

ABSTRACTS (English)

KÓSA, GÁBOR

Culture Heroes or Officials?

Lists of Originators in the 17th Book of the *Lüshi chungiu*

The 17th book of *Lüshi chungiu* 呂氏春秋, compiled by Lü Buwei 呂不韋 in the 3rd c. B.C., comprises two lists of officials who are credited with initiating certain cultural phenomena. In this study, I explore the available information on these 26 individuals (Da Nao 大橈, Qian Ru 黔如, Rong Cheng 容成, Xi He 羲和, Shang Yi 尚儀, Hou Yi 后益, Hu Cao 胡曹, Yi Yi 夷羿, Zhu Rong 祝融, Yi Di 儀狄, Gao Yuan 高元, Yu Xu 虞姁, Bo Yi 伯益, Chi Ji 赤冀, Cheng Ya 乘雅, Han Ai 寒哀, Wang Hai 王亥, Shi Huang 史皇, Wu Peng 巫彭, Wu Xian 巫咸, Xi Zhong 奚仲, Cang Jie 蒼頡, Houji 后稷, Gao Yao 皋陶, Kunwu 昆吾, Gun 鯀), and propose a new interpretation of their presence in this early source.

VÁRNAI, ANDRÁS

Taoist Viewpoints in Language Explanation and in Value Theory

The Taoist teaching breaks with the Confucian standards, norms and values. The discernment and striving of the wise (*shengren* 聖人) were focused on complying with *dao* 道.

The internal strain of *Laozi* is due particularly to the fact that that in some way it says something about 'the unspeakable' and while 'speaking the ineffability' it declares the *dao* to be incomprehensible and unfathomable. The human construction of opinion creates "names" (*ming* 名), but any denomination will spoil the harmony between *dao* and *de* 德. Knowledge which cannot be expressed in words is the 'knowledge' of the "sage man" (*shengren* 聖人), which introduces into the "influence", the "operation" (*de* 德) of the hidden, non-experienceable *dao*. By "non-action" (*wuwei* 無為) the "sage man" will achieve non-intervention; that is to say, identifying with the *dao* helps it to be presented through him.

The *Zhuangzi*, questioning the method of cognition based on distinctions, will ask whether it is possible to talk about “reality” (*shi* 實), or our solutions are illusory, since a name is merely “pointing a finger” (*zhi* 指), “the name is the guest of reality”. For the *shengren* there is no “this” (*shi* 是) or “that” (*bi* 彼), or privilege of any object or value: he sees things in unity, in the unity of *dao*. Teaching about *dao* cannot be conveyed by words: understanding of things is only possible by direct intuitive insight.

The *Laozi* presents the Confucian values – such as “ceremony” (*li* 禮), “humanity” (*ren* 仁), “fairness” (*yi* 義), “respect for parents” (*xiao* 孝) - as a consequence of the loss of the *dao*. According to the *Zhuangzi*, access to the *dao* requires departure from “All-Under-Heaven” (*tianxia* 天下), from the hierarchical world of people, from civilization.

KÁPOLNÁS, OLIVÉR

Hairanju's Bowl

In the Hermitage there is a bowl with two little jugs in the exhibition dedicated to the Mongolian period. Their inventory numbers are Ски-621 and Ски-593, 594. Five lines of Manchu text can be seen on the bottom of this bowl: *gulu suwayan / dergi boo / dergi amba fujin / buda / sunja yan*. The most important is *dergi amba fujin*, which means „Eastern Main Wife”. According to the Manchu and Mongolian sources, she can be identified as Hairanju, the daughter of Horchin Zaisang. Her sister and her aunt were also wives of Hung Taiji.

