

Inazō NITOBE's View on Colonialism

Tetsuya HIRASE

Dr. Inazō NITOBE's reputation as "a father of Japanese liberalism" has recently been challenged by such Japanese scholars as Prof. Jiro ĪNUMA, Prof. Shin-ichi TANAKA and Prof. Yūzō OHTA. They hold that NITOBE did not consider the Chinese and the Koreans as equals, and that he, therefore, saw their subjection to Japan as inevitable. That explains, they say, why in later years NITOBE defended Japanese aggression in Manchuria.

In this brief essay, the author tried to make clear NITOBE's view on colonialism as a key to understanding his later defense of Japanese actions in Manchuria. From his earlier writings on colonialism there emerge three aspects of his view.

- 1) He regards colonized people as, so to speak, juveniles who need to be taken care of by adults.
- 2) Each nation has its strengths and its weaknesses. Those who have developed the richest culture, China and Korea for example, are not always sufficiently competent in politics and administration. There could be, therefore, a sort of "division of labour" among nations.
- 3) Land should be utilized by those who can utilize it best. Therefore, Japan as one of technically advanced, yet resourceless nations, had the right to utilize, if not acquire, new land.

Judging from these arguments of NITOBE's, it is not totally unexpected that he later defended Japanese invasion of Manchuria, though we must take into account the fact that in 1930s he was unable to express openly his inner thoughts.

A Bridge between the World of
Folk Tales and Children :
MATSUTANI Miyoko's *Tatsu no ko Tarō*

Hiroko OTA

Tatsu no ko Tarō [*Tarō the Dragon Boy*] is an lengthy imaginative children's story written by MATSUTANI Miyoko. Into this story the author has woven legends on Koizumi Kotarō who controls water, transmitted in Shinshū [Nagano Prefecture], as well as a number of legends and folk tales of other parts of Japan. It is a representative work of postwar Japanese juvenile literature which has been continuously finding new readers among the Japanese children since its first publication in 1960.

Tarō, the hero of the story, is a spirited boy, born of a mother who had been transformed into a dragon. He wrestles with animals. He expels ogres who have been tormenting people. He cultivates the paddy field and harvests rice. Through these and other experiences, he grows and comes to entertain an aspiration that, by draining a lake, he can create a vast track of new arable land for people of poor mountain villages. With the help of his dragon mother, he manages to realize this dream by demolishing mountains to let the water of the lake escape into the sea. A central thread of this story of growth is the hero's tenderness.

Folk tales and legends which are transmitted orally tend to become fragmentary, and their characters are often stereotyped. MATSUTANI Miyoko, the author, came across the legends of Koizumi Kotarō in Shinshū during her journey to search and record folk tales. On the basis of them but with a hope to "make the Tarō [i. e. Kotarō] of Shinshū into a Tarō of entire Japan," she lavished her imaginative power on the creation of the hero, Tarō, the dragon boy—with a great success. The plot and the growth of the hero are closely knit in this story, and the cheerful optimistic hero is given a unique credible personality.

Aiming at creating a new literary work which is at the same time anchored firmly in tradition, the author has managed to create in this story an attractive hero who strikes a responsive chord in the hearts of all children. She also has taken great pains

to devise a suitable "narrative" style in order to allow children to have an easy access to the world of folk tales through it. In this essay, through the examination of the author's intention, the characterization of the hero, and the style, I have tried to demonstrate that *Tatsu no ko Tarō* really succeeds in building a bridge between the world of folk tales and the children of today, which, in my opinion, is one of the important roles Japanese juvenile literature can play.

The First English Grammars of the Edo Period

—With Special Reference to the Parts of Speech—

Michiko SAKURAI

The first English grammar in Japan, the *Eibunkan*, was dedicated to the Tokugawa shogunate in 1840, this followed a brief description of the Parts of Speech which appeared in the Introductory Remarks to the *Angeria Gorin Taisei*, the first English-Japanese Dictionary of 1814.

