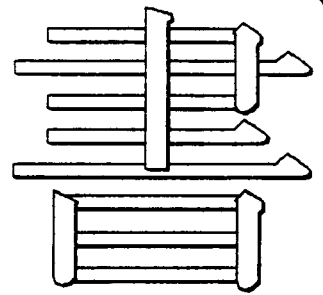


# OBOEGAKI



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## RECENT EARLY MODERN JAPANESE STUDIES IN RUSSIA

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The aim of this brief review is to outline the main trends of the Russian Early modern Japanese studies in the 1980s and the 1990s. Due to the limited space of the survey I will mention only monographs and omit most separate articles. A review of current early modern Japanese studies must begin with the paradoxical statement that Russian Japonology does not recognize "early modern Japan." The periodization of Japanese history prevalent in most books on Japanese history is based on the "social-economic formation" theory and treats the historical process as a schematic succession of primitive, feudal and capitalist ways of production. The latest example is the textbook *History of Japan* (1988) prepared in the Institute of the Countries of Asia and Africa in Moscow University by Yu. D. Kuznetsov, G. B. Navlitskaya, I. M. Syritsin. The textbook divides Japanese history into ancient, feudal (7th C. to mid. 19th C), capitalist (mid. 19th C.- early 20th C.) and contemporary periods.

Alongside with this scheme, some scholars adhere to the periodization of world history and use the term "modern" history. Such approach was chosen in the *Outlines of Modern History of Japan (1640 - 1917)* (A. L. Galperin, ed., 1958). This book deserves special attention since it remains the only comprehensive history of the period in Russian. In the introduction the authors specify the initial date of the Japanese modern period as 1640. This date was chosen to emphasize parallels between Eastern and Western historical development. The central event of modern history of Japan was its incomplete bourgeois revolution. This had as its prerequisite the genesis of the capitalist relations (late 1500s - early 1600s), which was linked with the process of unification of the country. The end of the unification process was marked by the imposition of the policy of seclusion in 1639. Fixing 1640 as the starting point of the modern history was thus explained by "the desire to emphasize" the typological similarity of the Eastern and Western ways of historical development. It seems reasonable to argue that the flaws in this argument were evident even to the authors: the study begins

with an introductory chapter covering the period 1560-1630.

Most monographs on early modern Japanese history were issued in the 1960s. G. I. Podpalova *Peasant's Petitionary Movement in Japan: late 1600s to early 1700s* (1960) supplied numerous translations of different *bakufu* documents, peasant petitions, etc. O. S. Nikolaeva presented translations of *goningumi* records in *Documents on the History of Japanese Village: late 1600s to early 1700s* (1966). A. L. Galperin's *Outlines of the Socio-political History of Japan in late Feudalism* (1963) was a serious and profound analysis of the political and economic history of the seventeenth and early eighteenth centuries. Unfortunately, it was the first part of a posthumously published and incomplete monograph on late feudal Japan. Since then, for nearly for a decade, not a single book on the subject appeared. The pause was broken off in 1980 with the book *Pariahs in Japanese Society: Outlines of Social History, seventeenth to nineteenth centuries* by Z. Ya. Hanin (Leningrad Institute of Oriental studies), dedicated to the problem of *burakumin*. *Toyotomi Hideyoshi* (1984) by A. A. Iskenderov (Moscow Institute of the World History) presented the political biography of an great ruler in the form of captivating historical fiction. The Formation of the Japanese nation from the sixteenth to the twentieth centuries was studied in *The Formation of Japanese national culture* (1986) by L. D. Grishelyova (Moscow Institute of Oriental studies). *Samurai: Warrior Class of Japan* (1981) by A. B. Spevakovsky (Leningrad Institute of Ethnography) focused on concrete data concerning the martial arts and the training of warriors. Recently articles include a study of Tokugawa law (*Tokugawa seiken hyakka-jō* 徳川政權百科条 and *Osadamegaki hyakka-jō* 御定書百科条) by the young

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scholar A. V. Filippov (St. Petersburg University), a study of peasants movements in the thirteenth to sixteenth by V. Yu. Klimov (St. Petersburg Institute of Oriental studies), and an examination of the impact of Christianity on Japanese culture by E. L. Skvortsova (Moscow).

A important recent essay collection by the Moscow Institute of Oriental Studies, *Problems of Japanese History* was published in 1991. The preface, written by A. E. Zhukov, reflects the bias of current Japonology towards the contemporary problems at the expense of pre-modern history. It certifies the weakness of the theoretical basis of the research. Only one of the papers dealt with the early modern period, "Internal factors in the Development of Capitalism in Japan" by N. F. Leshchenko. The author raised the question of dating the emergence of capitalist relations to the sixteenth century and concluded that any answer would be of premature without studies of agrarian history (not yet written in Russian) and of pre-capitalist Japan culture. On the whole the article was descriptive and did not elaborate a new approach to the problem.

