

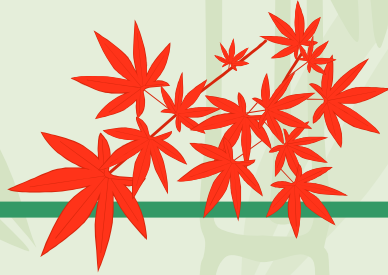
Genesis of a misleading label

Are *kanazōshi* a literary genre?



Laura Moretti (Università Ca' Foscari Venezia)

EAJRS, 21-09-2005



Genesis of a label and birth of a myth - Mizutani Futō's work-

Mizutani Futō 水谷不倒

	近世列伝体小説史 (1897)	新撰列伝体小説史 (1929)
Period considered	Only works of the Kanbun era	From the Genna era up to the Enpō era
Criterion 1	Works written almost in <i>kana</i> (Opposed only to the works after Saikaku with many <i>kanji</i> with <i>furigana</i>)	Works written almost in <i>kana</i> + <i>sōshi</i> (short <i>shōsetsu</i> opposed to <i>monogatari</i> , long <i>shōsetsu</i>)
Criterion 2	Porpuse: enlightening	Porpuse: amusing (娯楽的) and trivial (閑文字)



Post-Mizutani *kanazōshi* definitions

See handout ①

Questioning the criteria

1

Not exhaustive（網羅的ではない事）

Questioning the criteria

2

The use of *kana* could be considered a criterion? Is the writing style a criterion?

Questioning the criteria 2

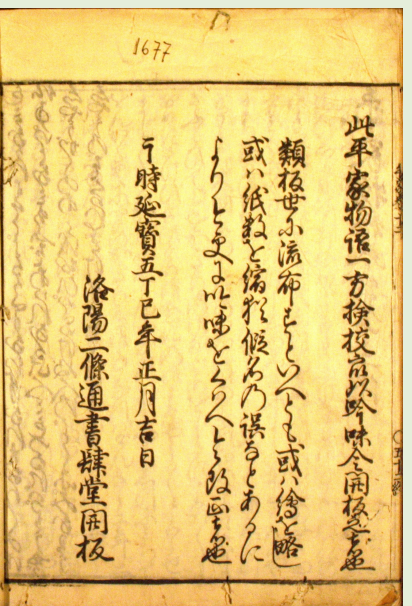
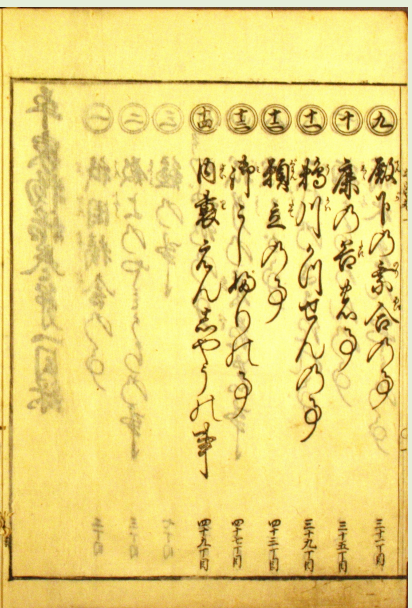
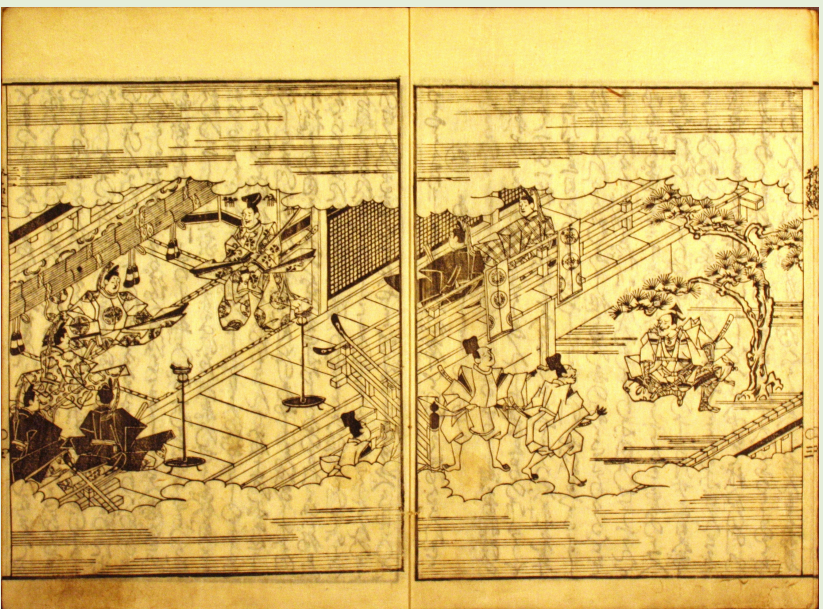
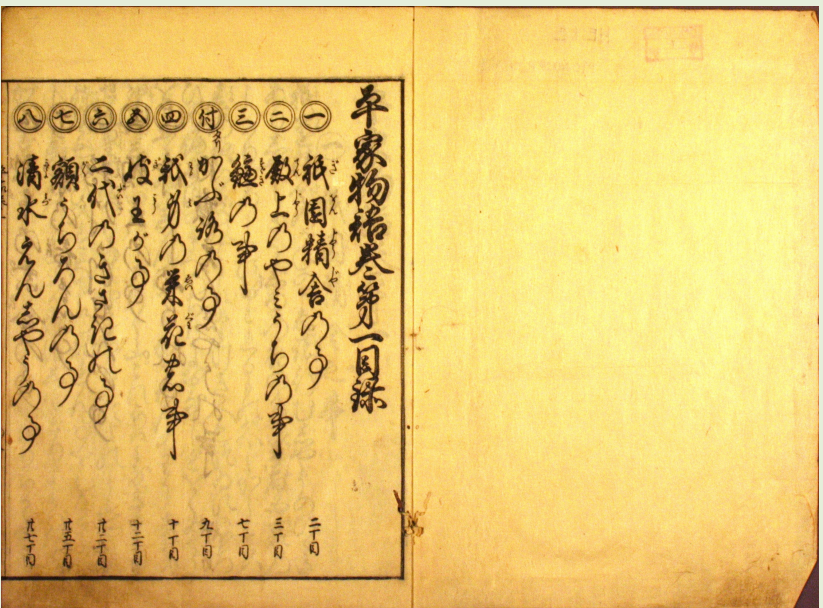
a

