

Graduate Seminar on Premodern Japanese Literature: Eighth Century Classics

Japanese G9040 (Spring 2009)

W 4:10-6:00, 716A Hamilton

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Office Hours: M 3:00-4:30 and W 11:00-12:30, 500A Kent Hall

Course Rationale:

A non-systematic overview of Nara period classics, with some attention to their reception in the medieval, early modern, and modern periods, this class is intended for PhD. and advanced M.A. students in Japanese literature, history, and related fields. The emphasis will be on following up particular themes that cut across multiple works, for their own intrinsic interest, but also because they allow comparative insights into the distinctive characteristics of the *Kojiki*, *Nihon shoki*, *Fudoki*, and *Man'yôshû*.

Requirements:

- 1) Consistent attendance and participation, including in-class reading and translation of selected passages
- 2) Occasional presentations on selected secondary sources
- 3) A short final project (around 10 pages), topic subject to instructor's approval: either an interpretative essay concerning one or more of the *primary sources* considered this semester, or an annotated translation of a passage from one of them or from a reasonably closely connected work.

Schedule:

- 1) 21 Jan. **Introduction:** Course Objectives and Materials

As our basic texts, we will rely on the *Shinpen Nihon koten bungaku zenshû* (SNKBZ) editions of the *Kojiki*, *Nihon shoki*, *Fudoki*, and *Man'yôshû*. These will be supplemented by various other modern commentaries, among the most important of which are:

Kojiki: *Shinchô Nihon koten shûsei* (SNKS) and *Nihon shisô taikai* (NST)

Nihon shoki and *Fudoki*: *Nihon koten bungaku taikai* (NKBT)

Man'yôshû: *Shin Nihon koten bungaku taikai* (SNKBT) and *Waka bungaku taikai* (WBT).¹

Besides the *Nihon koten bungaku daijiten*, *Kokushi daijiten*, and *Nihon kokugo daijiten*, essential references include: *Jidaijiten Kokugo daijiten Jôdaihen*, *Jôdai bungaku kenkyû jiten*, *Man'yô kotoba jiten*, *Nihon shinwa jiten*, and *Jôdai setsuwa jiten*. (Other specialized sources will be introduced as we proceed through the semester.)

¹ All of the eighth century works we read this semester are available in English translations, although they vary in quality and suitability for this course. Students should be particularly aware of Donald Philippi's *Kojiki* (1968), W.G. Aston's *Nihongi* (originally 1896), and Michiko Aoki's *Records of Wind and Earth* (1997); Edwin Cranston's *Waka Anthology Volume One: The Gem-Glistening Cup* (1993) contains translations of just under 30% of the *Man'yôshû*, as well as verse (with prose contexts) from the *Kojiki*, *Nihon shoki*, and *Fudoki*.

Part I: Gods and Kings at the Core of the Eighth Century Canon

2) 28 Jan. **Orientation:** Eighth Century Literary Language and the Use of Commentaries

selections from *Man'yôshû* book X, as interpreted in the SNKBZ (1995), the *Man'yôshû zenchû* (1989), and *Seminâ Man'yô no kajin to sakuhin* vol. 12 (2005):

	Spring	Summer	Fall	Winter
<i>zôka</i>	1840		2001, 2013, 2158	
<i>sômon</i>	1896, 1917	1993		2340

Edwin Cranston, "Asuka and Nara Culture: Literacy, Literature, and Music," *Cambridge History of Japan* vol. 1 (1993), 453-503

REVIEW: Appendix on Nara-period forms from Shirane grammar, 308-321

SKIM: Selected translations of other poems from MYS X in Cranston's *Gem-Glistening Cup* (667-685)

3) 4 Feb. **Poetry and Kingship:** The Opening Poems of *Man'yôshû* Books I and II

MYS I:1 and I:2; II:85-90 (in SNKBZ and Itô Haku's *Man'yôshû shakuchû* [1995])²

SKIM: MYS Books I and II in Ian Hideo Levy, *The Ten Thousand Leaves* (1981), and the Philippi *Kojiki*'s Nintoku (301-323) and Yûryaku (341-368) sections.

