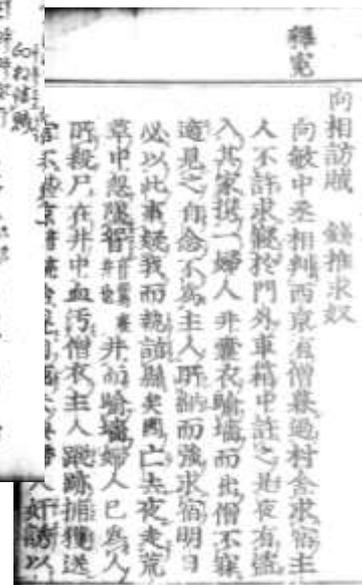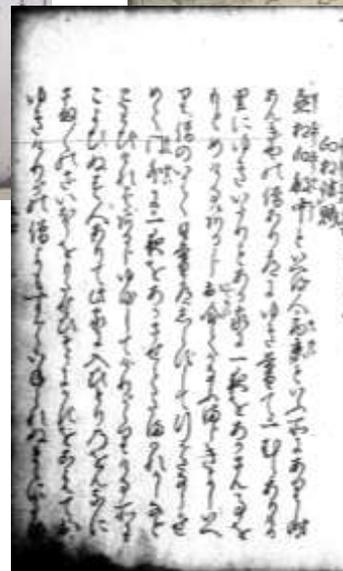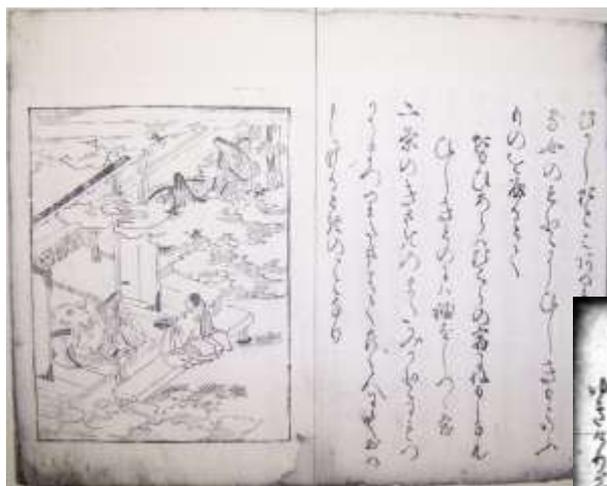# J14

Classical Japanese Texts

Cultural Translations in Edo-period Japan

University of Cambridge

Faculty of Asian and Middle Eastern Studies

2012-13

Syllabus

Dr Laura Moretti

lm571@cam.ac.uk

Introduction

The primary aim of this course is to read Edo-period texts extensively. By doing so, you will reinforce your knowledge of classical Japanese, in particular when it comes to grammatical structures. You will also broaden your knowledge of classical Japanese, as you will have the opportunity to reflect upon the way classical language developed in the Edo-period, both in terms of grammar and vocabulary. We shall cover mainly texts written in *wabun* 和文 in Michaelmas Term and both texts in *kanbun* 漢文 and in *wabun* in Lent Term.

The choice of primary sources for this academic year is centred on the theme of 'cultural translations'. We shall explore: 1. intralingual translations of Heian-period and Kamakura-period classical works into Edo-period texts; 2. interlingual translations of Chinese texts into early-modern Japanese. While reading the selected primary sources, we shall reflect upon what 'to translate' meant in Edo-period Japan, what were the 'strategies' (ends) and the 'tactics' (means) of the translation process/processes, and what 'cultural translations' are.

This course will allow you to develop both knowledge and skills.

Knowledge

- Learn how to read Edo-period texts written in Japanese, by exploring: 1. to what extent classical grammar is retained and to what extent is modified; 2. how vocabulary changes.
- Develop familiarity with the basic rules of *kanbun*/*kanbun kudoku* 漢文訓読 and other *kanbun* reading strategies developed in the Edo period.
- Develop an appreciation for texts in their original format and familiarize yourself with the existence of a variety of scripts.
- Develop knowledge about the current debates in the field of translation studies.

Field-related skills

- Get familiar with the tools at your disposal when dealing with Edo-period texts, by developing the ability to locate, access and use them in an independent fashion.
- Learn what a critical edition is, what kinds of critical editions you can use and how to use them in an informed way.

Transferrable skills

- Develop decision-making skills

  ! As you already know your reading skills will entail a great deal of interpretation and, as a consequence, of decision making!