Texts which show the “style” typical of *kanazōshi* but which are not considered *kanazōshi*

浮世物語なり一
 今おひり圓座なりとていひあめちやあめちや
 まうそのあめちやとていひあめちやとていひあめちや
 もあめちやとていひあめちやとていひあめちや
 ひあめちやとていひあめちやとていひあめちや
 うもあめちやとていひあめちやとていひあめちや
 けなうあめちやとていひあめちやとていひあめちや
 眼とていひあめちやとていひあめちやとていひあめちや
 くわあめちやとていひあめちやとていひあめちや
 るてあめちやとていひあめちやとていひあめちや
 ちりちりちりちりちりちりちりちりちりちりちり
 るるるるるるるるるるるるるるるるるるるるるる

一 後世訪なりとていひあめちやとていひあめちや
 今おひり圓座なりとていひあめちやとていひあめちや
 まうそのあめちやとていひあめちやとていひあめちや
 もあめちやとていひあめちやとていひあめちや
 ひあめちやとていひあめちやとていひあめちや
 うもあめちやとていひあめちやとていひあめちや
 けなうあめちやとていひあめちやとていひあめちや
 眼とていひあめちやとていひあめちやとていひあめちや
 くわあめちやとていひあめちやとていひあめちや
 るてあめちやとていひあめちやとていひあめちや
 ちりちりちりちりちりちりちりちりちりちりちり
 るるるるるるるるるるるるるるるるるるるるるる