Torquil Duthie, *Poetry and Kingship in Ancient Japan* (C.U. diss., 2005), 149-182: "The Genealogy of Kingship"

Kônoshi Takamitsu, *Fukusû no kodai* (Kôdansha, 2007), 191-219: "Man'yôshû: Mō hitotsu no rekishi"

[NO CLASS 11 FEB.: skim over all of Philippi's translation of Book I of the *Kojiki* (47-159)]

4) 18 Feb. **From Crybaby to Dragon Slayer:** Susanowo in *Nihon shoki* Book I

Nihon shoki I: section 5 and section 5 variant 1 (SNKBZ I:35-39); first half of section 7 (75-76); section 8 (91-94) and section 8 variant 4 (99-100)³

Gary Ebersole, *Ritual Poetry and the Politics of Death in Early Japan* (1989), 79-122: "Mythology of Death and the *Niinamesai*"

Nishizawa Kazumitsu, "*Nihon shoki* ni totte 'Ne no kuni' to wa nani ka" (in *Ronshû Nihon shoki 'Jindai'* [1993], 35-61)

² As well as the Itô annotations, students are encouraged to consult the most recent extensive commentary: Aso Mizue's *Man'yôshû zenka kôgi* [2006].

³ In addition to the Aston translation, students will find the following abridgement helpful: Robert Borgen and Marian Ury, "Readable Japanese Mythology: Selections from *Nihon shoki* and *Kojiki*" (*Journal of the Association of Teachers of Japanese* 21[1]:61-97, 1990).

5) 25 Feb. **Healer, Hero, Creator Deity:** Ôkuninushi in *Kojiki* Book I

SNKBZ KJK 75-91; 94-97 (see also Saigô Nobutsuna, *Kojiki chûshaku* vol. 2 [1976])

Herman Ooms, *Imperial Politics and Symbolics in Ancient Japan* (2009), 28-48:
“Mythemes”

Kônoshi Takamitsu, *Kojiki: Tennô no sekai no monogatari* (1995), 106-124: “Ôkuninushi ni yoru kunizukuri no kansei”

6) 4 March. **The Great Hero of Antiquity:** Yamato Takeru in the *Kojiki* and the *Nihon shoki*

SNKBZ KJK 217-237; SNKBZ NS I:348-350, 381-387

SKIM: Aston translation of Keikô annal (I:188-214)

David Bialock, *Eccentric Spaces, Hidden Histories: Narrative, Ritual, and Royal Authority from The Chronicles of Japan to The Tale of the Heike* (2007), 111-142:
“Royalizing the Realm and the Ritualization of Violence”⁴

Nakamura Hirotohi, “Yamato Take no mikoto seisei no bungaku keisei,” in *Kojiki no honsei* (2000), 299-317

7) 11 March. **Adventures of the Wacky Sovereign:** Yûryaku in *Kojiki* Book III

The Maiden Akaiko (SNKBZ KJK 341-344; Saigô *Kojiki chûshaku* IV:320-327);
Yûryaku on Katsuragi (SNKBZ 347-349; Saigô 337-350)

Shinada Yoshikazu, “Kayô monogatari: hyôgen no hôhō to suijun,” *Kokubungaku* (Gakutôsha) July 1991, 98-105

Oikawa Chihaya, “Yûryaku Tennô-jô ni noru Hitokotonushi no monogatari,”
Kokubungaku (Gakutôsha) January 2006, 58-64

[**SPRING BREAK:** No class on 18 March]

Part II: Geographical Topoi

8) 25 March. **Love in the Hinterlands:** Azuma in the *Man'yôshû* and the *Hitachi no kuni Fudoki*

Hitachi no kuni Fudoki, Tsukuwa no kôri (NKBZ 359-363); Youths of Matsubara (398-400)

Azuma uta: MYS XIV 3351, 3356, 3414, 3425, 3515, 3537 (NKBZ)

Takahashi no Mushimaro's poem on the Tsukuba *utagaki*: MYS IX 1759-1760

SKIM: Cranston selections from MYS XIV (728-741)

⁴ See also Isomae Jun'ichi, “Myth in Metamorphosis: Ancient and Medieval Versions of the Yamatotakeru Legend,” trans. Kate Wildman Nakai (*Monumenta Nipponica* 54[3]: 361-385 [1999]) and Ivan Morris, *The Nobility of Failure: Tragic Heroes in the History of Japan* (1975).

