

Japanese GR8040 (Graduate Seminar in Premodern Japanese Literature) • Spring 2020

Ancient Imperial Literature and the 21st Century: Roots of Reiwa

Wednesdays 2:10-4:00pm • 4A Kraft Center

David Lurie DBL11@columbia.edu

Office Hours: Tuesdays 2-3pm and Thursdays 11am-12pm in 622 Kent Hall

Course Rationale:

This seminar examines imperial and ‘imperial-adjacent’ texts of the Nara and Heian periods, with an eye to their lasting impact in 2019, the first year of the Reiwa era (and year of the various enthronement ceremonies of the Reiwa Emperor). Our primary focus will be on early works of Japanese literature (very broadly defined), but we will also consider how they have been received and transformed by scholars, politicians, government bureaucrats, and journalists. Students can expect to gain a broad understanding of the roots of the Japanese literary tradition and a distinctive perspective on the ideological underpinning of the modern emperor system.

Prerequisites and Expectations:

Familiarity with *kanbun* and/or Classical Chinese will certainly be helpful, but we generally will not be dealing with early period texts in their original forms (nearly all of the editions we employ are in *yomikudashi* using the standard modern mixed orthography), so such skills are not required.

(Accommodations will be made for the handful of readings for which *yomikudashi* are not available.)

However, students must have advanced capabilities in Classical Japanese and be able to read modern Japanese scholarly writing with speed and accuracy. Anyone with concerns about their linguistic preparation should discuss them with the instructor. Students who are not already familiar with Nara period Japanese should review the discussion of some prominent departures from the Heian classical standard that is provided by pp. 308-321 of Haruo Shirane’s *Classical Japanese: A Grammar* (Columbia, 2005); other aspects will be discussed as they come up in the reading.

It goes without saying, but as this is an advanced graduate seminar, expectations for quality of preparation and participation are high. Students who miss postings, or who come to class unprepared to read and translate from the primary sources and to discuss in detail the other assigned texts, will be required to drop the course.

Assignments:

In addition to preparing *all* of the assigned readings for each week, students are required to do the following starting with Week 2. First, submit a brief Courseworks posting (approx. 500 words) by **midnight on Sunday**, raising questions about or otherwise responding to one or more of the secondary sources. Then, as part of preparation for in-class reading and translation of the primary source selections, by **midnight on Tuesday** students are also required to *email* to the instructor (do not post on Courseworks) a short mini-report (a few sentences or a brief paragraph) about a particular key word, phrase, or grammatical pattern used in one or more of that week’s primary readings. NOTE: There are different assignments for Weeks 9, 10, and 14; see below for details.

Final project:

This paper (**due on Friday 15 May**) is meant to be a short analytic exercise (around 10 pages), with minimal reliance on secondary sources (other than those assigned in class). Students are encouraged to pursue a topic with connections to their own research interests; comparative projects or discussions of theoretical issues are welcome, but **the paper must be substantially devoted to one of the primary texts we read, or to some aspect of the history of *nengō*, *norito*, *senmyō*, or the Daijōsai**. Please keep this project in mind from the beginning of the semester, and consult with the instructor about it by mid-April.

Schedule:

1) 22 Jan.: **Introduction and Orientation**

Introductory reading **TO BE COMPLETED BEFORE THIS CLASS MEETING:**

- a) Chapters on ancient literature, history, and myth from the *Cambridge History of Japanese Literature* (2015), pp. 15-39
- b) Ross Bender, “Emperor, Aristocracy, and the *Ritsuryō* State: Court Politics in Nara,” in *Japan Emerging* (Westview, 2012), pp. 111-121

2) 29 Jan.: **Imperial Mythology between Nara and Heian: Kogo shūi**

•*Kogo shūi* 古語拾遺 (Iwanami bunko edition), pp. 13-56 (consult Katō and Hoshino trans. for overview; specific pages to focus on will be announced over the weekend)¹

- a) Kōnoshi Takamitsu, “Constructing Imperial Mythology: *Kojiki* and *Nihon shoki*,” trans. Iori Jōkō, in Shirane and Suzuki, *Inventing the Classics: Modernity, National Identity, and Japanese Literature* (Stanford University Press, 2000), pp. 51-67
- b) Kōnoshi Takamitsu, *Kojiki to Nihon shoki: “Tennō shinwa” no rekishi* (Kōdansha, 1999), pp. 164-173

