

RÉSUMÉ

JUDIT BAGI

Mulian's journey through the underworld: A case study of the Ten Kings festival in Tengchong county, Yunnan

One of the main results of my fieldwork in 2012 in Yunnan was the discovery of a complete corpus of old filial texts that I call “Baoen package” (*Baoen zhen jing* 報恩真經, *Da Fangbian Fo Baoenjing* 大方便佛報恩經 and *Mulian jiu mu* 目連救母), and that I collected in a number of forms and varieties of it. These texts are mostly connected to the *sujiang* 俗講 literature form. They are still in use during funerary rituals and secondary death rituals, and are performed by local Buddhist masters. The aim of this paper is to give a “thick” description of a seven days long death memorial ceremony, the Ten Kings Festival, with special reference to the relationship between text and performance. The main rituals of this festival are connected to the *Mulian jiu mu*. The festival centers on searching for the dead, inviting them to eat and drink, purifying them, expressing filial piety towards them and sending them off. During the associated journey rituals the lay believers, with the guidance of the specialist personifying Mulian and aided by several other specialists reciting the textual corpus, re-enact the events described in the sutras. Evocation of the events and of the context is further aided by pictorial illustrations representing the Ten Kings of Hell, by ground drawings of the levels of Hell and by paper-mache figures representing figures of the sutras. In my conclusion I raise the question of how and in what way the study of present day ritual performances could throw light on the use and function of old, medieval texts.

ZSUZSANNA CSIBRA

Paintings and poems: Confucian aspects of Du Fu's aestheticism

In his poems on famous paintings discussed in this essay, Du Fu attempts to broaden the boundaries of poetry, and emphasizes the symbiosis of visual and verbal art. By interpreting some important selected works of art, Du Fu expounds his views on art theory, and reaches philosophical depth and artistic height in this creative process. Without losing the conciseness of his poetic language and leaving behind valid regulations of poesis of his time, the poet synthesizes and versifies important notions about the perfectness of art work. This essay focuses on the special Confucian aspect of Du Fu's art theory, and

attempts to explain how he uses the topic of art in expressing his commitment to Confucian values.

ILDIKÓ FARKAS

Inventing or reviving tradition?

Some questions of modern Japanese nation building and culture

According to the opinions expressed in the secondary literature of the past decades, many features of modern Japanese culture that were regarded “traditionally Japanese” have been proven to be “invented traditions” of an era of building a modern nation and national consciousness as part of the process of modernization in the 19th century. Creating a nation state with strong nationalism followed the European developmental pattern, but the basement (i.e. Japanese cultural traditions) on which it was built had been made during the Edo period. One of the aims of this paper is to trace back the sources of this process to the *kokugaku* 国学 movement of the Edo 江戸 period. The modernist interpretation of ‘the invention of the tradition’ can be misleading, as this process does not mean introducing false or completely unknown motifs; they were never completely invented, but contained some sort of old cultural heritage, forgotten – but once existing – tales and literary forms and language parts. The *kokugaku* of the Edo period can be seen as a key factor of the later nation building process in the 19th century. Meiji 明治 scholars used *kokugaku* concepts of Japan to construct a modern type of nationalism that was not simply derived from Western models and was not purely instrumental, but made good use of premodern and culturalist conceptions of community.

IMRE GALAMBOS

The story of the Chinese seals found in Ireland

Orientalism at the service of the search for the homeland

Starting from the late 18th century, Chinese porcelain seals started to turn up at various parts of Ireland, in the strangest places—in an orchard, a cave, bogs, and so on. These finds gradually grew in number and within a few decades over sixty seals were documented. Their discovery could not be explained at the time and a number of fanciful hypotheses were advanced as to how these seals “of great antiquity” appeared in Ireland. The article documents how and why they were misinterpreted in Ireland, specifically how these objects, which came over to Europe in the 18th century as souvenirs from an exotic land, were almost purposefully misunderstood so that they would fit contemporary Orien-

talist currents, and how little attention was paid to the cautioning voices of those who were qualified to form an opinion on the subject.

KATALIN HORVÁTH, BALÁZS SZABÓ, MASANORI YAMAJI:
**The Fukuda library – on the latest acquisitions of the Library of East
 Asian Studies of ELTE University**

This short notice gives a comprehensive but detailed overview of the book collection donated by the widow of Professor Fukuda Hideichi 福田秀一 (1932–2006), who was the member of the International Christian University, Tokyo. In 1987 and 1999, Prof. Hedeichi was teaching at the Department of Japanese Studies at ELTE University. This description lists some major Japanese works and collections (e.g. *Kokinwakashū* 古今和歌集, *Shinkokinwakashū* 新古今和歌集, *Sankashū* 山家集, *Kagerō nikki* 蜻蛉日記, *Sarashina nikki* 更級日記), about which the Fukuda library offers various pieces of secondary literature. Prof. Fukuda naturally had special emphases in his research (e.g. monk Saigyō 西行 or Fujiwara no Teika 藤原定家), thus the primary sources and the secondary literature on these topics are amply attested in the collection.

