THE 2nd INTERNATIONAL CONFERENCE

Iaponica Brunensia 2017

Program:

Day I: Friday, 22nd September 2017

9:00 – 9:20   *Registration*

9:20 – 9:30   *Opening*

9:30 – 10:00   Solidifying the Status System, the case of outcast groups at the dawn of
                   Tokugawa period   (L. Mornsteinová)

10:00 – 10:30   Initial Attempts to Define the Setting of Japan as One Space in the face of
                   the Foreign Threat   (D. Labus)

10:30 – 10:50   *Coffee break*

10:50 – 11:20   *Chrysanthemum, Pine* and *Crane* – Female Names of the Meiji Period
                   Japan   (I. Barešová)

11:20 – 11:50   Towards TOPOS: A Place for Space in the Japanese grammar
                                                                      (J. Matela)

11:20 – 13:30   *Lunch break*

13:30 – 14:00   Genesis of the Japanese Language in Spatial Perspective
                                                                      (I. R. V. Rumánek)

14:00 – 14:30   Language Areas in East Asia: Case Study of Japanese, Korean and
                   Manchu   (V. Ulman)

14:30 – 14:50   *Coffee break*

14:50 – 16:10   **Typology and Evolution of Language from the Perspective of
                   Modes of Cognition** (*keynote speech*)   (Y. Nakamura)

16:10   *End of Day I*

Day II: Saturday, 23rd September 2017

9:30 – 10:00   Motif of "the escape" in Shimada Masahiko's *Jiyū shikei*
(A. Cima)

10:00 – 10:30   Hotel as a Metaphor of Contemporary Japan in the Novels of Haruki Murakami   (T. Jurkovič)

10:30 – 10:50   *Coffee break*

10:50 – 11:20   Taking humor seriously: *Jiji senryū* as a mirror of public moods in contemporary Japanese society   (A. Klimeshova)

11:20 – 11:50   Translating Wordplays in Japanese Early Modern Texts: Comparative Study of Two English Translations of *Act VII* of *Kanadehon Chūshingura*
(Y. Kawauchi)

11:50 – 13:30   *Lunch break*

13:30 – 14:00   Trying to judge a book by its cover: About the connection of form and contents of Edo period popular fiction   (M. Mikeš)

14:00 – 14:30   Japanese *misemono* in the Czech territory: First Japanese performers in the Czech lands   (Z. Rozwałka)

14:30 – 14:50   *Coffee break*

14:50 – 15:20   The Use of the Second Person Pronoun *Anata* as perceived by Current Japanese University Students   (H. Kloutvorová, I. Barešová)

15:20 – 15:50   Faith within the Japanese Zen Buddhist milieu as expounded by Dōgen
(Z. Kubovčáková)

15:50 – 16:10   *Closing*

Abstracts:

Friday

22. Sept. 2017

9:30 – 10:00

Lucie MORNSTEINOVÁ

Charles University, Praha, Czech Republic

Solidifying the Status System

The case of outcast groups at the dawn of Tokugawa period

Japanese title:

身分制の固定化，徳川時代寸前の被差別人

In my presentation, I would like to briefly introduce the institutional processes and some of the Laws which helped to set apart the outcaste groups from the commoners and peasants at the time of the unification of Japan at the end of 16th century.

As is well-known, the outcaste groups throughout the Tokugawa period encountered an increasing degree of official discrimination at both state and local level. Theories about their non-Japanese origins were drawn up and the discrimination often continued even into the afterlife.

What may come as a surprise, is that the perceiving of outcastes as the Other was also delineated spatially. Their hamlets didn't figure on the Tokugawa period maps and the geography of pre-modern Japan did not, in most cases, apply to them. Furthermore, if an official had to make a trip which would take him through outcaste settlements, the custom was to subtract the time and mileage spent there from duration of the journey.

The topic of this presentation is also a part of my dissertation thesis, in which I am going to research in some detail the Laws and Decrees pertaining to outcaste groups during the Tokugawa period.