3) 5 Feb.: **Literature of Report and Proclamation: Norito**

•Minazuki no tsugomori no ōharae 六月晦大祓 (*norito* from *Engi shiki* book 8; Kasuya Okinori, *Engi shiki norito* [Izumi shoin, 2013])

- a) “Norito,” in *Nihon bungeishi: Hyōgen no nagare* vol. 1 (Kawade shobō, 1986), 57-60
- b) Kurano Kenji, “Norito to senmyō,” in *Nihon bungakushi* vol. 3 (*Yamato jidai* vol. 2; Sanseidō, 1943), pp. 328-407
- c) Laurence Mann, “Orality in the *Engishiki Norito*: Lingering Binarisms in the Study of Texts,” *Engishiki kenkyū* 30 (2015), pp. 1-23

4) 12 Feb.: **Literature of Report and Proclamation: Senmyō**

•Monmu accession (*Shoku Nihongi senmyō* 続日本紀宣命 [SNS] #1, Monmu 1/8/17; SNKBT 12 [SN 1], p. 3 line 11-p. 5 line 12)
 •Kōmyō’s appointment as Shōmu’s empress (SNS #7, Tenpyō 1/8/24; SNKBT 13 [SN 2] p. 221 line 13-p. 225 line 7)

- a) Kurano, “Norito to senmyō,” pp. 408-452
- b) Ross Bender, “Performative Loci of the Imperial Edicts in Nara Japan, 749-70,” *Oral Tradition* 24:1 (2009), pp. 249-268
- c) Torquil Duthie, “The Imperial Configuration of Early Japan,” in *Man’yōshū and the Imperial Imagination in Early Japan* (Brill, 2014), pp. 85-122

¹ Students without some familiarity with Japanese mythology may want to start the assignment by skimming Borgen and Ury, “Readable Japanese Mythology” (*Journal of the Association of Teachers of Japanese* 24:1 [1990]; on JSTOR)

5) 19 Feb.: **The Shortest Works of Ancient Literature: Nengō in 8th Century Japan**

- Proclamation of the Wadō era name (SNS #4, Wadō 1/1/11; SNKBT 12 [SN 1] p. 127 line 3-p. 129 line 10)
- Proclamation of the Jinki era name (SNS #5, Jinki 1/11/4; SNKBT 13 [SN 2] p. 139 line 10-p. 143 line 15)
- Proclamation of the Tenpyō era name (SNS #6, Tenpyō 1/8/5; SNKBT 13 [SN 2] p. 215 line 8-p. 217 line 15)
- Proclamation of the Jingo-keiun era name (SNS #42, Jingo-keiun 1/8/16; SNKBT 15 [SN 4] p. 171 line 8-p. 175 line 15)
- Proclamation of the Hōki era name (SNS #48, Hōki 1/10/1; SNKBT 15 [SN 4] p. 311 line 4-p. 313 line 16)

- a) Tokoro Isao et al., *Gangō: Nengō kara yomitoku Nihonshi* (Bungei shunjū, 2018), pp. 55-80
- b) Ogura Shigeji, *Jiten Nihon no nengō* (Yoshikawa kōbunkan, 2019), pp. 2-38

6) 26 Feb.: **The Nengō System (Heian and Beyond)**

- Miyoshi no Kiyoyuki, *Kakumei kanmon* 革命勘文 (*Nihon shisō taikai* vol. 8 *Kodai seiji shakai shisō* [Iwanami shoten, 1979], pp. 50-58)

- a) Endymion Wilkinson, “Recording Years” (sec. 39.11), *Chinese History: A New Manual* (3rd ed.; Harvard University Asia Center, 2012), pp. 509-519.²
- b) Tokoro et al., *Gangō*, pp. 81-123
- c) Tokoro Isao, “Miyoshi Kiyoyuki no shin’yū kakumei ron,” *Nengō no rekishi* (expanded edition; Yūzankaku, 1996), pp. 56-77