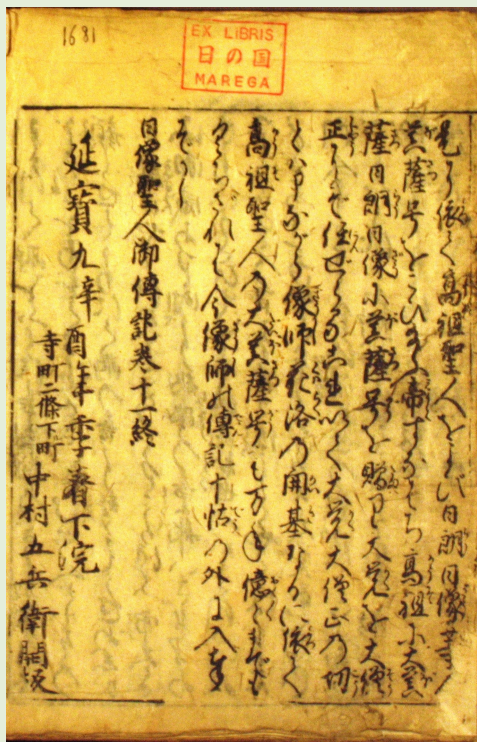
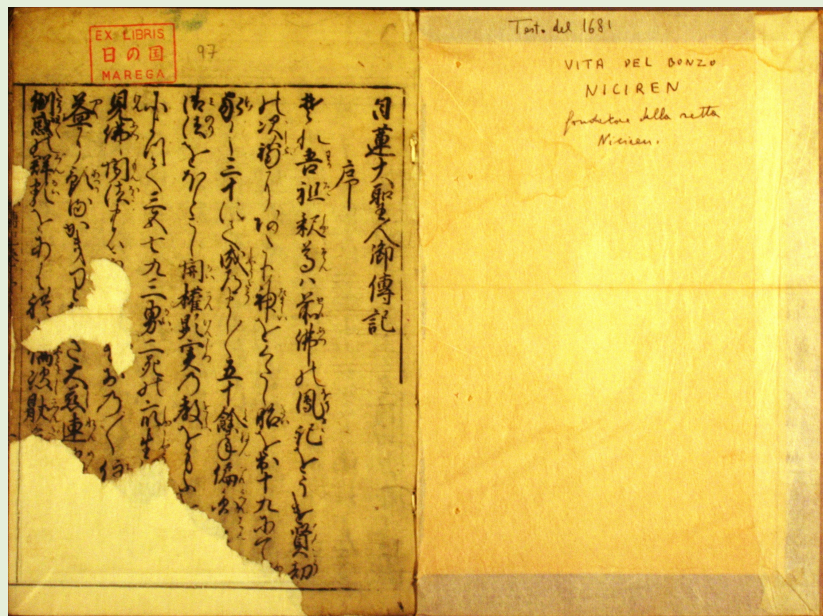




『平家物語』

延暦五年

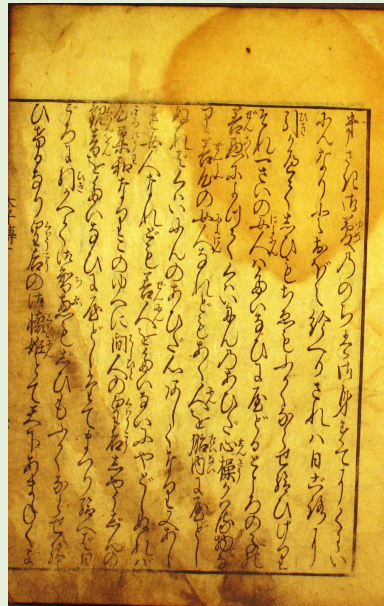
マレガ文庫 (ローマサレジオ大学)



『日蓮大聖人御傳記』 延寶9年

マレガ文庫（ローマサレジオ大学）

本行親王天皇之后孫給事
 三十八之八
 聖德太子傳卷二
 それ聖德太子の三世乃波佛の意學の如きり
 らり。救世觀音といふ名くも是を於て佛
 佛ありて人稱する人稱して二十五年に
 現れんと云々遠の智恵法門教業の如しと云う
 仏果の如きものなりやと云ひし人佛といふ
 まひはともかくそれゆへに觀音因の可と云う
 観音ありて今余并れ中々爲す中に入皇阿闍
 闍女のことされ賜勢夫人なりて孝養の道あり
 りり。三國の礼と云ふべきを知らず向れ難
 のは身入ふ知りく極度時節の禮と云う。まゝ
 が佛に泥塑といふより佛と云ふより靈妙無比



