

Japanese G9040
Graduate Seminar on Premodern Japanese Literature, Spring 2016:

Tsuda Sōkichi vs. Orikuchi Shinobu

Wednesdays 4:10-6:00pm; 522A Kent Hall

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Office Hours: Tues. 2-3 & Thurs. 11-12 in 500C Kent Hall

Course Rationale:

This course treats Tsuda Sōkichi (1873-1961) and Orikuchi Shinobu (1887-1953) as twin titans of twentieth-century scholarship on ancient Japan. In fields as diverse as literature, history of thought, religious studies, mythology, ancient history, poetry, Chinese studies, and drama, their influence remains strong today. Tsuda's ideas still shape mainstream approaches to Japanese mythology and early historical works, and terms and concepts created by Orikuchi are central to national literary studies (*kokubungaku*), even if their derivation from his work is often forgotten.

It is hard to imagine two scholars more different in approach and style: Tsuda the systematic, skeptical positivist versus Orikuchi the intuitive, speculative romantic. And yet they repeatedly addressed similar questions and problems, and despite Tsuda's earlier birth and longer life, their periods of greatest productivity (Taishō to early Shōwa, with important codas in the decade or so after the war) also overlapped. Accordingly this syllabus imagines a dialogue between them by juxtaposing selections from key works.

Because the *oeuvres* of Tsuda and Orikuchi are so enormous (put together, their collected works reach 75 volumes) and their interests so varied, it is impossible to provide a systematic overview here. The selection is focused on early Japan, and much has been left out, such as Orikuchi's work on poetry and drama, or Tsuda's studies of Buddhism and classical Chinese philosophy. Nonetheless, we should end the semester with a rich sense of the texture of their writings and the lasting significance of their thought.

The point is not to look for direct points of contact—*influence or disagreement*—between them, although it is clear from numerous references that Orikuchi, at least, was reading Tsuda.¹ Neither is this an attempt to flesh out particular moments in modern Japanese intellectual history; to do so would require more sustained attention to the contexts in which they produced and disseminated their scholarship. Rather, our goals are to reconsider the range of possibilities for engagement with early Japanese texts; to familiarize ourselves with the methodological differences foregrounded by this semester-long juxtaposition; and to consider the impact of style and (for want of a better term) taste on a scholar's body of work.

Prerequisites:

A grounding in *kanbun* and/or classical Chinese will be enormously helpful, but the only firm prerequisite is solid command of modern and classical Japanese. Note, though, that this is an advanced graduate seminar with extensive readings. Students with concerns about their ability to

¹ Orikuchi writes favorably about Tsuda's *Bungaku ni arawaretaru waga kokumin shisō no kenkyū* (1916-1921), even providing a short entry about it for the 1937 *Sekai bungaku daijiten* (OSZ 32:301), but he is less positive about Tsuda's claims for Chinese influence on early mythological texts. On the other hand, Tsuda's opinion of Orikuchi's work is harder to ascertain, because he rarely cites other scholars by name, but the article we will read in Week 3 gives some sense of how he responded, or would have responded, to it in general terms.

keep up should consult with the instructor before registering for the class. A certain degree of familiarity with early Japanese literature will be necessary for most of the readings. Students without prior exposure to Nara period literature are encouraged to read the initial chapters from the *Cambridge History of Japanese Literature* and Borgen and Ury's classic "Readable Japanese Mythology," both of which are available on Courseworks. Resources from the bibliography at the end of this syllabus, especially the two Orikuchi encyclopedias, should also be consulted.

Requirements:

- 1) Consistent attendance/participation, including in-class reading and translation of sources.
- 3) Regular postings about assigned readings (see below).
- 3) A short final project (see below), due on Monday 16 May.²

Course Materials:

Readings from the work of Tsuda and Orikuchi can be found in their respective *zenshū*,³ but editions with more accessible orthography, or with annotations, are used when available. Regardless of the source, all assigned readings will be posted as pdfs on Courseworks. Assigned secondary sources, and selections from classical works discussed by Tsuda and Orikuchi, will also be posted as pdfs on Courseworks. Select volumes from Tsuda's *zenshū* are on reserve in Starr Library. Orikuchi's most recent *zenshū* remains down in the library stacks, but has been designated as non-circulating (in its entirety) for the duration of this seminar; **please return any volume you've consulted to the shelf when you are finished with it.** (You are free to page and borrow volumes from the older *zenshū* that is held offsite.)

