succession by brothers or sisters was, thus, not a temporal aid of a “relay point” under the direct line succession.
3. Since there was a custom of deciding a successor by a consultation of powerful families, following this tradition, the sphere of the rights of throne discussed in a consultation extends to all the imperial family members, including brothers and sisters and their children.
4. Even though a crown prince/princess was nominated, s/he did not necessarily succeed to the throne, and accordingly the nomination of the crown prince often was a formality. Moreover, the crown prince was not always a child of the former emperor and the intention of a direct line succession was not perceived in this selection method.
5. In this period (from the 6th to the mid-8th century), female imperial family members who were either the daughter of an emperor or both the daughter of an emperor and the empress by marriage could ascend the throne. That resulted in a frequent appearance of female emperors.

These characteristics clearly imply that the succession of the throne by a direct blood line was not practiced in Japan. It was simply impossible under these conditions. In China, on the other hand, in order to maintain the authority in a blood-related family centered

around the emperor and keep the rights of inheritance and the rights of distribution of property, it was necessary for the emperor to designate his son as a successor. In Japan, on the other hand, a successor was chosen from members of imperial family and that in turn aided them to protect their rights and property. Accordingly, there was no need to limit a successor to the son of the emperor. All these characteristics in succession in Japan can be attributed to the structure of blood-related family groups.

The Style of Rising and Development of Nationalism in Modern Japan

KIM Chaesu

(Korea University, Seoul, Korea)

Key words ; NATIONALISM, MODERN JAPANESE, NATIONALISM, GLOBAL PERSPECTIVE, EAST ASIAN SOLIDARITY, THE WESTERN CAPITALISM, WAKON, YOSAI, UNEQUAL TREATY, TOZAMA, MEIJI-GOVERNMENT, MONBUSYO, TOKYO UNIV, THE EDUCATION OF MIKADOISM, SHINTO, KOKUGAKU, RIGHTIST MOVEMENT

After the Gulf War, the political and economic situation of the world has been increasingly getting centered around the United States of America. European nations converged into the European Union to counter USA-centered world order. East Asian Countries like Japan, Korea, and China have not succeeded in hammering out such an international solidarity, however, owing to 20th century nationalism fostered in respective countries.

In light of this, the object of this study is to explicate the process of rise and development of nationalism in Modern Japan in a Global perspective with a view to create atmosphere conducive for the development of an East Asian solidarity that can march its American and European counterparts.

In order to make this point clear, I'll first explain the process that nationalism in Modern Japan has been formed in the context of the intellectual and political background. And next, I'll examine how the Japanese politicians have developed it and inculcated into their people. Finally, I'll review the way the people have practiced the nationalism when it became deeply rooted in their mind.

Under these considerations, I have obtained the following conclusions about the formation and development of nationalism in Modern Japan. First, the Japanese nationalism has been established through the contact with and the struggle against the power of modern western capitalism. That is to say, it has emerged from the conflict between Japan and the power of Modern West. Second, nationalism in modern Japan has been spread, intensified and established as Hanbatsu government based on Han in Shogunate, which had acquired its power through Meiji revolution managed to maintain its power, pursuing national security from the western world powers and equality in Hanbatsu. Third, the establishment of nationalism in Modern Japan is thought to take opportunities such as the Constitution of Great Japan and the Imperial Commands of Education, after the idea of Constitution based on the concept of Emperor-deification was manifested. Fourth, the nationalism in Modern Japan has been developed through various wars like Chung-Japan, Russia-Japan, China-Japan and Pacific Battles and after the defeat it developed in the aspect of culture against the occupying force's discontinuation policy of Japanese culture. Fifth, nationalism in Modern Japan is deeply connected with Japanese thought of Nature generating Shinto, Mikadoism, and the scientific thought of modern western people. Sixth,

the Nationalism in Modern Japan includes the favorable attitude toward them, such as Shiksan Hungup and Kwahakiguk based on the western wisdom, because Japan couldn't help learning western culture. Seventh, the objects of nationalism in Modern Japan are to achieve the Asianism and to govern the countries like Korea and China on the good terms of pre-modern Tokugawa Shogunate. Eighth, nationalism in Modern Japan is considered to be the prototype of modern relationship between Japan and America characterized by hostility and friendship.

Love in the Japanese Tea Ceremony (1)

IWAI Shigeki

(The Graduate University of Advanced Studies)

Key words ; LOVE POEMS, THE JAPANESE TEA CEREMONY, KAKEMONO, THE 'DAIMYO' SCHOOL,
THE 'SENKE' SCHOOL

In the world of the Japanese tea ceremony one often hears claims that love poems are not suitable for hanging scrolls (*kakemono*). But why exactly is that so and is this the case for any type of tea ceremony? My analysis of historical documents reveals that the prohibition concerning the use of love poems is only widespread in the 'Senke' school.

The 'Daimyo' school (e.g. the 'Enshu' school) does not seem to have such a rule. Moreover, even within the 'Senke' school various patterns occur and in the past there seemed to have been tendency to use love poems as well. In this paper, I aim to point out that at base of the different attitudes towards love poems in both schools are more fundamental differences in their ways of conducting and thinking about the tea ceremony.