1666
 聖德太子傳卷十終
 寬文六年仲春吉旦
 百餘僧尼也此中
 太子所建之八箇所
 大伽藍者
 天王寺
 振津國
 法隆寺
 太子所建之
 法真寺
 太子所
 法起寺
 太子所
 善根寺
 太子所
 廣隆寺
 山城國太秦建之
 定林寺
 太子所
 妙安寺
 太子所
 己上八箇所大伽藍也

『聖徳太子伝』
寛文6年

マレガ文庫（ローマサレジオ大学）

Questioning the criteria 2

b

Texts which do NOT show the “style” typical of *kanazōshi*
but which are considered *kanazōshi*

和書門
一七
一四
二五
六海

棠陰比事加鈔 壹

棠陰比事目錄終

棠陰比事卷上之上

向相訪賊 錢推求奴

無名破冢
王曾驗稅
韋臯効財
柳設榜牒
朱詰賊民
崇龜認刀
張鷟搜輟
承天議財

行成叱驢
司空省書
趙和贖產
陳具飲饌
孔察代盜
司馬視朝
濟義釣篋
廷尉訊獵

釋冤

向敏中丞相判西京有僧輩過村舍求宿丰
人不許求寢於門外車箱中許之是夜有盜
入其家携一婦人并囊衣踰牆而出僧不寐
適見之自念不爲主人所納而強求宿明日
必以此事疑我而執誚縣矣因亡去夜走荒
草中忽墜智井也井而踰牆婦人已爲人
所殺尸在井中血汚僧衣主人蹤跡捕獲送
官不堪掠答也治遂自誣云與婦人奸誘以

『棠陰比事加鈔』、寛文2年館)

(国立国会図書

-
- 医 『 世物語 』
 - 『 酒茶論 』
 - . . . など



Texts in *kanbun*

Questioning the criteria 2

C

Texts printed after the Tenna era with the same “style”
of the so called *kanazōshi*

Questioning the criteria 2- c-1

The use of *kana* was not limited to works preceding Saikaku

See handout ②

Questioning the criteria

2

The word *kanazōshi* in Edo period

Questioning the criteria 3- a

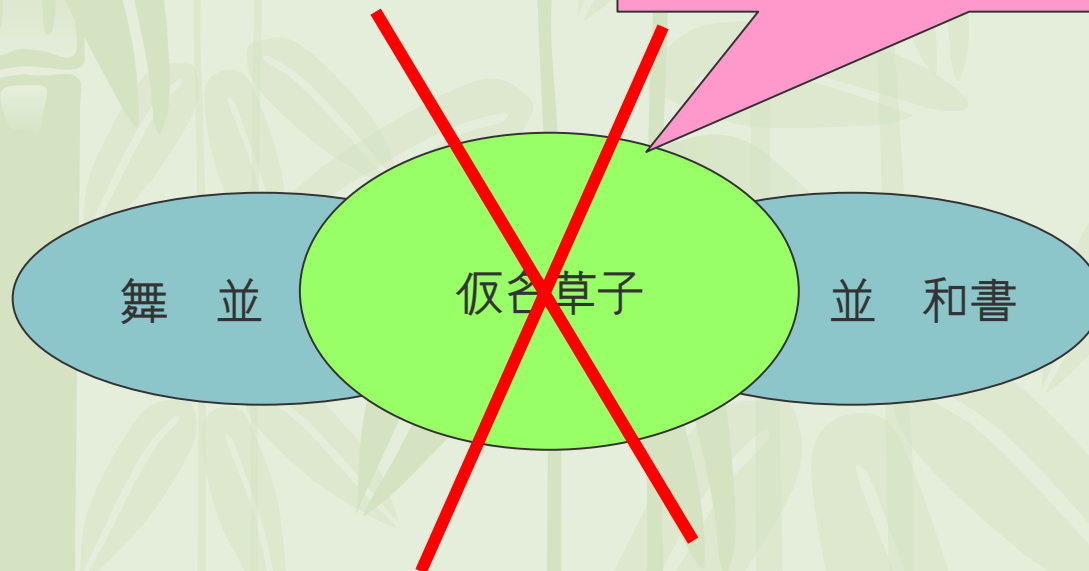
Was the word *kanazōshi* already existing in the Edo period?
What was its semantic field?