Postings:

Each week, students are required to submit a brief posting (approximately 500 words) on Courseworks by midnight on Tuesday. This posting will raise questions about or otherwise respond to some aspect of the reading(s) for that week.

Final Project:

Students have three options for the final project: 1) exegesis of a key term or terms; 2) commentary/analysis of a passage from one or more of our readings; 3) a well-annotated translation of sections of a Tsuda or Orikuchi text or texts not addressed in this course, with a brief introduction. The resulting paper is meant to be a short (around 10 pages) analytic exercise, with minimal reliance on secondary sources. Although comparison of Tsuda and Orikuchi is desirable, students are free to focus on one or the other if they prefer to do so. Please keep this project in mind from the beginning of the semester, and consult with me in advance of the brief presentations on work in progress during the final class session (Wednesday 27 April).

² PLEASE NOTE: In extraordinary circumstances an extension of a few days may be granted but barring medical or family emergencies I will not permit any incompletes in this course.

³ The *Tsuda Sōkichi zenshū* (**TSZ**) was published by Iwanami shoten in 33 volumes in 1963-1966, and then reissued with two additional volumes, for a total of 35, in 1989. Orikuchi's collected works have a more complex history (on which see the *Chōkū/Orikuchi Shinobu jiten* [Benseisha, 2000], pp. 227-233, with parallel tables of contents on pp. 382-440). The old *Orikuchi Shinobu zenshū* (a revision of an earlier version published shortly after Orikuchi's death) was published in 32 volumes by Chūō kōronsha in 1965-1968, and followed by an additional 24 volumes of lecture notes (*Nōto hen*) in 1970-1974 and 1987-1988. The new *Orikuchi Shinobu zenshū* (**indicated by OSZ in this syllabus**) was published in 40 volumes by Chūō kōronsha from 1995 to 1999; it does not supplant the *Nōto hen*, but otherwise is the version to consult.

Schedule:

1) 20 Jan. **Introduction**

2) 27 Jan. **Retrospection and Methodology**

Tsuda: “Gakkyū seikatsu gojūnen” (1951) AND “Jindaishi no kenkyū hō” (1919), from *Tsuda Sōkichi rekishiron shū* (ed. Imai Osamu, Iwanami bunko, 2006), pp. 5-25 and 62-74

Orikuchi: Afterword (*oigaki*) to *Kodai kenkyū* (1930), from *Orikuchi Shinobu* (Chikuma Nihon bungaku 25, 2008), pp. 348-385

3) 3 Feb. **Theories and Critiques of Ethnology**

Orikuchi: “Minzoku[俗]gaku kara minzoku[族]gaku e” (1950 dialogue with Yanagita Kunio), OSZ Bekkan 3:586-627

Tsuda: “Nihon jōdaishi no kenkyū ni kansuru ni, san no keikō ni tsuite” (1931), from *Tsuda Sōkichi rekishiron shū*, pp. 116-135

4) 10 Feb. **What is a God?**

Orikuchi: “Nihonjin no kami to reikon no kannen sono hoka” (1949 dialogue with Yanagita Kunio), OSZ Bekkan 3:538-585

Tsuda: “Jindaishi no kami ni tsuite” (1954), TSZ 9:415-26 (see also 1966 *T’oung Pao* English translation)

5) 17 Feb. **Other Worlds: Yomi and tokoyo**

Orikuchi: “Minzoku shikan ni okeru takai kannen” (1952), OSZ 20:19-72

Tsuda: *tokoyo* discussion in “Sujin Tennō Suinin Tennō nichō no monogatari” AND “Yomi no kuni no monogatari,” from *Nihon koten no kenkyū* (vol. 1, 1948), TSZ 1:253-255 and 394-409

6) 24 Feb. **Literature as Method I: The Rival Princes**

•*Kojiki* account of the sons of Emperor Ōjin (from Philippi translation)

Orikuchi: “Ōyamamori” (1922) from *Kodai kan’ai shū* (1947), in Ishiuchi Tōru, *Shaku Chōkū Kodai kan’ai shū chūshaku: zen* (Minato no hito, 2009), pp. 281-353