7) 4 March: **The Daijōsai in the Engi shiki**

- Engi shiki* 延喜式 book 7 (selections; *Yakuchū Nihon shiryō Engi shiki* 1 [Shūeisha, 2000], pp. 391-443)
- Ōnie no matsuri 大嘗祭 (*norito* from *Engi shiki* book 8; Kasuya, *Engi shiki norito*)

- a) Okada Seishi, “Ōnie no matsuri,” in *Jiten kodai no saishi to nenjū gyōji* (Yoshikawa kōbunkan, 2019), pp. 239-247
- b) Felicia Bock, *Engi-Shiki: Procedures of the Engi Era, Books I-V* (Sophia Univ., 1970), pp. 1-16
- c) Robert Ellwood, *The Feast of Kingship: Accession Ceremonies in Ancient Japan* (Sophia University, 1973), pp. 79-148

8) 11 March: **The Daijōsai in the Heian and Medieval Periods**

- Nakatomi no yogoto 中臣寿詞 (*norito* recorded in 1142 in the *Taiki* 台記 of Fujiwara no Yorinaga 藤原頼長; Kasuya, *Engi shiki norito*)

- a) Kudō Takashi, *Daijōsai: Tennōsei to Nihon bunka no genryū* (Chūō kōron shinsha, 2017), pp. 1-28
- b) Edward Kamens, “Daijōe waka: The *Uta* as Tribute and Charm,” in *Waka and Things, Waka as Things* (Yale, 2017), pp. 19-75

² The most recent edition of this invaluable reference is the 5th (2018), but section 39.11 is more or less the same in the version we are using.

- c) Kamikawa Michio, "Accession Rituals and Buddhism in Medieval Japan,"
Japanese Journal of Religious Studies 17:2/3 (1990), pp. 243-280

18 MARCH: NO CLASS (SPRING BREAK)

9) 25 March: **The Meaning of the Daijōsai**

NO CLASS MEETING (AND NO MINI-REPORT) THIS WEEK; MAKE A COURSEWORKS POSTING BASED ON THIS WEEK'S **SECONDARY SOURCES** BY 4PM ON WEDS. 25 MARCH

•Orikuchi Shinobu, "Daijōsai no hongī" (1928), *Orikuchi Shinobu zenshū* 3 (Chūō kōronsha, 1966), 174-213
[•Tsuda Hiroyuki, "Tennōrei," *Orikuchi Shinobu jiten* (expanded ed., Taishūkan: 1998), pp. 181-199]

- a) Ellwood, *The Feast of Kingship*, pp. 1-36 and 149-154
b) Sasaki Kōkan, "Priest, Shaman, King," *Japanese Journal of Religious Studies* 17:2/3 (1990), pp. 105-128
c) Carmen Blacker, "The Shinza or God-Seat in the Daijōsai: Throne, Bed, or Incubation Couch?" *Japanese Journal of Religious Studies* 17:2/3 (1990), pp. 179-197

10) 1 April: **The Modern Daijōsai**

•Orikuchi, "Daijōsai no hongī," 213-240
•*Heisei no Tairei* (Mainichi shinbunsha, 1991), pp. 77-86, 110-113, 118-126, 145-178
•Nov. 2019 *Asahi shinbun* articles, "Motto shiritai Daijōsai" 1-3 and "Tensei jingo"

- a) "Kōi keishō," *Kōshitsu jiten* (Kadokawa shoten, 2009), pp. 237-268
b) Thomas Crump, "The Making of an Emperor," *Anthropology Today* 7:2 (1991), pp. 14-15

NOTE: Courseworks posting is on *this* week's secondary sources; mini-report addresses any part of the Ōrikuchi essay (last week's or this week's portion)

11) 8 April: **The *Man'yōshū*, the Emperor, and 'the People'**

•*Man'yōshū* 1: 1, 2, 25, 36-39, 50 (SNKBZ)
•*Man'yōshū* 6: 907-912, 917-919 (SNKBZ)

- a) Mack Horton, "*Man'yōshū* in Overview," in *Traversing the Frontier* (Harvard University Asia Center, 2012), pp. 432-465
b) Torquil Duthie, "The National Imaginings of Early Japan" and "Poetry Anthology as Imperial History," in *Imperial Imagination*, pp. 57-84 and 161-200
c) Shinada Yoshikazu, "*Man'yōshū*: The Invention of a National Poetry Anthology," in Shirane and Suzuki, eds., *Inventing the Classics* (Stanford, 2000), pp. 31-50

