

## **ABSTRACTS (English)**

DOMA, PETRA

Sadayakko and Hanako in Budapest

In the beginning of the 20th century, two celebrated Japanese actresses, Kawakami Sadayakko (1871–1946) and Hanako (1868–1945), visited Budapest. Sadayakko, accompanied by the Kawakami troupe, arrived in February 1902 and performed at the Uránia Theatre. Hanako visited the Hungarian capital twice: in 1908 and 1913. Both of them played in ‘Japanese-style’ performances, which at first seemed traditional and authentic to the Hungarian audience. The most important and spectacular element of these plays was the death scene and the supernatural way the actresses performed this on stage. In the present paper I analyse various kinds of contemporary articles and examine how the two actresses appeared in and influenced Hungarian theatre history. Additionally, through the analysis of the press of the times, I will argue that Hanako’s second visit was less successful than her first or than Sadayakko’s, and show that the audience’s opinion about the authenticity of the performance changed completely.

HIDVÉGI, ZSÓFIA

The revitalisation of Ryūkyūan languages  
in the traditional classroom setup – the problems of teaching materials

UNESCO has acknowledged the six main Ryūkyūan languages as definitely and severely endangered languages. The language community is trying to halt and reverse the advanced language shift and attrition with the help of programs widely used in other language revitalisation movements. Among the most common choices for language transmission are traditional language courses, which require textbooks and dictionaries. These teaching materials should be adapted to the culture and social background of the language to be revitalised. This paper aims to examine the recently published textbooks and the orthography they use.

KÓSA, GÁBOR  
The techniques of asceticism  
in three translations of the *Udumbarika-sutta*

The *Udumbarika-sutta* is the 25th text of the *Dīghanikāya* in the Pāli Canon, and has three Chinese translations: 1. *Youtanpoluo jing* 優曇婆羅經 [T01n0026] (4th c.); 2. *Santuona jing* 散陀那經 [T01n0001p0047a17–49b25] (5th c.); 3. *Nijutuo fanzhi jing* 尼拘陀梵志經 [T01n0011p0223a09–p0223b28] (10th c.). In this paper I compare the three versions to show that they offer surprisingly different descriptions of ascetic practices; these differences may be traced back to the school affiliations of the translators.

KOVÁCS, RAMÓNA  
Rites and taboos related to childbirth  
in traditional and modern Korea

Welcoming a new member of the community, such as a baby, used to happen in the framework of various rites and rules in traditional societies. In Korean society, the conception of a baby is connected to beliefs even today. For instance, based on the conception dreams, Koreans make predictions regarding the child's gender, personality and future life. In the old days, the mother had to follow strict rules throughout her pregnancy, and sacrifices had to be offered to the god of birth on the day labor began. At the same time, giving birth means pain and blood, which were considered unclean, so different measures had to be taken. For example, a straw string was hung over the main gate, thanks to which the neighbors and relatives were informed of the arrival of the baby. In the modernized 21st century, the majority of those old traditions, superstitions and practices have already faded away: customs related to pregnancy and childbirth have changed. Modern medicine has taken the place of the old beliefs, and families are willing to pay considerable sums to various institutions to ensure the safety of the mother and the baby. However, there are some interesting points we can highlight, since they have survived even into the days of the new lifestyle, such as eating seaweed soup, which occurs as a birthday dish as well. Also, they still rely on the conception dreams of the future mother or grandmother; these may indicate a yet-undiagnosed pregnancy.

PAPP, MELINDA

The interpretation of the *yamauba* motifs  
in Japanese legends and folk tales

This article discusses popular *yamauba* motifs and themes in Japanese legends and folk tales. *Yamauba*, the Japanese witch, is one of the well-known figures of Japanese folklore. It belongs to the world of monsters and spirits called *yōkai* 妖怪 that inhabit Japanese myths and legends and that have been explained as personifications of supernatural phenomena originally venerated as deities. A close examination of *yamauba* motifs shows that *yamauba*, too, is linked with ancient beliefs regarding fertility and agricultural production as well as with the cult of sacred mountains. In its various appearances, the *yamauba*, like many other Japanese *yōkai*, is distinguished by a double character ranging from a fearful monster bringing misfortune to humans to a spirit bringing good luck to those who help her. An analysis of Japanese folk tales thus offers insights into the deeper layers of traditional Japanese folk culture and belief.

SOMOGYI, ÁRON

The description and analysis of the fencing theory of the Ming era  
based on the fencing treatises of the *Jixiao Xinshu*

The famous 16th century military handbook, *Jixiao Xinshu* 紀效新書 contains the earliest known surviving treatises on fencing theory in the history of Chinese martial arts. The author, General Qi Jiguang 戚繼光, collected those teachings of fencing theory in the 10th and 12th chapters of the book, considering them necessary in the context of the military application of martial arts. The present paper introduces the difficulties of interpreting the concepts of fencing theory described in *Jixiao Xinshu*, with a special focus on the problems caused by inconsistent editing, then suggests an interpretational framework that makes it possible give a structured description and analysis of the concepts of fencing theory in *Jixiao Xinshu*. Finally, placing the sources in the mentioned framework, the paper examines Ming era military fencing theories in detail.

YE QIUYUE

The use of reading aloud in teaching pronunciation  
to learners of Chinese as a foreign language

This paper discusses the use of reading aloud as a technique in the teaching of pronunciation to learners of Chinese as a foreign language, emphasizing the importance of identifying and catering for the learners' own attitudes. A questionnaire-based survey of university-level learners reveals an interesting difference between their rational belief in the usefulness of reading aloud and their emotional reactions to the idea. On the basis of these findings, the paper describes ways of including reading aloud in Chinese language courses without making the experience too threatening.