7) 2 March **Literature as Method II: The Book of the Dead**

•Edwin Cranston translations of poems related to Prince Ōtsu (*Gem-Glistening Cup poem numbers* 269-270, 272-277, 872-873)

•**SKIM:** Paula Doe, “The Final Years: Alienation and Silence,” in *A Warbler’s Song in the Dusk: The Life and Work of Ōtomo Yakamochi (718-785)* (University of California Press, 1982), pp. 201-236

•Monika Dix, “Ascending Hibariyama: Chūjōhime’s Textual, Physical, and Spiritual Journey to Salvation,” *Review of Japanese Culture and Society* 19 (Dec. 2007), pp. 103-116

•Summary of *Shisha no sho* from the *Nihon bungei kanshō jiten* vol. 12 (Gyōsei, 1988), pp. 152-160

Orikuchi: *Shisha no sho* (1943), from *Nihon kindai bungaku taikai* vol. 46 (Kadokawa shoten,

1972): sections 1-10 (pp. 44-99).⁴

8) 9 March **The Virtue of Promiscuity (*irogonomi no toku*)**

- *Kojiki* accounts of Ōkuninushi and Suseribime and of Nintoku and Iwanohime (from Philippi)
- Summary of “Suetsumuhana” in Hirose Isako (with translation by Susan Tyler), *Genji monogatari nyūmon/An Introduction to the Tale of Genji* (1989), pp. 24-27

Orikuchi: “Man’yōbito no seikatsu” (1922), OSZ 1:307-320 AND discussion of *Genji monogatari* in general and “Suetsumuhana” in particular from *Kokubungaku* (1948-1952) [see especially the sections entitled “Genji no irogonomi” and “Irogonomi ron”], OSZ 16:213-241

Tsuda: chapters on the Heian view of love (*ren’aikan*) from *Bungaku ni arawaretaru waga kokumin shisō no kenkyū: Kizoku bungaku* (1916), TSZ bekkān 2:140-145 and 244-262

NO CLASS 16 MARCH; SPRING BREAK

9) 23 March **‘Chinese Thought’ and its Influence**

Tsuda: “Maegaki” and “Nihon wa Shina shisō o ika ni ukeireta ka” from *Shina shisō to Nihon* (1938), as revised for inclusion in *Rekishigaku to rekishi kyōiku* (1959), TSZ 20:195-269

10) 30 March **[NO CLASS MEETING] Aspects of Reception and Influence**

Read all of the following articles and write a 1000-word posting about issues raised by one or more of them, to be submitted by 4pm on Wednesday the 30th.

John S. Brownlee, “Tsuda Sōkichi (1873-1961): An Innocent on the Loose,” in *Japanese Historians and the National Myths, 1600-1945: The Age of the Gods and Emperor Jimmu* (Vancouver: University of British Columbia Press, 1997), pp. 186-200

Joel Joos, “The Insignificant Sinification: Tsuda Sōkichi's (1873-1961) Views on the Fate of Chinese Thought in Japan,” in Peter Lutum, ed., *Japanizing: The Structure of Culture and Thinking in Japan* (Berlin: LIT Verlag, 2006), pp. 63-120

Kentaro Tomio, “Historiography in the Margins of Modernity: The Cultural Production of History in Orikuchi Folk Studies,” in *Productions of Culture in Japan* (Center for East Asian Studies, University of Chicago, 1995), pp. 197-234

Harry Harootunian, “Art, Aura, and Repetition,” in *Overcome By Modernity: History, Culture, and Community in Interwar Japan* (Princeton University Press, 2000), pp. 328-357

11) 6 April **Japanese Origins**

Orikuchi: “Kokubungaku no hassei dai-1-kō” (1924) OSZ 1:67-78 AND “Haha ga kuni e/ Tokoyo e” (1920), from *Orikuchi Shinobu* (Chikuma Nihon bungaku 25, 2008), pp. 386-402

Tsuda: “Josetsu,” *Bungaku ni arawaretaru waga kokumin shisō no kenkyū: Kizoku bungaku* (1916), TSZ bekkān 2:25-51

⁴ When *Shisha no sho* was first published in 1939 (in three installments in the journal *Nihon hyōron*) the sections were ordered thusly: 6, 7, 3, 4 (part 1); 1, 2, 5, 8-10 (part 2); 11-20 (part 3). Our selection corresponds to parts 1 and 2 of the original (which Orikuchi extensively revised as well as re-ordering), but students are encouraged to read the rest of the novel if they have time.