Movement of a Man and an Article of Amakusa Islands in the Latter Half of the Edo Period: Analysis of Ryonin Aratame-Cho and Ōrai Ukeoi-Cho

HIGASHI Noboru

(Kyushu National Museums(temporary) Establishment Preparation Room)

Key words ; EDO PERIOD, AMAKUSA ISLANDS, RYONIN ARATAME-CHO, ŌRAI UKEOI-CHO, YOSHIZU UEDA, SHŪMON ARATAME, MOVEMENT, CIRCULATION

I analyzed it about movement of a person and the article in Amakusa of the early modern times latter period. The place that I intended for is Takahama-mura located in west coasts of Amakusa. The historical materials that I intended for are trip taking the census document to change entrance and exit of a person to a village and traffic contract documents in Takahama-mura village headman Ueda house document. As a result of the analysis, four points of next became clear.

1 Trip taking the census system was reinforced with the direct control rule of the Edo Shogunate in 1813 (bunka 10). The reason for changing a traveler is the following three points. There is much population and economic conditions are bad, Nagasaki which is a foreign window has many opportunities to contact a foreign ship soon, it is for peace maintenance of a village.

2 A traveler to Takahama-mura comes with an average of 45 a lot in a year. In particular, around 4 countries (HIZEN, CHIKUGO, HIGO, SATSUMA) of the Amakusa, it was distributed especially all over the country. Takahama-mura is a port eminent in Amakusa west coasts, and there are three a wholesale store and inn. The cereals and the daily necessities were imported by a ship of Yanagawa and Ōkawa mainly. Takahama-mura exported mountains and seas product and ceramic ware.

3 Those who took a trip from Takahama-mura have come out of the village frequently focusing on for ill good self-care and pilgrimage mainly on business and fishing frequently. The destination changes from HIZEN located in the north in Amakusa as it passes through a time to SATSUMA and GOTŌ who are located in the south and west in Amakusa. The reason, increase of fishing income is a change of industry structure. In the house with merchant-character, such as the Ueda house, fixed operation of a ship was performed and pottery was sold by Setouchi or Osaka.

4 By preparation of social overhead capital such as a rise of political position of village headman Ueda house, scientific tackling to an epidemic, maintenance of a port, movement of an active person of Takahama-mura, economic activities became possible. Amakusa interchanged with the other area with a means of ship and depended on import with farm products, and it was economic structure to export mountains and seas product.

Off Shore of Uruga in 1846 — Danish Viceadmiral Bille's Visit to Japan

NAGASHIMA Yoichi

(University of Copenhagen/Denmark)

Key words ; CULTURAL RELATIONS BETWEEN DENMARK AND JAPAN, STEEN A. BILLE, GALATHEA, KUROFUNNE, COMMODORE PERRY, BIDDLE, URAGA

It has commonly been believed that the appearance of Commodore Perry's squadron consisting of four *kurofune* in 1853 in Uruga 'awakend' the whole Japan which had been 'asleep' more than 200 years.

In 1846, seven years prior to Perry, however, two *kurofune* from East Asia Squadron of US Navy, commanded by Biddle, had already paid visit to Uruga in order to carry out the same mission as Perry.

To this common knowledge I would like to introduce another interesting event which shows a more vivid picture of the Japanese experience of *kurofune*.

Only three weeks after Biddle had left Uruga, another *kurofune* appeared in Sagami Bay and tried to reach Uruga. It was a Danish corvet Galathea on her way from Shanghai to Hawaii. The ship was commanded by viceadmiral Steen A. Bille (1797-1883) and the Danish flag Dannebrog was observed by the Japanese for the first time. Due to a stormy weather and the cunning slowness of the Japanese officials, Galathea was off shore of Uruga only half a day. In the course of a couple of hours, however, they were able to collect every kind of information about Galathea, and in return, Bille got a complex impression of Japan and the Japanese. On this occasion the Japanese officials and the shogunate had a good opportunity to rehearse the visit of Commodore Perry in 1853.

Upon returning to Denmark, Bille wrote and published an official report of his journey around the world. In it he depicts his encounter with Japan and discloses the rivalry among England, France and USA, which he witnessed in Hong Kong and Shanghai. The issue was of whose *kurofune* would be the first to 'wake' Japan — one of the most striking 'turning points' in the modern history, not only of Japan but also of the world.

Bille's encounter with Japan and the Japanese reaction to his visit will be elaborated chiefly on the basis of the Japanese source materials and Bille's account.

Aspects of Otherness: Bulgarian Notions of Japanese Culture

Boyka TSIGOVA

(Sofia University, Bulgaria)

Key words ; PERSPECTIONS CULTURAL OTHERNESS, NOTIONS OF JAPANESE CULTURE, JAPANESE CULTURE, JAPANESE LITERATURE, JAPANESE FICTION, BULGARIAN TRANSLATION, BOOKS OF BULGARIAN AUTHORS

Any literature coming from a foreign country and represented by translations in the respective native language is not only an additional source of information but also a natural stimulant to overcome the barriers of the “Others.” This is also true, when translating Japanese literature. It leads to the encounter of different spiritual stereotypes and communication between different perceptions. Consequently, the translation of works by Japanese authors is one of the aspects of acquaintance with the comprehensive cultural traditions of Japan.

This paper aims to survey the approaches of Japanese culture to Bulgaria.

Bulgaria’s first encounter with Japanese literature takes place at the beginning of the 20th century. It is thanks to the translated Japanese fictions, as well as to the earliest books of Bulgarian authors, published in Bulgaria. The first part of this paper surveys Bulgarian outlook of Japanese culture. In the second section, translated into Bulgarian Japanese belletristic works are represented.