For many years the Soviet Japonology, especially the historical studies, evolved within the confines imposed by Soviet Marxism. Most any deviation from these strictures was labeled a heresy. This inevitably led the most talented scholars abandon history in favor of the less "regulated" fields of literature and linguistics. The achievements of historians such as A. L. Galperin, a scholar of vast erudition with a profound knowledge of original sources, are thus all the more laudable, but they were the exception rather than the rule.

Among the urgent tasks of contemporary Russian Japonology are the elaboration of new methodological approaches to historical studies and the revision of the periodization of Japanese history. The political and economic history of early modern Japan must be written taking into account new materials and data. The consequences of the "programmed" character of historical studies are most acutely revealed in intellectual history where for years studies were limited to "dialectical materialism" (see, for example, Ya. B. Radul-Zatulovsky, *Confucianism and its Diffusion in Japan*, 1947) or the discovery of "spontaneously materialistic ideas" (see Ya. B. Radul-Zatulovsky, *Andō Shōeki: Materialist Philosopher of the Eighteenth Century*, 1961 and *From the History of Materialistic Ideas in Japan*, 1972). Until recently these three studies comprised the entire Russian language bibliography on early modern Japanese intellectual history. Fortunately, the appearance of new generation of scholars is changing this situation. In 1988 Yu. D. Mikhailova published *Motoori Norinaga: Life and Works* (St. Petersburg Institute of Oriental studies), and examination of the views of the prominent *kokugaku* 国学 thinker. Mikhailova laid special emphasis on the concepts of *mono-no aware* 物の哀れ, man's ability to establish emotional contact with the environment, and *magokoro* 真心, the natural "goodness" of the Japanese. The book contained a translation of Motoori Norinaga's 本居宣長

*Tama kushige* 玉くしげ.

*Aspects of The Intellectual History of Japan in the 17th-19th Centuries* (V. N. Goregliad, ed., 1990), a collection of essays compiled by the St. Petersburg Institute of Oriental Studies, contains three articles on early modern Japan. V. N. Goregliad's essay "Social Thought and Religion in Edo period" analyzes the interdependence of religious and social ideas. K. G. Marandjian's "Confucian learning in the interpretation of Ogyū Sorai" discusses the importance of the "inner-outer" polarity as a structural principle of Sorai's thought. Yu. D. Mikhailova's "Motoori Norinaga and the School of National Learning" analyzes the phenomenon of *kokugaku* in connection with the formation of national self-consciousness.

Also worthy of note are essays on *kokugaku* and *shingaku* 心学 by L. B. Karelova's (Moscow Institute of philosophy), on the Tokugawa outer world view by K. G. Marandjian, and on Tokugawa Taoist thought by A. M. Kabanov (St. Petersburg Institute of Oriental studies). One of the new trends in Russian Japonology is the revival of Buddhist studies, a tradition neglected since before the Russian revolution. The chief work is *Buddhism in Japan*, a collection due to be released this year. The section on Tokugawa Buddhism is by A. Kabanov, a scholar known for a series of publications on various topics of Buddhist culture from *gozan* 五山 literature to the Tea ceremony. Kabanov is also the author of skilful translations of a variety of texts, from the first book of *Nambo-roku*, (a medieval treatise on the Tea ceremony) to the writings of Hiraga Gennai 平賀源内. The artistic life of early modern Japan has been discussed in the works of N. S. Nikolaeva (Moscow Museum of the Eastern nations). *The Japanese Artistic Culture of the Sixteenth Century* (1986) is a cultural survey with special emphasis on everyday life in traditional Japan. *Decorative Japanese Paintings of the 16-18th centuries. From Kanō Eitoku to Ogata Kōrin* (1989) focuses on the evolution of the genre of decorative painting and its stylistic peculiarities. Two monographs on the art of *netsuke* 根付 and *ukiyo-e* 浮世絵 were issued by M. V. Uspensky, researcher working with the Japanese art collections in the Hermitage museum: *Netsuke* (1986) and *Andō Hiroshige: Hundred Famous Views of Edo* (1990).

The studies of literature is the most profound and fruitful trend in Russian Japonology. It enjoys a long tradition both in the realm of translation of literary works and in the sphere of scholarly research. Early modern Japanese literature is widely introduced to the Russian audience through numerous translations of classical works. The latest is a collection of Bashō *haiku* prepared by the well-known authority on the art of translation V. N. Markova (*Bashō Poems*, 1985). Other important recent translations are the *jōruri* plays of Chikamatsu Monzaemon (V. N. Markova, tr., *Chikamatsu Monzaemon. Dramatic poems*, 1986); a collection of Tokugawa *tanka* poetry (A. Dolin, tr., *The Autumn Cicadas. Late Medieval Japanese Lyric Poetry*, 1981); and selected stories of Ihara Saikaku 井原西鶴 (T. I.