ALEXA PÉTER
**General knowledge about Tibet before the studies
 of Alexander Csoma de Kőrös**

Tibet started to attract European missionaries and explorers as early as the 17th century. Although the missions failed to convert Tibetans to Christianity, they greatly contributed to our knowledge about Tibet. These people worked on Tibetan history, culture, linguistics and translations. Their travel accounts provided later scholars of Oriental studies, like Alexander Csoma de Kőrös, with a lot of useful information. This paper aims to summarize the contents of letters, diaries and official reports about Tibet prior to the first half of the 18th century, when Alexander Csoma de Kőrös began his Tibetan studies in Ladakh.

JANKA STRAUZ

Borderline and delimitation in the traditions of the Japanese village

The author endeavours to find answers on how a highly isolated Japanese village community could retain its consciousness regarding the so-called village border line. The phenomenon of the village borderline, never accentuated by big walls around the village territory – except in case of the ancient ditch villages – always had an important role in the everyday and religious life of the community. However, in order to express the holiness of the area which led from the world outside into the safe, inner world of the village, villagers placed some natural or handmade symbolical signs near the border. These signs were considered to possess mystical powers of the *kami* that could help the community in critical times, so the objects along the borderline were always highly respected by the villagers. They used these objects to perform various rituals and set up certain rules to keep away disasters and maintain the inner order of the community, thus the borderline and the objects beside it had a strong influence on the collective consciousness and the dualistic worldview of the inhabitants.

BALÁZS SZABÓ

Teaching military strategy in pre-modern Japan

Strategy (*heihō* 兵法) was a branch of the military arts, generally called *bugei* 武芸 or *bujutsu* 武術, which served as the basis of the education of the samurai. These arts gained new meaning in the pre-modern era (1603–1867), when their main task was to maintain the identity of the samurai, seeking its place in the new, peaceful world by keeping alive the memories of the warring past. There is a remarkable book providing a reliable and general picture of the world of the martial arts of the age: Hinatsu Shigetaka's 日夏繁高 *Honchō bugei shōden* 本朝武芸小傳, published in 1716. The significance of this book is so great that all books written on the subject up to the 20th century simply digested or reorganized this particular text. The first chapter of this important book discussed strategy; the purpose of this study is to introduce the author, his book and the contemporary state of the art of strategy, as well as providing a full translation of this first chapter.

ANDRÁS MÁRK SZEKERES

Early roots of chinese astrological thinking in the theology of Di

This article investigates the possible influence of Shang dynasty beliefs on Chinese astrological thought. The astrological tradition popular during the Warring States period and early imperial period is characterized by the emphasis placed on proper timing, conforming to the will of Heaven, a distant and unbiased power, envisaged in abstract and disanthropomorphic way. This way of thinking, which is attested in both transmitted and recently excavated texts, has been contrasted with earlier beliefs that centered around the ruler's personal and privileged link with the divine through his deified ancestors. The aim of this paper is to replace this view of a strong contrast with one emphasizing the continuity of developments. In light of recent research, the roots of astrological thinking can be identified in the Shang theology of the high god Di: an impersonal, distant and abstract entity, associated with the stellar pole and the sky.

KRISZTINA TELEKI

Archival materials for the study of Mongolian monasteries

The present article, focusing on documents and photos relevant for the study of Buddhist monasteries, gives an overview of the collection of the National Archives of Mongolia. The majority of the documents written in Mongolian script before 1940 provide information about the administration and financial situation of Urga. Besides, the collection of the archives include a few Tibetan sutras, as well as Mongolian newspapers from the beginning of the 20th century. The Archives for Film and Audio-Visual Records contains about 1000 photos of old monasteries, religious dignitaries, events, and accessories, as well as a handful of photos of the revival that started in 1990. As the catalogues and catalogue cards of the archives can be studied only on site, the aim of this article is to briefly describe their contents.

JUDIT ÉVA ZENTAI

Luxury goods during the Edo Period

The purpose of this article is to introduce the brief history of the Japanese sake, tea and tobacco, which were widespread in the Edo period 江戸時代 (1603–1867). Based on some contemporary works, especially on passages from the fourth chapter of Kaibara Ekiken's 貝原益軒 (1630–1714) *Yōjōkun*

養生訓, it also makes an attempt to describe the consumption of these goods. In the peaceful Edo Period, in addition to the economic and technical development, several opportunities were given to the unfolding of various forms of entertainment. Sake, which heretofore had a ritual role, became an integral part of Japanese culture. The consumption of tea for health benefits has grown to be a rather popular art all over the world. The usage of tobacco caused some social changes and also influenced some areas of fine and applied arts. Due to the rapid development of the printing press, many popular entertaining literary genres appeared and spread quickly in the urban culture. These works were written in a more accessible language, while the themes of these works were sometimes grotesque and tragicomic. These works also witness how the people of the period regarded the effects of these luxury goods.