See handout ③

Questioning the criteria 3- b

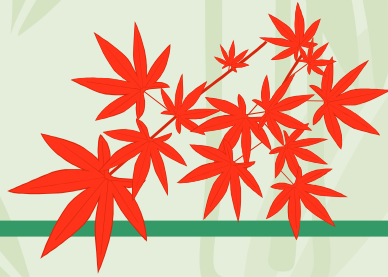
Was the word *kanazōshi* already existing in the Edo period to indicate a precise textual category or a literary *genre*?

→ *Shojaku mokuroku*

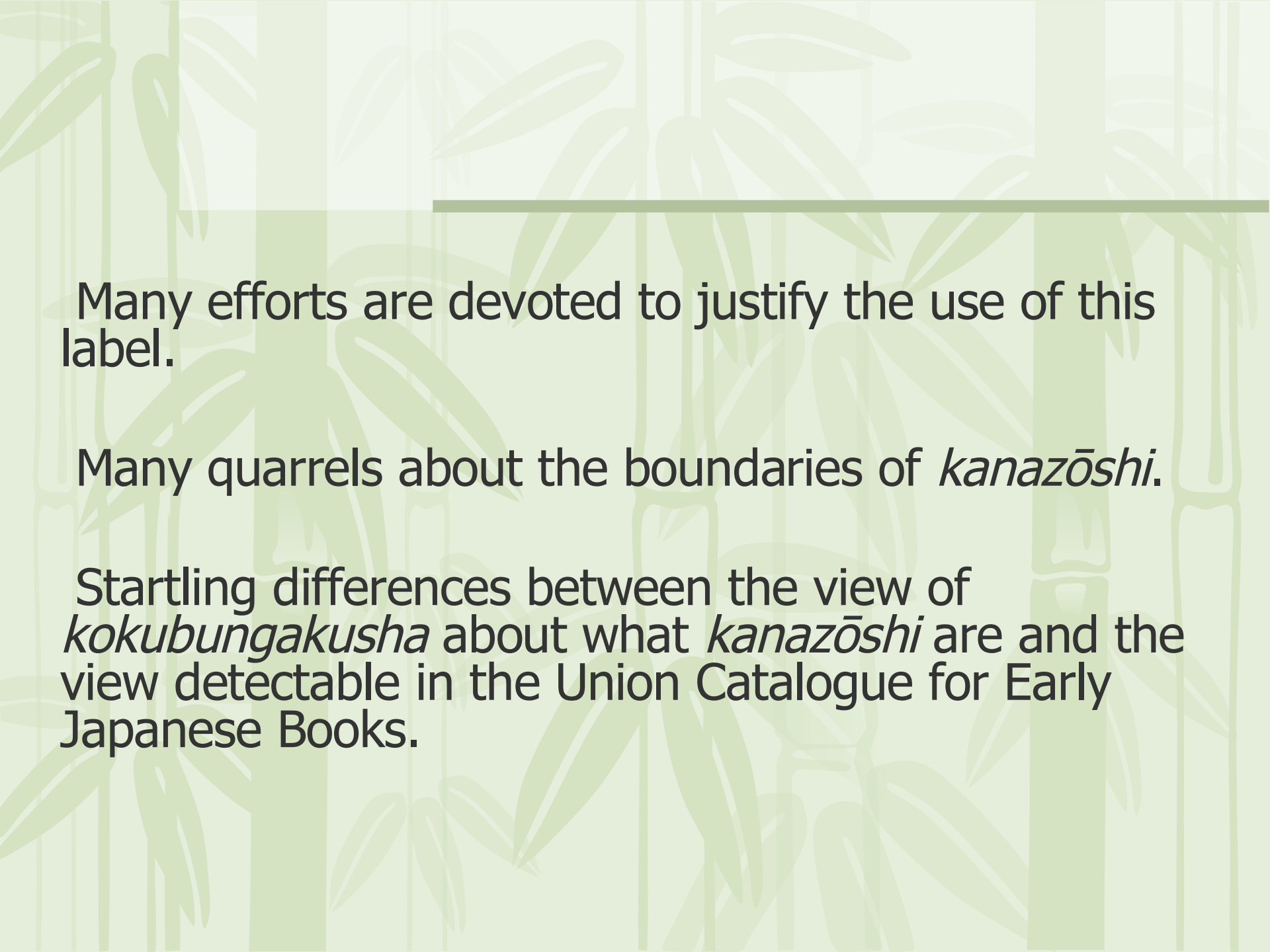


Questioning the criteria 4

Contradiction as concerns the purpose of these texts → enlightening or amusing?



Is *kanazōshi* a “convenient” label?



Many efforts are devoted to justify the use of this label.

Many quarrels about the boundaries of *kanazōshi*.

Startling differences between the view of *kokubungakusha* about what *kanazōshi* are and the view detectable in the Union Catalogue for Early Japanese Books.