Redko-Dobrovolskaya, tr., *Ihara Saikaku Stories*, 1981). The *yomihon* genre has attracted attention of I. V. Melnikova (St. Petersburg University). Her translations *Nishiyama monogatari* 西山物語 by Takebe Ayatari 建部綾足 (1719-1780) and *Tandai sho3hin roku* 胆大小心録 by Ueda Akinari 上田秋成 (1734-1809) appeared in the *St. Petersburg Journal of Oriental Studies*.

Special mention should be made of the two recently completed and yet unpublished translations: the seventeen stories of *otogi-zoshi* genre by M. V. Toropigina (St. Petersburg Institute of Oriental studies) and *Furyu shidoken-den* 風流志道軒傳 of Hiraga Gennai (1729 - 1780) by A. Kabanov. These studies in literature embrace various trends, genres and the writings of separate authors. The full-length article "Man and nature in the poetry of *Gozan bungaku*" by A. Kabanov (in *Man and World in Japanese Culture*, ed. T. P. Grigorieva, 1985) investigates the distinguishing features and the role of gozan poetry in the Muromachi culture. The life and work of Matsuo Bashō 松尾芭蕉 have been discussed by T. I. Breslavets (Far Eastern University, Vladivostok) in the monograph *The Poetry of Matsuo Bashō* (1981). *Ihara Saikaku's Writings* by T. I. Redko-Dobrovolskaya (Moscow Institute of Oriental Studies) investigates the innovative character of Saikaku's prose. Several papers by I. Melnikova are focus on the formation of the *yomihon* genre and its stylistic peculiarities. The Tokugawa burlesque genre is dealt with in A. Kabanov's article on Hiraga Gennai.

At present the situation in the Russian Japanese studies is extremely difficult if not critical. After a short period of ideological liberation, Japonology has faces the new problems of rapidly deteriorating of economic and financial conditions. Dependant upon the state, Oriental institutions suffer a lack of financial means. The artificial isolation of Soviet scholars from their colleagues abroad for political reasons now has ended, but the policy effectively continues for financial reasons. Free access to foreign publications, previously restrained by the censorship and lack of foreign currency, is now denied for financial reasons. Russian publishing houses, even those specializing in Oriental studies, prefer popular books that can quickly justify expenses to the scholarly research. Issues of major periodicals such as *Orient* (formerly *Nations of Asia and Africa*) are delayed several months. Under such circumstances the danger of Russian Japanese studies resuming its isolation and backwardness is disturbingly real.

#### Historic Preservation in Japan

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I was in Niigata when I received a letter from Phil Brown asking if I would write an essay on historic preservation in Japan. Although I had been involved in an historic preservation movement in Tosa, Phil's request made me realize how poorly I

#### FROM THE EDITORS

This issue, the second in our new format, continues our emphasis on international and interdisciplinary exchange. We are privileged to present the first of a two part essay on art history by Melinda Takeuchi. In this issue, Dr. Takeuchi surveys the practical problems involved in integrating slides with lectures and presents a selected bibliography of early modern art history. The conclusion of this essay, an extended, annotated bibliography, will appear in our next issue. Keep your membership current!

Luke Roberts' essay on historical preservation is a new avenue for *Oboegaki*. Luke's efforts to save a Tosa samurai residence remind us that as "foreign" scholars our influence in historical preservation can, ironically, be magnified.

Karine Marandijan's survey of early modern studies in Russia follows the survey of *kinsei* studies in France featured in our last issue. Although the current economic situation in Russia casts a pall over scholarly exchange, Marandijan's essay points to what we can learn from our Russian colleagues.

Please look for EMJ at the AAS in LA. We will be meeting in the Los Cerritos room (lobby level) of the Westin at 6:30-8:30 Saturday evening, March 27th.

knew national policy on preservation. To redress this, I contacted the office of historic preservation in Niigata prefecture. Mr. Hanyū Hiroki, vice-head of this section, kindly offered to meet with me, and when I arrived at his office he carried an armload of charts, graphs and photographs to assist in his explanation of how the government is involved in historical preservation in Japan. His efforts helped me to put in context my own preservation activities in Kōchi prefecture, far to the south.

The Japanese government has set up a system of officially designated cultural properties in order to support the preservation of portions of regional or national culture. These designated properties come in five types: 1) structures and buildings, 2) art, craft objects and documents, 3) sites of historical or archaeological