12) 13 April **The Itinerant Sources of Japanese Literature**

Orikuchi: Selections from *Nihon bungaku no hassei: josetsu* (1947): “Shōsetsu gikyoku bungaku ni okeru monogatari yōso,” “Bungaku to kyōen to,” and “Ijin to bungaku to”; OSZ 4:196-266

13) 20 April **The Structure of Japanese Mythology**

Tsuda: *Jindaishi no atarashii kenkyū* (1913), chapters 1, 2, and 5; TSZ bekkān 1:34-98, 144-152

14) 27 April **Postwar Reform of Shintō**

[session starts with brief presentations about final projects]

Tsuda: “Kenkoku no jijō to bansei ikkei no shisō” (1946), from *Tsuda Sōkichi rekishiron shū* (ed. Imai Osamu, Iwanami bunko, 2006), pp. 278-323 (note that there is a 1963 English translation of the revised version of this article that was included in *Nihon jōdaishi no kenkyū* [1947])

Orikuchi: “Shinwa 2” (reconstruction of 1946 lecture), *Orikuchi Shinobu zenshū Nōto hen tsuiho* 1 (Chūō kōronsha, 1987), pp. 317-327 AND “Shintō” (1951), OSZ 20:348-359

FINAL PAPER DUE: Monday 16 May

Timeline

	Tsuda	Orikuchi
1873	born in Minokamo, Gifu	
1887		born in Kizumura, Ōsaka (Imamiya area, west of Shitennōji)
1891	graduates from Tokyo Senmon Gakkō (=Waseda)	
1896	becomes middle school teacher	
1908	joins the research bureau (Mansen rekishi chiri chōsabu) of the South Manchurian Railway Company (Mantetsu) under Shiratori Kurakichi (1865-1942)	
1910		graduates from Kokugakuin University (<i>kokubungaku</i>)
1913	<i>Jindaishi no atarashii kenkyū; Chōsen rekishi chiri</i>	start of friendship with Yanagita Kunio (1875-1962); essay published in <i>Kyōdo kenkyū</i>
1916	<i>Bungaku ni arawaretaru waga kokumin shisō no kenkyū</i> (publication continues to 1921)	<i>Kōyaku Man'yōshū</i> (vols. 2 and 3 published 1917)
1918	lecturer at Waseda	
1919	<i>Kojiki oyobi Nihon shoki no shin kenkyū</i>	lecturer at Kokugakuin
1920	professor at Waseda	“Waga kuni e/tokoyo e” (<i>Kokugakuin zasshi</i>)
1921		first trip to Okinawa
1922		professor at Kokugakuin
1923		lecturer at Keiō University; second trip to Okinawa; walks from Yokohama to Tokyo a few days after the Great Kantō Earthquake
1924	<i>Jindaishi no kenkyū; Kojiki oyobi Nihon shoki no kenkyū</i>	
1925		<i>Umi yama no aida</i> (tanka collection); “Kodai seikatsu no kenkyū” (<i>Kaizō</i>)
1926		“Uta no enjaku suru toki” (<i>Kaizō</i>)
1929		<i>Kodai kenkyū</i> (Minzokugaku hen 1 and Kokubungaku hen; Minzokugaku hen 2 published 1930)
1930	<i>Nihon jōdaishi kenkyū</i>	<i>Haru no kotobure</i> (tanka collection)
1933	<i>Jōdai Nihon no shakai oyobi shisō</i>	
1935		criticized by Yanagita (“Kyōdo kenkyū no seichō”); third trip to Okinawa
1939		<i>Shisha no sho</i> serialized (<i>Nihon hyōron</i> ; book published in 1943)
1940	resigns post at Waseda; several of his studies of ancient Japan are banned, and along with publisher Iwanami Shigeo (1881-1946) he is prosecuted for lèse-majesté	
1943		Arahitogami incident
1945	leaves Tokyo for Hiraizumi (until 1950)	40 days seclusion in Hakone after Japan’s surrender in August
1946	refuses appointment as president of Waseda; named Professor Emeritus	“Shintō gairon”
1947	<i>Nihon jōdaishi no kenkyū</i>	<i>Kodai kan'ai shū</i> (poetry collection)
1948	<i>Nihon koten no kenkyū</i> (vol. 2 published 1950)	
1949	<i>Nihon noshintō</i>	
1950		<i>Nihon bungaku keimō</i>
1951	<i>Bungaku ni arawaretaru kokumin shisō no kenkyū</i> (vol. 1; publication continues; last, posthumous volume in 1965)	
1953		dies in Tokyo (aged 66)
1959	<i>Rekishigaku to rekishi kyōiku</i>	
1961	dies in Tokyo (aged 88)	