仮研献録 究文 目

501 著作

国書基本デ タベ ス

326 著作

In common
211/112

Only in 文献目録

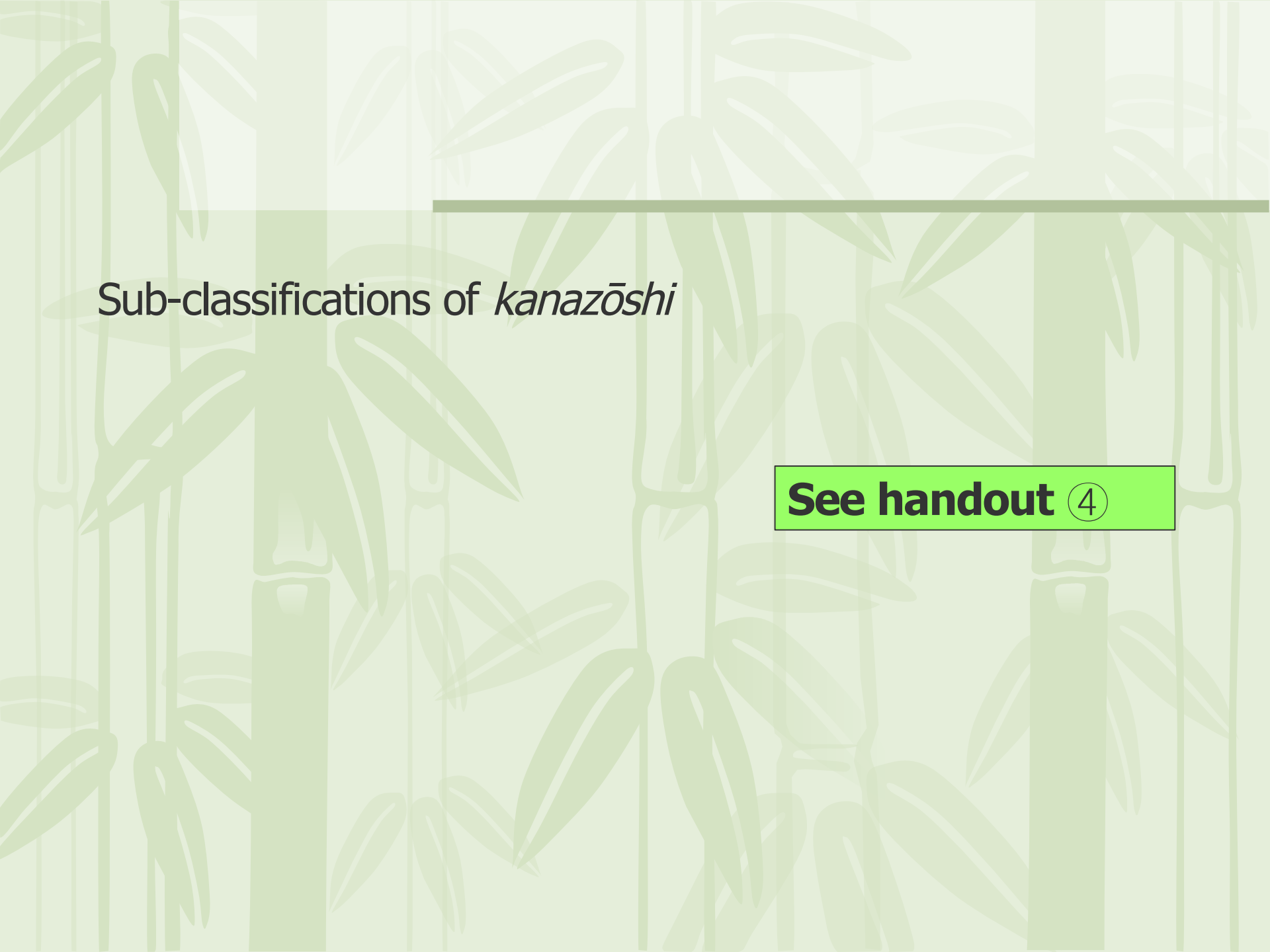
290

Only in 国書基本

214



The lack of common features
- Sub-classifications in *kanazoshi* -



Sub-classifications of *kanazōshi*

See handout ④

Parameters

Narrative mode (ludic – practical – enlightening)

→ **n. 2-4-5-8-9-11**

1. Betrayal of texts nature
→ hybrid prose?

Intertextual nature

→ **n. 6-7-12-14**

1. Not a peculiarity of early *kinsei*
2. Betrayal of texts real nature
→ newness?

Other problems

Cross classification (交差分類)

→ n. 2-4-5-9-13

Grouping of different works in one category

