

## The Three Cornered World Natsume Soseki

This book examines the reception of British Romanticism in India and East Asia (including China, Japan, Korea and Taiwan). Building on recent scholarship on “Global Romanticism”, it develops a reciprocal, cross-cultural model of scholarship, in which “Asian Romanticism” is recognized as itself an important part of the Romantic literary tradition. It explores the connections between canonical British Romantic authors (including Austen, Blake, Byron, Shelley, and Wordsworth) and prominent Asian writers (including Natsume S?seki, Rabindranath Tagore, and Xu Zhimo). The essays also challenge Eurocentric assumptions about reception and periodization, exploring how, since the early nineteenth century, British Romanticism has been creatively adapted and transformed by Asian writers.

In *Kanbunmyaku: The Literary Sinitic Context and the Birth of Modern Japanese Language and Literature*, Saito Mareshi demonstrates the centrality of kanbun and kanshi in the creation of modern literary Japanese and problematizes the modern antagonism between kanbun and Japanese.

Dennis Washburn traces the changing character of Japanese national identity in the works of six major authors: Ueda Akinari, Natsume S?seki, Mori ?gai, Yokomitsu Riichi, ?oka Shohei, and Mishima Yukio. By focusing on certain interconnected themes, Washburn illuminates the contradictory desires of a nation trapped between emulating the West and preserving the traditions of Asia. Washburn begins with Ueda's *Ugetsu monogatari* ( *Tales of Moonlight and Rain*) and its preoccupation with the distant past, a sense of loss, and the connection between values and identity. He then considers the use of narrative realism and the metaphor of translation in Soseki's *Sanshiro*; the relationship between ideology and selfhood in Ogai's *Seinen*; Yokomitsu Riichi's attempt to synthesize the national and the cosmopolitan; Ooka Shohei's post-World War II representations of the ethical and spiritual crises confronting his age; and Mishima's innovative play with the aesthetics of the inauthentic and the artistry of kitsch. Washburn's brilliant analysis teases out common themes concerning the illustration of moral and aesthetic values, the crucial role of autonomy and authenticity in defining notions of culture, the impact of cultural translation on ideas of nation and subjectivity, the ethics of identity, and the hybrid quality of modern Japanese society. He pinpoints the persistent anxiety that influenced these authors' writings, a struggle to translate rhetorical forms of Western literature while preserving elements of the pre-Meiji tradition. A unique combination of intellectual history and critical literary analysis, *Translating Mount Fuji* recounts the evolution of a conflict that inspired remarkable literary experimentation and achievement.

*The T?kaid? Road* offers a comparative study of the T?kaid? road's representations during the Edo (1600-1868) and Meiji (1868-1912) eras. Throughout the Edo era, the T?kaid? highway was the most important route of Japan and transportation was confined to foot travel. In 1889, the T?kaid? Railway was established, at first paralleling and eventually almost eliminating the use of the highway. During both periods, the T?kaid? was a popular topic of representation and was depicted in a variety of visual and literary media. After the installation of the railway in the Meiji era, the T?kaid? was presented as a landscape of progress, modernity and westernisation. Such representations were fundamental in shaping the T?kaid? and the realm of travelling in the collective consciousness of the Japanese people.

Through the memories of his women and confidantes, this biography provides a fresh portrait of virtuoso pianist Glenn Gould, detailing his many motivations, dreams, quirks, and fears. Filled with personal stories from the people who were intimately involved with the man, this account shows how Gould, the worlds greatest pianist in the 1950s and 1960s, was richly inspired by, and bared his soul at the keyboard to, the numerous women who stirred his hard-to-fetch emotions. Long considered to be an asexual, lonely, and egocentric figure, this expose by examining the details about Goulds many love affairs and how they affected his life, music, and filmmaking presents a unique perspective on one of the most enigmatic artists of the 20th century.

This compelling text explores the development of Japan through its art, religion, literature, and thought as well as through its economic, political, and social history. The author team combines strong research with extensive classroom teaching experience to offer a clear, consistent, and highly readable text that is accessible to students with no previous knowledge of the history of Japan. Important Notice: Media content referenced within the product description or the product text may not be available in the ebook version.