Bibliography

I) On Tsuda

A) Studies in English

- Barshay, Andrew E. *State and Intellectual in Imperial Japan: The Public Man in Crisis*. Berkeley: University of California Press, 1988. (Brief discussion of Tsuda's 1939 lectures at Tokyo Imperial University and the ensuing controversy.)
- Brownlee, John S. *Japanese Historians and the National Myths, 1600-1945: The Age of the Gods and Emperor Jimmu*. Vancouver: University of British Columbia Press, 1997. (Final chapter is devoted to Tsuda's career and debates connected to his trial.)
- Burns, Susan. *Before the Nation: Kokugaku and the Imaging of Community in Early Modern Japan*. Durham, North Carolina: Duke University Press, 2003. (Brief discussion of the treatment of *kokugaku* thought in *Bungaku ni arawaretaru kokumin no shisō*.)
- Joos, Joel. "A Stinking Tradition: Tsuda Sōkichi's View of China." *East Asian History* 28(Dec. 2004): 1-26.
- . "The Insignificant Sinification: Tsuda Sōkichi's (1873-1961) Views on the Fate of Chinese Thought in Japan." In: Peter Lutum, ed., *Japanizing: The Structure of Culture and Thinking in Japan* (Berlin: LIT Verlag, 2006), pp. 63-120. (Revision of Joos 2004.)
- . "Memories of a Liberal, Liberalism of Memory: Tsuda Sōkichi and a Few Things He Forgot to Mention." In: Sven Saaler and Wolfgang Schwentker, eds., *The Power of Memory in Modern Japan* (Kent: Global Oriental, 2008), 291-307.
- . "'Love thy emperor': Tsuda Sōkichi's Views on 'Tennō' and 'Minzoku.'" *Japan Forum* 20:3 (2008): 383-403.
- Kang, Etsuko Hae-Jin. "Tsuda Sokichi (1873-1961) on China: The Antithesis of the East Asia Co-Prosperity Sphere." *Journal of Oriental Studies* (Hong Kong) 35:2 (1997): 131-46.
- Lurie, David B. "Notes on Tsuda Sōkichi's Approach to the 'God Age' Myths." *Botsugo gojū-nen Tsuda Sōkichi ten tenji zuroku*. Waseda University, 2011, pp. 49-50.
- Ruoff, Kenneth J. *The People's Emperor: Democracy and the Japanese Monarchy, 1945-1995*. Cambridge MA: Harvard University Asia Center, 2001. (Discusses Tsuda's controversial postwar publications supporting the emperor system.)
- Suzuki, Tomi. "Gender and Genre: Modern Literary Histories and Women's Diary Literature." In: Haruo Shirane and Tomi Suzuki, eds., *Inventing the Classics: Modernity, National Identity, and Japanese Literature*. Stanford: Stanford University Press, 2000, pp. 71-95. (Discussion of Tsuda's approach to writings by women in *Bungaku ni arawaretaru waga kokumin shisō no kenkyū*.)
- Tam, Yun-tai. "Rationalism vs. Nationalism: Tsuda Sōkichi." In: John S. Brownlee, ed., *History in the Service of the Japanese Nation* (Toronto: University of Toronto-York University, Joint Centre on Modern East Asia, 1983), pp. 165-88.
- Tanaka, Stefan. *Japan's Orient: Rendering Pasts into History*. Berkeley: University of California Press, 1993. (Some discussion of Tsuda's work and especially his interactions with Shiratori Kurakichi.)