12) 15 April: **Book V of the *Man'yōshū* and the Plum Blossom Banquet**

•*Man'yōshū* 5: selected poems (SNKBZ)
•*Man'yōshū* 5: preface to 32 Poems on Plum Blossoms (Omodaka Hisataka, *Man'yōshū chūshaku* vol. 5 [1959], pp. 97-108)
•Wang Xizhi, "Preface to Collected Poems from the Orchid Pavilion," trans. Richard Strassberg (Mair, ed., *The Columbia Anthology of Traditional Chinese Literature*, pp.

565-567); *kunten* punctuated version of original from *Shodō zenshū* 4 (Heibonsha, 1965)

- Zhang Pingzi, “Rhapsody on Returning to the Fields” trans. David Knechtges (*Wen Xuan or Selections of Refined Literature* Vol. III: *Rhapsodies on Natural Phenomena, Birds and Animals, Aspirations and Feelings, Sorrowful Laments, Literature, Music, and Passions* [Princeton, 1996], pp. 138-143; original with commentary, etc., *Shinshaku kanbun taikai* 81: *Monzen fu-hen ge* (Meiji shoin, 2001), pp. 184-186

- a) Jeremy Robinson, *The Tsukushi Man'yōshū Poets and the Invention of Japanese Poetry* (Michigan PhD. Diss., 2004) pp. 71-127, 186-226
- b) Kōnoshi Takamitsu, “Uta no kankyō: Maki go ni tsuite,” *Man'yōshū o dō yomu ka: Uta no “hakken” to kanji sekai* (Tōkyō daigaku shuppankai, 2013), pp. 125-147

13) 22 April: **Interlude: Emperor Shōmu and the Shōsōin**

- Tōdaiji kenmotsuchō* 東大寺献物帳 (read the opening of the *Kokka chinpōchō* 国家珍宝帳 in the *Dai Nihon bukkyō zensho* vol. 121, *Tōdaiji sōsho* 1 [1980 reprint], pp. 8-9 (consult the more approachable excerpt in *Shodō zenshū* 9 [Heibonsha 1954], pp. 161-162); then skim the remainder of the *Chinpōchō* and the other four catalogues in *Kōkan bijutsu shiryō, Jiin hen* [Chūō kōron bijutsu shuppan, 1972-1976], pp. 193-234)

- a) Jun Hu, “Global Medieval at the “End of the Silk Road, ca. 756 C.E.: The Shōsōin Collection in Japan,” *The Medieval Globe* 3:2 (2017), pp. 177-202
- b) Yoshimitsu Tsuneno, “The Shōsōin: An Open and Shut Case,” *Asian Cultural Studies* 17 (1989), pp. 15-44
- c) Yukio Lippit, “The Shōsōin Treasury: Three Perspectives”; unpublished draft paper (February 2019) **NOTE: DO NOT SHARE OR CIRCULATE THIS**

****Thursday 23 April (5PM): Prof. Yukio Lippit (Harvard Univ.), lecture and roundtable discussion on the Shōsōin Treasures (403 Kent Hall) [ATTENDANCE MANDATORY]****

14) 29 April: **The Modern Nengō System and Reiwa as ‘National’ Era Name**

NOTE 1: This class session will include very short presentations about students’ paper topics

NOTE 2: Courseworks posting this week is due at **midnight on Tuesday the 28th**: in approximately 500 words discuss the significance of Reiwa in the context of the history of era names in Japan and/or East Asia. (No mini-report.)

- a) Tokoro et al., *Gangō*, pp. 194-299
- b) Nihon terebi seijibu, *Dokumento “Reiwa” seitei* (Chūō kōron shinsha, 2019), pp. 174-273
- c) “Reiwa: ‘fu’ no men ni mo me o” *Mainichi shinbun* (evening edition), 16 April 2019
- d) Shinada Yoshikazu, “Kinkyū kikō: Reiwa kara ukabiagaru Ōtomo Tabito no messēji” (April 2019; unpublished but widely circulated essay)

FINAL PAPER DUE FRIDAY 15 MAY BY 4PM; email electronic version AND submit hard copy to instructor’s mailbox in 407 Kent Hall.