Friday	David LABUS
22. Sept. 2017	*Charles University, Praha, Czech Republic*
10:00 – 10:30	**Japan as One Space in the face of the "Foreign Threat"**
Japanese title:	１９世紀前半における、「空間」としての日本とは

The first phase of direct contacts with western naval powers – be they corporate entities or individuals – initiated among many other changes also shifts in perception of Japan's own territory and cultural space. Before the first signs of intensified interest in establishing contacts with Japan, it was not so common for scholars or politicians to perceive Japan as one space, much less a state because there was no urgent need to define oneself against any "other side". Moreover, the Tokugawa shogunate traditionally pursued policy of deliberate (political) division of interests among the *daimyō* class (so called *kakkyoron*). However, western ships proved to pose a new type of danger that was mobile and that started to change the very basic military presumptions and consi-derations about strategy with far reaching consequences. To give just one example, it slowly transpired that it would be the navy and not the army that would be decisive as a future potential defence against the western intruders. This was an alarming finding in a country with such a developed military culture as Japan.

In this paper, I will focus on the formation of the first modern images of Japan as a territory, a culturally unified space and a nationality, touch on ways in which Westerners were por-trayed and will analyze reactions of scholars and politicians, as they appeared during the first decades of 19th century. I will draw on letters and petitions of the most influential Confucian scholars and other relevant documents.

Friday

22. Sept. 2017

10:50 – 11:20

Japanese title:

Ivona BAREŠOVÁ

Palacký University, Olomouc, Czech Republic

Chrysanthemum, Pine and *Crane*

Female Names of the Meiji Period Japan

明治時代の女性名 ― 「菊」「松」「鶴」を例に

Throughout most of the twentieth century, Japanese female names were dominated by names such as *Kazuko*, *Masako*, *Yukiko*, and other such three-mora names, usually written with one or two kanji followed by 子 *-ko*. This trend became popular in the Taishō period, peaked in the 1940s and continued until the 1980s, when new types of names emerged, but actually had its roots in the social changes that took place after the Meiji Restoration. This paper looks at female names that were bestowed to women during the Meiji period, before names with the final 子 *-ko* became widespread. It provides an overall description of these names, from the point of view of their orthography and structure, and also as to their meanings, offering some insight into aspirations for the newborn, the values and priorities that were considered important or desirable at that time, and also the background from which the well-known phenomenon of *-ko* names arose.

Friday	Jiří MATELA
22. Sept. 2017	*Masaryk University, Brno, Czech Republic*
11:20 – 11:50	**Towards TOPOS**
	A Place for Space in the Japanese Grammar
Japanese title:	トポスをめぐって―日本語の文法における「場」の機能

The existence of the particle *wa* in the system of Japanese language has been a source of great number of discussions within the broad field of Japanese language studies. The function of *wa* has been associated with the concept of SUBJECT (at least since Ōtsuki Fumihiko), later also with the concept of TOPIC, what eventually lead to classification of Japanese as "Topic-Prominent (and Subject-Prominent) Language" (Li & Thompson, 1976). Recently, a contrasting function of *wa* has become rather exposed within the studies of *toritate* (focusing and de-focusing expressions).

The double function of *wa* presents several problems. From the view of information structure, several other "topic markers" can be identified (e.g. *tte*, *toieba*, *nante*, ø etc.), which leaves the function of *wa* rather unclear. The relation of the "topic marker" and "*toritate* marker" functions is often treated as a functional polysemy. The present paper takes the position of constructional approaches to grammar and presents a research aiming at establishing a general constructional schema for the [NP *wa*] construction. I call this schema TOPOS and argue for relevance of this category in the sentence structures of both Japanese and Czech language.