Mark Funke, “Hitachi no Kuni Fudoki” (*Monumenta Nipponica* 49[1]:1-29 [1994])
Asami Tôru, “Tsukubayama ni noborite kagai o suru uta,” in *Seminâ Man’yô no kajin to sakuhin* vol. 7 (2001), 246-258

9) 1 April. **Another Ancient World?:** Izumo in the *Kojiki* and the *Izumo no kuni Fudoki*

Kojiki I, ‘kuni-yuzuri’ sequence: SNKBZ 99-113
Izumo no kuni Fudoki, from Ou no kôri [‘kuni-hiki’ and Mori no sato] (SNKBZ 135-139);
from Îshi no kôri [Tane no sato and Susa no sato] (243)

Joan R. Piggott, “Sacral Kingship and Confederacy in Early Izumo” (*Monumenta Nipponica* 44[1]:45-74 [1989])⁵
Miura Sukeyuki, “Izumo shinwa to Izumo sekai,” *Kojiki kôgi* (2003)

10) 8 April. **Legends of the West:** Kyushu in the *Man’yôshû* and *Hizen no kuni Fudoki*

Man’yôshû V local legend materials: 813-814, 853-863, 871-875
Hizen no kuni Fudoki, Matura no kôri [intro., Kagami no watari, Hirefuri no mine]
(SNKBZ 329-333)

SKIM: Phillipi’s translation of the Jingû narrative from *Kojiki* Book II: 257-271

Jeremy Robinson, *The Tsukushi Man’yôshû Poets and the Invention of Japanese Poetry*
(University of Michigan diss., 2004), 51-79; 211-226
Chô Yôichi, “Man’yô to Fudoki no sekai,” in *Kodai no Nihon* vol. 3 (1970), 272-287

Part III: Reception

11) 15 April. **The Medieval Chronicles of Japan** (*Chûsei Nihongi*)

The Book of Swords (*Tsurugi no maki*) [first half] from the Hyaku-nijukkubon *Heike monogatari* (SNKS edition [1981]) III:268-274

Itô Satoshi, “The Medieval Period: The Kami Merge with Buddhism,” trans. Mark Teeuwen, in *Shinto: A Short History* [2003], 63-107⁶
Saitô Hideki, *Yomikaerareta Nihon shinwa* (Kôdansha, 2006), 81-138: “Chûsei Nihongi no kyôen”

⁵ See also James Grayson, “Susa-no-o: A Culture Hero from Korea” *Japan Forum* 14(3):465–487 (2002).

⁶ On the reception of the *Kojiki* and *Nihon shoki*, see Kônoshi Takamitsu, “Constructing Imperial Mythology: *Kojiki* and *Nihon shoki*,” trans. Iori Jôkô, in *Inventing the Classics: Modernity, National Identity, and Japanese Literature* (2000), 51-67; for an introduction to the “Book of Swords,” see Elizabeth Oyler, *Swords, Oaths, and Prophetic Visions: Authoring Warrior Rule in Medieval Japan* (2006), Chapter 5: “The Soga Brothers: Swords and Lineage” (115-137).

12) 22 April. **God of the Afterlife?** Hirata Atsutane (1776-1843) and Ôkuninushi

selections from *Tama no mihashira* (NST) and *Koshiden* (Atsutane zenshû)

Mark McNally, *Proving the Way: Conflict and Practice in the History of Japanese Nativism* (2005), 179-208: “Forsaking Textualism: Ancient History and the Supernatural”

Hara Takeshi, *‘Izumo’ to iu shisô: Kindai Nihon no massatsu sareta kamigami* (1996), 3-66

13) 29 April. **A Most Modern Antiquity:** The Phantasms of Orikuchi Shinobu (1887-1953)

“Man’yôbito no seikatsu” (1922) (*Orikuchi Shinobu zenshû* [new ed.] vol 1, 307-320)

“Kami no yome” (1922) (*Orikuchi Shinobu zenshû* [new ed.] vol 27, 99-116)

Kentaro Tomio, “Historiography in the Margins of Modernity: The Cultural Production of History in Orikuchi Folklore Studies,” in *Productions of Culture in Japan* (Center for East Asian Studies, University of Chicago, 1995), 197-234⁷

Ôishi Yasuo, “Man’yô minzokugaku o rekishiteki ni ichizukeru,” in *Man’yô minzokugaku o manabu hito no tame ni* (2003), 18-29

Nishimura Tôru, “Man’yôbito,” in *Orikuchi Shinobu jiten* (1988), 224-232

⁷ See also Kamata Tôji, “The Disfiguring of Nativism: Hirata Atsutane and Orikuchi Shinobu,” in *Shinto in History: Ways of the Kami* (2000), 295-317