B) Translations and articles originally published in English

- "On the Dates when the *Li-chi* and *Ta-tai Li-chi* Were Edited." *Memoirs of the Tōyō bunko* 6 (1932):77-112.
- [Tuda Sokiti]. "Japan's Historical Position in the Far East." *Present-day Nippon* 15 (1939):27-28.

[Sohkichi Tsuda]. "Chinese Thought and Japan." *Contemporary Japan: A Review of Far Eastern Affairs* 8:7 (1939):839-54.

"Survival of Ancient Customs in Modern Life." *Cultural Nippon* 7:3 (1939):81-95.

What is the Oriental Culture? Trans. Yasotaro Morri. Tokyo: Hokuseido Press, 1955.
(Translation of "Tōyō bunka to wa nani ka," TSZ 20:269-335.)

"On the Stages of the Formation of Japan as a Nation, And the Origin of the Belief in the Perpetuity of the Imperial Family." Trans. Hideo Nakanishi. *Philosophical Studies of Japan* 4 (1963):49-78. (Translation of "Nihon no kokka keisei no katei to kōshitsu no kōkyūsei ni kansuru shisō no yurai," TSZ 3:439-73.)

"The Idea of *Kami* in Ancient Japanese Classics." Trans. Numazawa Kiichi, Yamamoto Yuki, and Fukui Fumimasa. *T'oung Pao* 2nd. ser. 52:4/5 (1966): 293-304. (Translation of "Jindaishi no kami ni tsuite," TSZ 9:415-26.)

"Preface." In: *Fukuzawa Yukichi's An Outline of a Theory of Civilization*, trans. David A. Dilworth and G. Cameron Hurst (Tokyo: Sophia University, 1973), ix-xxiii. (Adapted translation of the first half of "*Bunmeiron no gairyaku, Minjō isshin kaidai*," TSZ 24:215-233.)

An Inquiry into the Japanese Mind as Mirrored in Literature: The Flowering Period of Common People Literature. Trans. Fukumatsu Matsuda. Tokyo: Japan Society for the Promotion of Science, 1970. (Abridged translation of *Bungaku ni arawaretaru Kokumin shisō no kenkyū* 3[1]: *Heimin bungaku no ryūsei*, TSZ 6.)

C) Selective listing of Japanese-language studies

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Minokamo Shimin Myūjiamu. *Tsuda Sōkichi: Sono hito to jidai*. 2004.

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II) On Orikuchi

A) Studies in English

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Christy, Alan. *A Discipline on Foot: Inventing Japanese Native Ethnography 1910-1945*. Lanham, Maryland: Rowan and Littlefield, 2012.

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- . “The Ageless Voice of a Doting Body: Taima Kataribe no Uba in Orikuchi Shinobu’s Book of the Dead.” *Proceedings of the Association for Japanese Literary Studies 13: The Poetics of Aging* (2012), pp. 29-39.
- Hall, Jonathan Mark. “Orikuchi Shinobu and the Enigmatic Signifier,” in *Unwilling Subjects: Psychoanalysis and Japanese Modernity*. U.C. Santa Cruz PhD. Dissertation, 2003, pp. 32-53.
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- . *Overcome By Modernity: History, Culture, and Community in Interwar Japan*. Princeton: Princeton University Press, 2000. (Discussion of Orikuchi *passim*, but especially in “Art, Aura, and Repetition,” pp. 328-357.)
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- . “A Modern Text as Shamanistic Performance; Orikuchi’s *Shisha no sho* (Book of the Dead).” In: *Intercultural Explorations* (ed. Eugene Eoyang). Amsterdam: Rodopi, 2005, pp. 183-191.
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B) Translations into English

- “A Study of Life in Ancient Days: Tokoyo no kuni.” *Traditions* I:4 (1977), pp. 29-54.
(Translation of “Kodai seikatsu no kenkyū: Tokoyo no kuni” [1925], OSZ 2:25-47.)
- Angles, Jeffrey. *The Book of the Dead*. University of Minnesota Press, forthcoming. (Complete translation of *Shisha no sho*, accompanied by commentary from Andō Reiji’s *Hikari no mandara*.)
- Shintoku-maru*. Shizuoka-ken Shizuoka-shi: Izu Bungaku Fesutibaru Jikkō Iinkai, 2001.
(Contains two translations of the short story “Shintokumarū” [OSZ 27:82-98] by Evan

Emswiler and David Gundry.)