Friday	Ivan R. V. RUMÁNEK
22. Sept. 2017	*Masaryk University, Brno, Czech Republic*
13:30 – 14:00	**Genesis of the Japanese Language in Spatial Perspective**
Japanese title:	空間的に見る日本語の成立

The paper is a report on the initial stage of my research program which aims at trying to make the picture of the genesis of the Japanese language clearer and more concrete than the usual generalizations of its pidgin origin by means of a spatial theory.

The Japanese language is generally considered to be the result of pidginization of various languages - linguistic layers. As an archipelago on the edge of the Continent, the Japanese Isles were incessantly the destination of various populations which brought with them their cultures and languages. The archipelago then saw complex processes at work, which are, obviously, beyond reconstruction, due to lack of any written data whatsoever. Nevertheless, I would like to cast more light onto the matter and attempt at bringing out clearer contours of the linguistic processes in the Japanese Isles by means of an approach consisting in a theoretical spatial perspective which, combined with archaeological data, can yield *some* idea at least about how the Japanese language possibly came into being. Such concepts as strata (substrate, superstrate, adstrate), creolization and pidginization are further tools in the theory which might be helpful to make the picture about the genesis of Japanese a little more concrete.

Friday	Vít ULMAN
22. Sept. 2017	*Palacký University, Olomouc, Czech Republic*
14:00 – 14:30	**Language areas in East Asia**
	Case Study of Japanese, Korean and Manchu
Japanese title:	東アジアにおける言語連合：日本語，韓国語，満州語

In this presentation, I will discuss areal features in Northeast Asian languages sometimes included in a controversial grouping known as Altaic languages. Here these languages will not be analyzed as a single language family, but as a language area. I will focus mostly on Japanese, Korean, and Manchu. I will attempt to analyze the perceived similarities between the aforementioned languages as a result of a complex multi-layered succession of linguistic contact between them.

Therefore, a broad analysis of a large plethora of grammatical features is needed to fully grasp the complicated relationship of these languages. However, due to time constrains this presentation will focus on the most relevant features. Semantic maps will be used to elucidate the shared typological features. The focus will lie mostly on case particles and loosely fitting grammatical constructions found in these languages.

Friday	Yoshihisa NAKAMURA (professor emeritus)
22. Sept. 2017	*Kanazawa University, Kanazawa, Japan*
14:50 – 16:10	**Typology and Evolution of Language from the Perspective of Modes of Cognition**
Japanese title:	言語の類型と進化：認知モードの観点から

The structure of this talk is a twofold one: The first part introduces the most innovative aspects of Cognitive Linguistics (CL), which is so inspiring that students of language may try CL to write promising master's or Ph.D. theses. The second part elaborates on the discussion of the first part: developing a deeper linguistic typology and proposing a sensible theory of language evolution that will stand the test of scientific scrutiny.

Questions or problems to be discussed in this talk include:

Why is the verb *rise* used when nothing moves up in (1b)? (1b) depicts the shape of the hill.

> (1) a. The balloon rose gently into the air.
> b. The hill rises gently from the bank of the river.

What are the rules for choosing the subjects and the direct objects in the following sentences? Does the notion 'semantic role' work?

> (2) a. John shot the gun.
> b. John shot a few bullets.
> c. John shot the door.
> d. John shot a hole in the door.

> (3) a. The gun shot a few bullets.
> b. The gun shot the door.
> c. The gun shot a hole in the door.

> (4) a. The bullets shot the door.
> b. The bullets shot a hole in the door.

Why does English allow the possessive verb *have* to be extended to mean 'locational existence' as in (5b)? In contrast, why does Japanese allow the existential verb *aru* 'be' to be freely used to mean possession as in (6b)?

> (5) a. I have an electric toothbrush.
> b. The house has four rooms.

> (6) a. *Kono ie-ni-wa 4tsu-no heya-ga aru.*
> (this house-IN-TOP 4-GEN room-NOM be.NPST)
> b. *Watashi-ni-wa denki-haburashi-ga aru.*
> (I/me-IN-TOP electric toothbrush-NOM be.NPST)

The Japanese sentence (7a), which has superficially the same structure as (7b), actually corresponds to the English sentence (7c). Why, then, does English need the phrase *I saw* to be explicitly added to the English sentence, as in (7c)?