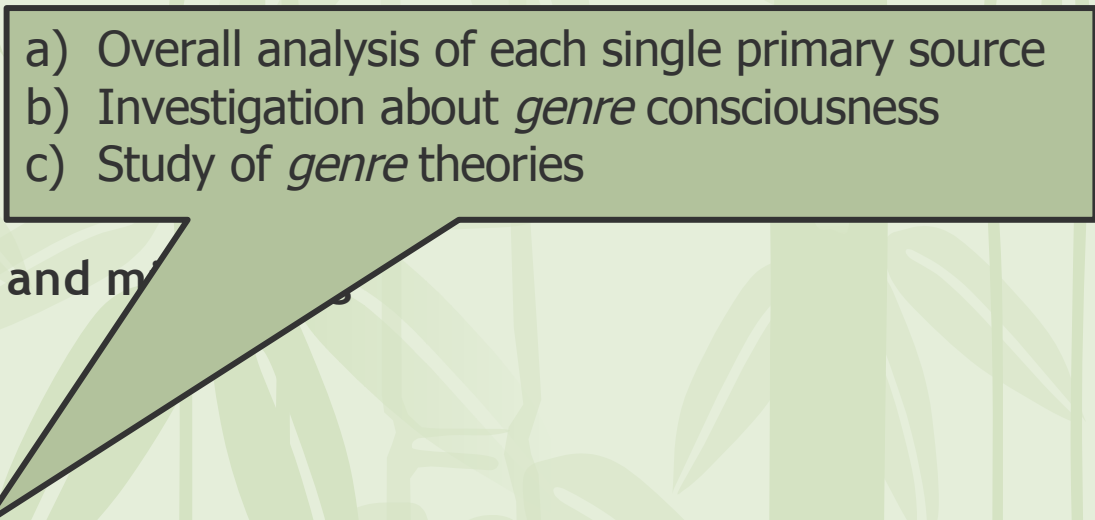
→ n. 7-10

Current situation: sporadic recognition of *kanazōshi*'s definition as problematic BUT perpetuation of this etiquette as “useful”, as “convenient”.

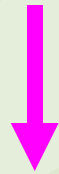


Proposal: abandon this etiquette which is

1. not scientific
2. unstable
3. un-convenient

- 
- a) Overall analysis of each single primary source
 - b) Investigation about *genre* consciousness
 - c) Study of *genre* theories

→ false and misleading



On this ground-zero proceed at the recognition of specific literary *genres*, hence to a new and truthful view of the pre-Saikaku Edo period literature