- Develop critical thinking
- Develop an approach to comparative analysis
- Engage in intellectual debates

o Develop the ability to revise your own work and decisions on the basis of evidence

Time and place of lectures/seminars

Tuesday, 10-11, Room 213 (Check rooms again in Lent and Easter Terms)

Thursday, 10-11, Room 313 (Check rooms again in Lent and Easter Terms)

Teaching style

The majority of the classes will take the form of seminars. We shall proceed by keeping in mind the following steps:

o Read the primary source and fully understand its meaning.

o Be prepared to explain the grammar, make translations in contemporary Japanese and/or in English if requested to do so.

o Work on the questions indicated in the schedule next to each text.

o Prepare the reading of secondary sources indicated in the reading list.

Hands-on sessions

In Lent Term, I shall organize a visit to the collection of pre-Meiji books held at the University Library and a visit to the collection of Japanese prints at the Fitzwilliam Museum. These visits are not compulsory and will not count towards the exam. They are thought as ways to deepen your knowledge of the formats through which texts written in classical Japanese were circulated. If you are interested in taking part in these hands-on sessions, please do send an email to lm571@cam.ac.uk by **October 30, 2012** indicating the days and hours when you are free from other classes.

Drop-in sessions

The pace of this course is fast and demanding. If you feel that you are falling behind, please do not struggle alone. Do come and visit me! I shall be available for drop-in sessions during term-time every **Tuesday from 1 pm to 2 pm**. The office is located on the third floor of the Faculty (**office 315**). You can come alone or with your colleague/s.

Content and Schedule

Michaelmas Term

The cultural translation of the Heian world into the Edo-period world			
Date	**Contents**	**Questions**	**Teaching style**
Oct 4	Introduction to the course *Ise monogatari hira kotoba* 伊勢物語ひら言葉 - 1678（跋文）	What do you expect 'translation' to be? How would you define 'intralingual translation'? How would you define 'vernacularization'? ➢ Translation terminology in early-modern Japan (by Dr Rebekah Clements) Why was a translation of *Ise monogatari* necessary? What was the cultural context that allowed a translation of *Ise monogatari*? By reading the afterword of *Ise monogatari hirakotoba*, what kind of translation do you expect to be applied in the text?	Seminar
Oct 9	*Ise monogatari hira kotoba* 伊勢物語ひら言葉 - 1678（第一段・第六段・段九段）	What are the 'strategies' (ends) and the 'tactics' (means) of the translation process that you find in *Ise monogatari hirakotoba*? What are the linguistic changes?	Seminar
Oct 11	*Ise monogatari hira kotoba* 伊勢物語ひら言葉 - 1678（第十二段・第二十三段）		Seminar
Oct 16	*Mukashi otoko imayō sugata* 昔男時世妝 - 1731（第一段・第六段）	To what extent *Mukashi otoko imayō sugata* shares a similar nature with *Ise monogatari hirakotoba*? What is similar? What is different? Why? What are the linguistic changes?	Seminar
Oct 18	*Mukashi otoko imayō sugata* 昔男時世妝 - 1731（第九段・第十二段）		Seminar
Oct 23	*Mukashi otoko imayō sugata* 昔男時世妝 - 1731（第二十三段）		Seminar

Oct 25	*Nise monogatari* 仁勢物語 – first half of the 17th century（第一段・第六段・）	What is the intertextual process that you find in this text? Can we define it a translation? If yes, why and how? If no, why and how? Is any other answer to the question? What are the linguistic changes?	Seminar
Oct 30	*Nise monogatari* 仁勢物語 – first half of the 17th century（段九段・第十二段）		Seminar
Nov 6	*Nise monogatari* 仁勢物語, *Yarō nise monogatari* 野郎仁勢物, *Okashi otoko* をかし男	What is different in these three texts? What do you think is the reason for these differences?	Seminar
Nov 8	*Inu Hōjoki* 犬方丈記 - 1682	What is the intertextual process that you find in this text? Why do you think the word 犬 is used in the title? What other works with 犬 in the title do we have in Edo-period literature? To what other kinds of popular literature can *Inu Hōjoki* be connected?	Seminar
Nov 13	*Inu Hōjoki* 犬方丈記 - 1682		Seminar
Nov 15	*Inu Hōjoki* 犬方丈記 - 1682		Seminar
Nov 20	*Inu Hōjoki* 犬方丈記 - 1682		Seminar
Nov 22	*Fūryū Genji monogatari* 風流源氏物語 (1703), the 'Baiō Genjis' 梅翁源氏 and *Shibun ama no saezuri* 紫文蜑の囀 (1723)	How did the authors describe their work? What were their aims? What tactics did they use? Taught by Dr Rebekah Clements	Seminar
Nov 27	*Fūryū Genji monogatari* 風流源氏物語 (1703), the 'Baiō Genjis' 梅翁源氏 and *Shibun ama no saezuri* 紫文蜑の囀 (1723)	Taught by Dr Rebekah Clements	Seminar
Nov 29	*Onna Genji kyōkun kagami* 女源氏教訓鑑 - 1713 (selected passages)		Seminar