(7) a. *Ushiro-o miru-to, John-ga suwatte-ita.*
   (the back-ACC see-CND, John-NOM sitting-be.PST)

   b. Looking back, John was sitting.
   c. Looking back, I saw John sitting.

Lastly, consider the "humanique" (unique to the humans) property of our language: infinite embedding or recursion. Human languages have recursion as demonstrated in the sentences under (8). What is the basic mechanism of language that allows this?

(8) a. This is the house that Jack built.
   b. This is the malt that lay in the house that Jack built.
   c. This is the rat that ate the malt that lay in the house that Jack built.
   d. … the cow … the dog … the cat … the rat … the malt … Jack ….

Would it not be a challenge to answer all these "whys" from one perspective? The basis of my answer resides in the claim that we should draw on two basic human modes of cognition, I(nteractional)-mode and D(isplaced)-mode of cognition, as illustrated in (9a) and (9b).

(9) a. I-mode   b. D-mode

displacement
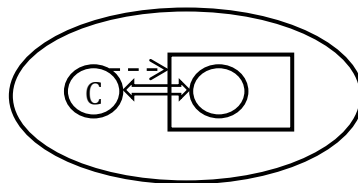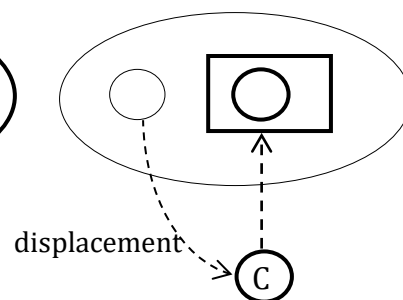
We may, from a typological point of view, distinguish languages that reflect I-mode of cognition from languages that reflect D-mode. For example, Japanese is typically an I-mode language and English a D-mode language. As for linguistic evolution, the evolution of cognition from I- to D-mode can be said to be the most critical factor for the emergence of basic structure of human language.

Saturday	Anna CIMA
23. Sept. 2017	*Charles University, Praha, Czech Republic*
9:30 – 10:00	**Motif of "the escape" in Shimada Masahiko's *Jiyū shikei***
Japanese title:	島田雅彦の『自由死刑』における「脱出」の モティーフ

If we divide Japanese post-war period into three parts, the last one would be, according to Ōsawa Masachi and Azuma Hiroki, the period of *sensual attraction* (1995–). Described by the two as the period where people (like animals) depend on stimulation of senses, this period was triggered by two major shocks – the earthquake in Kōbe and Tokyo subway sarin attack that both happened in 1995. Ōsawa and Azuma presume that after these horrible experiences, people in Japan started escaping from reality to other worlds, be it virtual reality or various other spaces.

Jiyū shikei was written by the postmodern author Shimada Masahiko and published at the end of 20th Century in 1999. It deals with the topic of voluntary self-execution and explores various possibilities of escaping from everyday reality, touching such aspects of society as the emptiness of popular culture and religion or the inability to break free from the past.

In this article, based on Ōsawa and Azuma's perception of post-war Japanese society, I will analyse the form of several different types of escape depicted in *Jiyū shikei*, discussing the nature of space which characters escape from, as well as the space where the escape takes place.

Saturday	Tomáš JURKOVIČ
23. Sept. 2017	*Charles University, Praha, Czech Republic*
10:00 – 10:30	**Hotel as a Metaphor of Contemporary Japan in the Novels of Haruki Murakami**
Japanese title:	村上春樹の長編小説に於ける「ホテルとしての日本」の比喩

Among many different places, serving as scenes for stories of novels by Haruki Murakami, especially hotels are of great importance. Since the *Wild Sheep Chase* (1982) they constantly serve as places, where the stories' crucial moments happen. And among those crucial moments, we can find surprisingly frequent representations of hotels as places, where the most important personal problems of protagonists' lives are solved and where even many lasting problems of the dark side of contemporary Japanese history find their solution. In *Dance, Dance, Dance* (1988) Murakami even establishes an open parallel between the place, known as a Hotel Dolphin, and the contemporary Japanese society.