Sources (editions and translations):

For the *Kojiki*, consult the 1997 Shōgakkan *Shinpen Nihon koten bungaku zenshū* (SNKBZ) edition. The best extended commentary is still Motoori Norinaga's *Kojikiden* (completed in 1798 and best consulted in vols. 9-12 of the Chikuma shobō *Motoori Norinaga zenshū* [1968-1974]), but Kurano Kenji's *Kojiki zenchūshaku* (Sanseidō, 1973-1980) and Saigō Nobutsuna's *Kojiki chūshaku* (Heibonsha, 1975-1989) are also very valuable. Kokugakuin University has an online "Kojiki viewer" with an extensive in-progress commentary that will eventually be completely translated into English.³ The *Kojiki* itself has been translated into English half a dozen times. The recent rendition by Gustav Heldt (Columbia, 2014) is innovative and rewarding, but for the purposes of this class the one to consult is Donald Philippi's version (University of Tokyo Press, 1969; recently reissued at an exorbitant price by Princeton University Press), which encapsulates in its copious notes much of the best mid-20th century Japanese scholarship on that text.

For the *Nihon shoki* the most useful modern edition is the 1994-1995 Iwanami bunko paperback edition, which is a corrected re-typesetting of the 1965-67 *Nihon koten bungaku taikei* (NKBT) edition. This can be consulted along with the more recent SNKBZ edition (available on Japan Knowledge), but for approaching this text as a literary work the best modern commentary is still the first, Iida Takesato's 1902 *Nihon shoki tsūshaku* (which ideally should be consulted along with the major Edo commentaries, the *Nihon shoki tsūshō* and *Shoki shikkai*).⁴ The only published English version is W. G. Aston's 1896 *Nihongi*, but students should also be aware that there is a bilingual online version compiled by their *senpai* Matthieu Felt.⁵

For the *Man'yōshū* we will use the 1994-1996 SNKBZ edition, which can be consulted alongside the 1999-2003 Iwanami *Shin Nihon koten bungaku taikei* (SNKBT) edition (revised version now available as an Iwanami bunko paperback). Among several recent commentaries the most influential is probably Itō Haku's *Man'yōshū shakuchū* (1995-1999), but Omodaka Hisataka's *Man'yōshū chūshaku* (1957-1970) remains an essential resource. Edwin Cranston's *Waka Anthology Volume One: The Gem-Glistening Cup* (1993) contains translations of just under a third of the *Man'yōshū*; the entirety of the first five books are translated by Ian Hideo Levy in *The Ten Thousand Leaves* (1991).

A complete translation of the *Shoku Nihongi senmyō* can be found in Ross Bender, *The Imperial Edicts in the Shoku Nihongi: A Translation with Text and Transliteration* CreateSpace Independent Publishing Platform (January 5, 2018).

A complete translation of the *Engi shiki norito* can be found in Donald Philippi, *Norito: A Translation of the Ancient Japanese Ritual Prayers* (Princeton, 1990 [Kokugakuin, 1959]).

For the *Kogo shūi*, in addition to Genchi Katō and Hikoshiro Hoshino, *Kogo shūi: Gleanings from Ancient Stories* (Curzon Press 1972 [1926]), there is a translation in John Bentley, *Historiographical Trends in Early Japan* (Edwin Mellen, 2002)

Valuable references include the *Nihon koten bungaku daijiten*, *Kokushi daijiten* (on Japan Knowledge, minus illustrations), *Nihon kokugo daijiten* (on Japan Knowledge), *Jidaibetsu Kokugo daijiten: Jōdai-hen*, *Nihon shinwa jiten*, *Jōdai bungaku kenkyū jiten*, *Jōdai setsuwa jiten*. Students should familiarize themselves with all of these works, especially the first four. Other specialized sources will be introduced as we proceed through the semester.

³ <http://kojiki.kokugakuin.ac.jp/>

⁴ In anticipation of the 1300-year anniversary of the *Nihon shoki*'s promulgation at the Nara court in 2020, Kadokawa shoten and Kōdansha are preparing new commentaries.

⁵ <http://nihonshoki.wikidot.com/>