Lent Term

	The cultural translation of the world of Chinese literature into the Edo-period world		
Week	**Contents**	**Notes**	**Teaching style**
Jan 17 Thu – 2hrs	*Tōinhiji monogatari* 棠陰比事物語: an examination of the textual tradition in Japan (first hour) *Tōinhiji monogatari* 棠陰比事物語: story 1 (second hour)		Lecture Seminar
Jan 22	*Tōinhiji monogatari* 棠陰比事物語: story 1	What happens when the Chinese text is put into Japanese? What are the translation tactics? What is different in the Matsue-ban edition?	Seminar
Jan 24 Thu – 2hrs	*Tōinhiji monogatari* 棠陰比事物語: story 1		Seminar
Jan 29	*Tōinhiji monogatari* 棠陰比事物語: story 25		Seminar
Jan 31 Thu – 2hrs	*Tōinhiji monogatari* 棠陰比事物語: story 25		Seminar
Feb 5	*Tōinhiji monogatari* 棠陰比事物語: story 127		Seminar
Feb 7 Thu – 2hrs	*Tōinhiji monogatari* 棠陰比事物語: story 127		Seminar
Feb 12	Story 25 in *Rikutsu monogatari* 理屈物語 (1667)	What changes compared to the previous translation? Why do you think these changes take place? Would you recognize this as a translation?	Seminar
Feb 14 Thu – 2hrs	Story 127 in *Nihon tōinhiji* 日本桃陰比事, (1709)	What changes compared to the previous translation? Why do you think these changes take place? Would you recognize this as a translation?	Seminar

Feb 19	*Aoto Fujitsuna mōryoan* 青砥藤綱摸稜案 (vols. 1 and 2) (1812)	We shall explore what kind of intertextual nature we find in *Aoto Fujitsuna mōryoan*.	Lecture
Feb 21 Thu – 2hrs	*San shōfu* 刪笑府 (1776) - 饅頭	What does Hiraga Gennai provide us with in this text? What kind of translation do we have here? What are the advantages of this translation? What are the disadvantages?	Seminar
Feb 26	饅頭 in *hanashibon* and *rakugo*	What happens to the same story-line in *hanashibon*? Can we detect a form of translation? If yes, what does it consist of? What is its purpose?	Seminar
Feb 28 Thu – 2hrs	*San shōfu* 刪笑府 (1776) - 好静		Seminar
Mar 5	好静 *hanashibon* and *rakugo*		Seminar
Mar 7 Thu – 2hrs	Handling Classical Chinese in Edo-period printed texts: strategies	Mini *taidan* 対談 on the '*kundoku* controversy' (with Dr Rebekah Clements) Is *kundoku* a translation? What about *wakokubon* 和刻本? Is there any such thing as an 'interlinear translation' in early-modern Japan?	*Taidan*
Mar 12	Revision		Seminar

Reading list

Compulsory readings

📖 **Primary Sources (in the order they appear in the schedule - only the sections that we cover in class)**

Ise monogatari 伊勢物語, in Horiuchi Hideaki 堀内秀晃, Akiyama Ken 秋山虔 (eds.), *Shin Nihon koten bungaku taikei* 新日本古典文学大系, vol. 17 (Tokyo: Iwanami Shoten, 1997).

Ise monogatari hira kotoba 伊勢物語ひら言葉, in Imanishi Jūichirō 今西壱祐一郎 (ed.), *Tsūzoku Ise monogatari* 通俗伊勢物語 (Heibonsha, 1991), pp. 1-142. *(Tōyō bunko* 東京文庫 535)

Mukashi otoko imayō sugata 昔男時世妝, in Imanishi Jūichirō 今西壱祐一郎 (ed.), *Tsūzoku Ise monogatari* 通俗伊勢物語 (Heibonsha, 1991), pp. 1-142. *(Tōyō bunko* 東京文庫 535)

Nise monogatari 仁勢物語, in Maeda Kingorō 前田金五郎, Morita Takeshi 森田武 (eds.), *Kanazōshi shū* 仮名草子集, *Nihon koten bungaku taikei* 日本古典文学体系, vol. 90 (Tokyo: Iwanami shoten, 1965).

Inu Hōjōki 犬方丈記, in Asakura Haruhiko 朝倉治彦 (ed.), *Kanazōshi shūsei* 仮名草子集成, vol. 4 (Tokyo: Tōkyōdō shuppan, 1983).

Fūryū Genji monogatari 風流源氏物語, in Kokusho kankōkai sōsho 国書刊行会叢 (ed.), (Kokushokankōkai, 1911), pp. 485-533.

Shibun ama no saezuri 紫文蜑の囀, in Chinsho Kankōkai 珍書刊行会 (ed.), Chinsho Kankōkai zōsho 珍書刊行会叢書 (Chinsho Kankokai,1915).