In my paper, I focused on a short study of this phenomenon in the whole context of Murakami's work as a novelist and tried to describe its development from the very beginning to the most recent works of the author. What are the most important connotations of the *hotel metaphor* in Murakami's work? And what is the role of the repeatedly used characters of *prostitutes and their clients*, set into this hotel sceneries? The scene of hotel, in which prostitute-client-like form of human relations takes place, is really a very frequent one in Murakami's novels and we can conclude that it even constitutes a metaphor of contemporary Japan as a hotel-like place.

Saturday	Anastasiya KLIMESHOVA
23. Sept. 2017	*Charles University, Praha, Czech Republic*
10:50 – 11:20	**Taking humor seriously:**
	***Jiji senryū* as a mirror of public moods in contemporary Japanese society**
Japanese title:	ユーモアを真面目に―現代日本社会における
	パブリックムードの鏡としての時事川柳―

The study aims to provide analysis on *jiji senryū* (poems on current affairs), which is an original, in many respects unique and yet meagerly examined phenomenon of modern Japanese poetry. *Jiji senryū*, seventeen-syllable poems, are regularly published in most national and local newspapers, including such leading national daily newspapers as Yomiuri shinbun, Asahi shinbun and Mainichi shinbun, each of which has its *senryū* column. These tiny pieces of satirical remarks are written by individual readers and not by regular news writers, and present a poetic response of the most perceptive individuals of Japanese society to current events, political affairs, latest trends at home and abroad, contemporary problems and issues.

The study explores the phenomenon of contemporary *jiji senryū* from an interdisciplinary perspective: it brings together structural linguistic analysis of the poetry, humor studies and media discourse analysis. The study offers a model of analysis incorporating several components – intertextual, critical and comic. Other subcomponents, namely structural, stylistic, lexical, pragmatical and rhetorical mechanisms, will also be examined.

Saturday	Yūko KAWAUCHI
23. Sept. 2017	*Ritsumeikan University, Kyōto, Japan*
11:20 – 11:50	**Translating Wordplays in Japanese Early Modern Texts:**
	Comparative Study of Two English Translations of *Act VII* of *Kanadehon Chūshingura*
Japanese title:	『仮名手本忠臣蔵』における言葉遊びの翻訳—
	『仮名手本忠臣蔵』の２つの英訳の比較研究

In translation studies, the difficulties of translating humor of texts have been frequently discussed, partially because humor connects strongly with the source culture and translation transplants the texts into the contexts of another culture. Among the several patterns of humor, wordplays account for significantly large part in Japanese classic literature. Wordplay in Japanese literature as humor has a common origin with the techniques of *waka* which use images, characters, sounds, or connections with a particular place of the word. This paper aims to analyze how the earliest translators of Japanese literature dealt with wordplays in classic Japanese texts, taking examples from the first two English translations of *Kanadehon Chūshingura*, the first one by Frederick Victor Dickins, published in 1875, and the latter by Inoue Jūkichi, published in 1894.

One of the features of *Act VII* are the humorous lines full of wordplays of the main character, Ōboshi Yuranosuke. In previous studies, the translations of wordplays in this act were also analyzed but as a linguistic matter and it still remains to be elucidated as a cultural translation.

Saturday	Marek MIKEŠ
23. Sept. 2017	*Masaryk University, Brno, Czech Republic*
13:30 – 14:00	**Trying to judge a book by its cover:**
	About the connection of form and contents of Edo period popular fiction
Japanese title:	本を表紙で判断できるのか―江戸版本の形態と内容の関係性について

What formats of books were published in the Tokugawa period? What kind of connection was there between their form and their contents? What can a quick look at the cover and the pages of a book tell us? How was space used in different printed works?