Rimer, J. Thomas. "Writings from the Book of the Dead," in J. Thomas Rimer and Van C. Gessel, eds., *The Columbia Anthology of Modern Japanese Literature Volume 1: From Restoration to Occupation, 1868-1945*. New York: Columbia University Press, 2005, pp. 485-493. (Translation of the first two chapters of *Shisha no sho*.)

Ueda, Makoto. *Modern Japanese Tanka: An Anthology*. New York: Columbia University Press, 1996. (Short collection of tanka by Orikuchi [Shaku Chōkū], pp. 85-96.)

C) **Highly selective listing of Japanese-language studies and collections**

[NOTE: There is a tremendous amount of material on Orikuchi's life and work. For good overviews up to the late 1990s, consult the two encyclopedias listed immediately below; the recent thematic paperback volumes from Kōdansha and Iwanami also often contain useful *kaisetsu* commentaries and other helpful material]

1) **Encyclopedias and Handbooks**

Ariyama Daigo et al., ed. *Chōkū/Orikuchi Shinobu jiten*. Bensei shuppan, 2000.

Nishimura Tōru, ed. *Orikuchi Shinobu jiten*. Expanded edition. Taishūkan, 1998.

Okano Hirohiko and Nishimura Tōru, eds. *Orikuchi Shinobu hikkei*. Gakutōsha, 1987.

2) **Annotated Editions and Thematic Collections**

Nihon no shiika vol. 11. Chūō kōronsha, 1969. (Unannotated collection of poetry with running commentary by Katō Morio.)

Orikuchi Shinobu shū. *Nihon kindai bungaku taikai* vol. 46. Kadokawa shoten, 1972.

Orikuchi Shinobu shū. *Kindai Nihon shisō taikai* vol. 22. Chikuma shobō, 1975.

Waka bungaku taikai vol. 30. Meiji shoin, 2005. (Annotated edition of *Umi yama no aida* [1925])

Orikuchi Shinobu. Chikuma Nihon bungaku 25, Chikuma shobō, 2008.

Uta no hanashi/Uta no enjaku suru toki. Iwanami bunko, 2009. (Commentary [*kaisetsu*] by Okano Hirohiko.)

Ishiuichi Tōru, *Shaku Chōkū Kodai kan'ai shū chūshaku: zen*. Minato no hito, 2009.

Bungō kaidan kessakushū: Orikuchi Shinobu. Higashi Masao, ed. Chikuma bunko, 2009.

Shaku Chōkū kashū. Tomioka Taeko, ed. Iwanami bunko, 2010.

Shisha no sho, Kuchibue. Iwanami bunko, 2010. (Notes and commentary by Andō Reiji.)

Orikuchi Shinobu bungei-ron shū. Andō Reiji, ed. Kōdansha bungei bunko, 2010.

Orikuchi Shinobu tennō-ron shū. Andō Reiji, ed. Kōdansha bungei bunko, 2011.

Orikuchi Shinobu geinō-ron shū. Andō Reiji, ed. Kōdansha bungei bunko, 2012.

Orikuchi Shinobu taiwa shū. Andō Reiji, ed. Kōdansha bungei bunko, 2013.

Orikuchi Shinobu koten shiika-ron shū. Fujii Sadakazu, ed. Iwanami bunko, 2012.

3) **Some Recent Scholarship and Criticism**

Andō Reiji. *Hikari no mandara: Nihon bungakuron*. Kōdansha, 2008.

———. *Orikuchi Shinobu*. Kōdansha, 2014.

Fujii Sadakazu. *Orikuchi Shinobu no shi no seiritsu: Shikei, tanka, gaku*. Chūō kōronsha, 2000.

Gendai shisō 42:7 (2014). (Special issue on Orikuchi.)

Ishiuichi Tōru. *Orikuchi Shinobu: Hito to bungaku*. Bensei shuppan, 2003.

Kimura Junji. *Orikuchi Shinobu: Ikidōru kokoro*. Kōdansha, 2008.

Murai Osamu. *Han Orikuchi Shinobu ron*. Sakuhinsha, 2004.

Ueno Makoto. *Tamashii no kodaigaku: Toitsuzukeru Orikuchi Shinobu*. Shinchō sensho, 2008.