'Baiō Genjis' 梅翁源氏, diplomatic transcriptions distribued in class (by Dr Rebekah Clements).

Genji monogatari kyōkun kagami 源氏物語教訓鏡, diplomatic transcription distributed in class.

Tōinhiji monogatari 棠陰比事物語, in Asakura Haruhiko 朝倉治彦, *Mikan Kanazōshi to kenkyū* 未刊仮名草子と研究, vol. 2 (Mikan kokubun shiryō kankōkai, 1936).

Tōinhiji 棠陰比事, copies from the Kan'ei-era edition held at the National Diet Library.

Rikutsu monogatari 理屈物語 , diplomatic transcription distributed in class.

Nihon tōinhiji 日本桃陰比事, diplomatic transcription distributed in class.

Aoto Fujitsuna mōryoan 青砥藤綱摸稜案, in Suzuki Jūzō 鈴木重三, Tokuda Takeshi 徳田武 (eds.), *Bakin chūhen shūsei* 馬琴中編読本集成, vol. 13 (Kyūko shoin, 2003).

San shōfu 刪笑府, in Mutō Sadao 武藤禎夫(ed.), *Shōfu shūsei* 笑府集成 (Taihei bunko, 2006).

All the materials containing copies of primary sources distributed in class have to be considered part of the course.

🛡 Secondary sources (in order of reading deadline)

Baker, Mona and Saldanha, Gabriela (eds.), *Routledge Encyclopedia of Translation Studies* (London and New York: Routledge, 2009): adaptation, cultural translation, descriptive vs. committed approaches, explicitation, functionalist approaches, pseudotranslation, rewriting, script, shifts, strategies. [To be read by Thursday 4 Oct]

Venuti, Lawrence, *The Translation Studies Reader* (London and New York: Routledge, 2004): Chapters 11, 12, 19, 20, 22 [To be read by Tuesday 09 Oct]

Burke, Peter and Hsia, R. Po-Chia (eds.), *Cultural Translation in Early Modern Europe* (Cambridge University Press, 2007). [To be read by Thursday 25 Oct]

Moretti, Laura, 近世初期・前期の散文文学における『伊勢物語』の書き直し、パロディーおよび新展開, in Yamamoto Tokurō e Joshua Mostow (eds.), *Ise monogatari sōzō to hen'yō* 伊勢物語創造と変容(Osaka: Izumi shoin, 2010), pp. 269-301. [To be read by Tuesday 06 Nov]

Moretti, Laura, 近世文学と『伊勢物語』―『伊勢物語』のもじりと通俗的文学への浸透, in Yamamoto Tokurō 山本登朗, *Ise monogatari kyōju no tenkai* 伊勢物語—享受の展開(Tokyo: Chikurin, 2010), pp. 342-352. [To be read by Tuesday 06 Nov]

Clements, Rebekah, もう一つの「注釈書」―江戸時代における『源氏物語』の初期俗語訳の意義, in Midorikawa Machiko 緑川真知子 and Jinno Hidenori 陣野英則 (eds.), *Heian bungaku no kochūshaku to juyō* 平安文学の古注釈と受容 (Musashino shoin, 2011), pp. 39-55. [To be read by Thursday 22 Nov]

Suggested readings

Andersen, Peter, *Pratiques de Traduction au Moyen Age* (Museum Tusculanum Press & the authors, 2004).

Asō Isoji 麻生磯次, *Edo bungaku to Shina bungaku* 江戸文学と支那文学 (Sanseidō, 1946).

Cornish, Alison, *Vernacular Translation in Dante's Italy. Illiterate Literature* (Cambridge University Press, 2011).

Hanada Fujio 花田富士夫, *Kanazōshi kenkyū. Setsuwa to sono shūhen* 仮名草子研究―説話とその周辺 (Shintensha, 2003), pp. 9-186.

Ii Haruki 伊井春樹 and Emoto Hiroshi 江本裕 (eds.), *Edo jidai no Genji monogatari* 江戸時代の源氏物語, *Kōza Genji monogatari kenkyū* 講座源氏物語研究, vol. 5 (Ōfū, 2007).

Somerset, Fiona and Watson, Nicholas (eds.), *The Vulgar Tongue. Medieval and Postmedieval Vernacularity* (The Pennsylvania State University, 2003).

Suzuki Ken'ichi 鈴木健一, *Ise monogatari no Edo* 伊勢物語の江戸 (Rinwasha, 2001).

Suzuki Ken'ichi 鈴木健一 (ed.), *Genji monogatari no hensōkyoku. Edo no shirabe* 源氏物語の変奏曲―江戸の調べ (Miyai shoten, 2003).

Wogan-Browne, Jocelyn; Watson, Nicholas; Taylor, Andrew; and Evans Ruth, *The Idea of the Vernacular. An Anthology of Middle English Literary Theory 1280-1520* (University of Exeter Press, 1999).