I will try to answer these and other questions in my presentation which will be an introduction to the physical aspects or spatial dispositions of books of (mostly popular) Edo period literature. While introducing the fundamentals I will also try to verify some basic claims about the literature using concrete examples from widely available digital repositories. Finally I will also discuss some difficulties connected with handling books that were originally physical objects in today's digital age.

Saturday	Zuzana ROZWAŁKA
23. Sept. 2017	*Masaryk University, Brno, Czech Republic*
14:00 – 14:30	**Japanese *misemono* in the Czech territory:**
	First Japanese performers in the Czech lands
Japanese title:	チェコにおける日本の見世物：チェコの領域に

おける最初の日本のパフォーマンス

In my doctoral research, I am exploring Czech contacts with Japanese theatre and performance artists from the second half of the 19th century until the end of World War II. The appearance of Kawakami Otojirō and his wife Sadayacco at the Paris Exposition in the 1900 is usually considered as the initial moment in the encounter of Western and Japanese theatre and as such, it became a topic of scientific debates and research. However, there were many performance artists who entertained the West long time before them and some of them performed also in the Czech lands. Acrobats, jugglers, dancers and musicians – performers of various genres called *misemono* were the first to go abroad and quench the western thirst for the mysterious Japan.

During examinations of primary sources, I came by chance across a note about circus performance of "original Japanese" in Brno in 1870, only two years after the Meiji restoration. The members of the group were for sure the first Japanese performers and very likely the first Japanese that set foot on our territory.

In my presentation, I will examine the primary sources concerning the 1870s performance and also explore the circumstances of the troupe's tour abroad. I will subsequently try to put this event in a broader context of history of early cross-cultural encounter between the West and Japan.

Saturday	Hana KLOUTVOROVÁ, Ivona BAREŠOVÁ
23. Sept. 2017	*Palacký University, Olomouc, Czech Republic*
14:50 – 15:20	**The Use of the Second Person Pronoun *Anata* as Perceived by Current Japanese University Students**
Japanese title:	人称代名詞「あなた」の使用に関する一考察

―日本の大学生の認識を中心として―

The originally honorific second person pronoun *anata* is nowadays generally considered a formal pronoun used by both men and women towards someone of equal or lower social status, and as an informal pronoun used mainly by women. However, its use in real conversations is now actually very limited. This present study examined the use and perception of *anata* among current Japanese university students in communication with different categories of interlocutors along the axis of psychological and social distance. The results show that the current young generation strongly perceives *anata* as a non-reciprocal pronoun used from the position of a superior in a distant relationship. In closer relationships it creates uncomfortable psychological distance, which they interpret as alienation, confrontation, or in some other negative way. Their awareness of *anata* as an informal pronoun used especially by female speakers in intimate relationships is for the most part limited to its use in the media.

Saturday

23. Sept. 2017

15:20 – 15:50

Zuzana KUBOVČÁKOVÁ

Masaryk University, Brno, Czech Republic

Faith within the Japanese Zen Buddhist milieu as expounded by Dōgen

Japanese title:

道元による日本の禅の「信仰」

The current paper deals with the question of faith and enlightenment as presented by Dōgen (1200–1253), founder of the Japanese Sōtō Zen School. Buddhism, as any religious tradition, distinguishes between popular notions of faith and belief on the one hand, and traditional or doctrinal notions of practice and enlightenment (aka practice leading to enlightenment in the case of Zen schools of Buddhism). Dōgen himself is famous for equating the two; for stating that Zen practice is already identical with enlightenment. The aim of the present paper, therefore, is to shed light on the concept of faith in Dōgen's writings as well as to elucidate possible connections between faith and practice, belief and enlightenment, based on various chapters in Dōgen's *Shōbō genzō*.