In this paper I begin with a discussion of how foreign languages, especially English, came to be known to Japanese and how English was learned in this early period. After the presentation of this historical background to the study of English, I attempt to examine these above mentioned grammars in order to:

1. understand the method of treating the Parts of Speech in each grammar
2. determine the influences from probable resource books, such as the preceding Dutch grammars and any other contemporary grammars
3. make a list of translated Japanese terms of the Parts of Speech in *Oranda Shihin-kō*, *Teisei Rango Kyūhin-shū*, *Angeria Gorin Taisei*, *Eibunkan*, *Oranda Bunten Jirui* and *Igirisu Bunten Jirui*, so that we can compare them and observe any changes in translation and categorization from one grammar to another, and see how the present standardized terms were settled upon.

I conclude that neither grammar is an original product by a Japanese grammarian. The *Eibunkan* was a Japanese translation from a Dutch version of a popular English grammar by Lindley Murray, an American who came to Britain; and the Introductory Remarks in *Taisei* were written with reference to several books on the Dutch, French and English languages. These reference books were brought not directly from either Britain or U. S. A. but came through the Netherlands. Naturally most of them were grammars published in the Netherlands or translated into the Dutch language. A new finding in *Taisei* is that the examples given under the *aanwijzende voor-naamwoorden* (demonstrative pronouns) were in fact personal pronouns. The same categorization is found in the *Teisei Rango Kyūhin-shū* which is said to be a revised

version of the *Oranda Shihinkō*, in which the examples of personal pronouns were under the persoonlijke voornaamwoorden. I find the same classification used by Willem Sewel in the grammatical sketch included in his Dutch-English and English-Dutch Dictionary of 1735. In an appendix I have presented a list of grammatical terms which will allow the readers to visualize more clearly the transition of these translated terms in Japanese.

Mothers Talking to Children : A Cross-Cultural Study

Yuko KOBAYASHI

This paper discusses the results and implications of a cross-cultural study of mothers' speech to children. It is based on two case-studies, one of a Japanese with a 17-month-old son, the other of an American mother with a 12-month-old daughter. The study was undertaken to ascertain whether there existed cultural differences such as those suggested by earlier studies that had indicated that Japanese mothers tended to use more BT words and, by talking less than American mothers, to function less effectively as a speech model than their American counterparts.

Tape recordings were made over a period of one month of both the mothers talking to their children in ordinary domestic settings. There were a total of seven sessions, each lasting about 45 minutes, with each mother. The scoring of the protocols yielded 3,012 utterances by the Japanese subject and 1,008 by the American, whose behaviour and speech were affected by the presence of another child who continually distracted her attention. Analysis focused on two features of the mother's speech : the use of BT words, and interactional devices.

The BT words in the protocols were examined and compared on the following measures: a) number of BT words; b) semantic distribution; c) frequency of distribution; and d) morphological derivational processes. The findings confirmed the tendency, reported in earlier studies, for Japanese mothers to use BT words more extensively than American mothers. The Japanese subject used a total of 185 different BT words with a wide semantic range, while the American used only 22, which clustered within a very narrow semantic range. Tokens of BT nouns represented 85% of the total of noun tokens in the case of the Japanese subject, compared with 12.5% in the case of the American. The morphological devices most favoured by the Japanese subject were the honorific affixes *o-* and *-san(-chan)*, and the American subject's favourite device was the diminutive suffix *-ie*.

The interactional devices which were studied were the "contentless utterances" whose

primary functions were to facilitate conversational procedures and to add affective stimulus to the child's involvement in interactions. These utterances were divided into two groups: those responding to the children's stimuli, and those that either initiated or maintained an interactive chain. Within each group the utterances were subcategorised according to communicative function. Analysis revealed that the overall interactive behaviour of both subjects patterned similarly and that the Japanese subject, the widespread belief in the reticence of Japanese mothers notwithstanding, showed herself to be at least the equal of her American counterpart in all categories.

The use of BT words stands out as the marked difference in the verbal environment that the mothers provide for their children. It is posited that the higher incidence of BT words in the Japanese mother's speech is due, in part at least, to the fact that the Japanese language provides productive morphological devices that give Japanese mothers the linguistic means to behave verbally as social peers of their children and to the fact that Japan does not foster a strong inhibition in mothers against the expression of affection through the use of BT words. Longitudinal studies are required to determine whether a verbal environment that contains an abundance of such affective elements has any adverse effect on child growth, as is often claimed.