CSENDOM, ANDREA

Image of Pregnancy and Fetus in the Second Half of the Edo Period: Through Law Texts, *Oraimono*, and Kyōden's *Gesaku*

In this paper I analyze primary sources to reveal the image of the fetus in the second half of 18th century Japan. While discussing the topic in general, I focus mainly on the decrees issued by Matsudaira Sadanobu to reduce *mabiki* (infanticide). Through official texts we can approach not only the image of the fetus, but also people's opinion about childbirth and pregnancy. I point

out that the Kansei period was a turning point in both the regulations issued by the authorities and the general image of the fetus shared by common people. I argue that we find the reason of the new *mabiki* policy of the period in the Tokugawa *shogunate*'s social system and economic problems. In the second half of the 18th century the regime had to re-evaluate birth control and social welfare. This new political atmosphere clearly influenced people's ideas. The growing interest in children at the time emerges in Santō Kyōden's literary works. Though killing the fetus or the newborn child was a serious and sad event for the parents, Kyōden could encode the topic in a form that could be laughed at. Therefore, reading offered a kind of solution to the conflict that appeared between in the real dangers of giving birth, and the concrete difficulties of everyday life.

PAPP, MELINDA – ZENTAI, JUDIT ÉVA
Healers and Healing in Pre-Meiji Japan
as Reflected in Folklore and Medical History

The present paper is a brief overview of the historical origins of healing in Japan. In the past, the outbreak of a disease was usually attributed to the influence of higher spiritual forces. Views on disease and healing were traditionally influenced by a variety of factors. On one hand, views on life and afterlife reflected in popular beliefs defined the way disease was approached. On the other hand, Chinese knowledge of the human body and its ailments penetrated Japan as early as the Heian period. During the Tokugawa period spiritual approaches to healing were increasingly combined with more modern views of the body and official healers and practitioners started to exercise a growing influence on the attitudes of people towards healing and illness. The present paper introduces some of the most significant milestones in the development of these attitudes through an overview of popular spiritual figures and deities of healing, and of historical sources documenting the evolution of official medicine.

Szabó, Balázs

Before the Black Ships:

Western Attempts to Establish Diplomatic Relations with Japan

It is a well-known fact in Japanese historiography that the country was opened up to Western powers by the American Perry expedition in 1853, dubbed in Japan 'the arrival of the black ships'. However, those ships did not come out of nowhere; there had been various earlier attempts to establish diplomatic and commercial relations with Japan, first by Russia and later by other Western powers. These attempts sparked heated debates in Japan regarding the danger caused by the foreign ships and the best way to avoid this menace.

In this paper, after providing a brief description of earlier initiatives aimed at establishing diplomatic relations with Japan, I concentrate on United States foreign policy vis-à-vis Japan: the USA came into contact with Japan through its thriving whaling industry, as in the 1820s US whalers frequented the waters close to Japan. Later various economic considerations led to the decision to organize an expedition to Japan to effectively ensure that Japanese ports would receive US ships and to open the country for commerce. The success of the US expedition was due to various factors, not least the motivation and determination of its leader, Matthew C. Perry.

ALBEKER, ANDRÁS ZSIGMOND

Stenographic Records as Material of Japanese Language in the Meiji period (II.)

While the stenographic records of the Meiji era have been analyzed in the context of linguistic research into the unification of the spoken and written language (*gembun icchi* 言文一致), vocabulary and grammar, there is some debate as to the value of these records.

This paper aims to clarify what kinds of difference occurred in the process of translating and typing the shorthand symbols into magazines and newspapers.

It has become clear that the stenographed speeches published in newspapers and magazines were not faithful reproductions of the original texts. To make it easier for the reader to understand, mistakes were rectified in the

transcribing process, words and word forms were corrected by the stenographer and/or the editor.

It seems that- as linguistic material - the value of a stenographic record is higher than that of a shorthand book. However, very few shorthand manuscripts have so far been confirmed and in genre they are closer to stenographed speeches. We can assume that if a shorthand manuscript such as *rakugo* 落語 or the Imperial Congressional Record were to be discovered, our understanding of the Meiji period Japanese language would be further enhanced.