In the late Nineteenth-century, the Japanese embarked on a program of westernization in the hope of building a strong and modern nation. Science, technology and medicine played an important part, showing European nations that Japan was a world power worthy of respect. It has been acknowledged that state policy was important in the development of industries but how well-organized was the state and how close were government-business relations? The book seeks to answer these questions and others. The first part deals with the role of science and medicine in creating a healthy nation. The second part of the book is devoted to examining the role of technology, and business-state relations in building a modern nation.

A wandering artist arrives at a nearly deserted hotel and becomes intent on painting its enigmatic hostess, but finds that impossible until he has solved the mystery of her life

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Publisher description

This study addresses itself to the formal (in the topological sense) aspect of literature and literary words, and concludes that if logos (discursive language) and mythos (literary language) are indeed contiguous complementary forms, they are then essentially no different from those forms with which the painter or sculptor deals in the formation of his art object.

This book displays the uniqueness and creativity of Japan in terms of the interplay between traditional and postmodern perspectives. It deals with the traditional elements in Japanese culture in the light of or in contrast to postmodernism.

Throughout its long history, Japan had no concept of what we call "religion." There was no corresponding Japanese word, nor anything close to its meaning. But when American warships appeared off the coast of Japan in 1853 and forced the Japanese government to sign treaties demanding, among other things, freedom of religion, the country had to contend with this Western idea. In this book, Jason Ananda Josephson reveals how Japanese officials invented religion in Japan and traces the sweeping intellectual, legal, and cultural changes that followed. More than a tale of oppression or hegemony, Josephson's account demonstrates that the process of articulating religion offered the Japanese state a valuable opportunity. In addition to carving out space for belief in Christianity and certain forms of Buddhism, Japanese officials excluded Shinto from the category. Instead, they enshrined it as a national ideology while relegating the popular practices of indigenous shamans and female mediums to the category of "superstitions"—and thus beyond the sphere of tolerance. Josephson argues that the invention of religion in Japan was a politically charged, boundary-drawing exercise that not only extensively reclassified the inherited materials of Buddhism, Confucianism, and Shinto to lasting effect, but also reshaped, in subtle but significant ways, our own formulation of the concept of religion today. This ambitious and wide-ranging book contributes an important perspective to broader debates on the nature of religion, the secular, science, and superstition.

"A Japanese writer of genius."—Japan Quarterly Soseki Natsume is considered to be one of Japan's most beloved and respected authors. *And Then* is ranked as one of his most insightful and stirring novels. Daisuke, the protagonist, is a man in his twenties who is struggling with his personal purpose and identity as well as the changing social landscape of Meiji-era Japan. As Japan enters the Twentieth Century, ancient customs give way to western ideals, and Daisuke works to resolve his feelings of disconnection and abandonment during this time of change. Thanks to his father's wealth, Daisuke has the luxury of having time to develop his philosophies and ruminate on their meaning while remaining intellectually aloof from traditional Japanese culture and the demands of growing industrialization. Then Daisuke's life takes an unexpected turn when he is reunited with his college friend and his sickly wife. At first, Daisuke's stoicism allows him to act according to his intellect, but his intellectual fortress begins to show its vulnerabilities as his emotions start to hold greater sway over his inner life. Daisuke must now weigh his choices in a culture that has always operated on the razor's edge of societal obligation and personal freedom.

A compilation of columns that appeared between 1988 and 1995 in *Martial Arts Training* magazine. In this ever-changing world, traditions are often being cast aside as people search for novelty and progress. The 41 essays in this book are inspired by the teachings and wisdom of the ancients who devoted their lives to instruct others. Their ideas are preserved in this volume to inspire and guide readers in training and in life for years to come.

*Historical Dictionary of Modern Japanese Literature and Theater, Second Edition* contains a chronology, an introduction, and an extensive bibliography. The dictionary section has more than 500 cross-referenced entries authors, literary and historical developments, trends, genres, and concepts.

Thomas Rimer's book seeks to explain the background, structural principles, and development of pre-modern and modern Japanese fiction in a way that is comprehensive, methodical, and accessible to the general reader. Originally published in 1978. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

"This study of modern Japan engages the fields of art history, literature, and cultural studies, seeking to understand how the "beautiful woman" (bijin) emerged as a symbol of Japanese culture during the Meiji period (1868–1912). With origins in the formative period of modern Japanese art and aesthetics, the figure of the bijin appeared across a broad range of visual and textual media: photographs, illustrations, prints, and literary works, as well as fictional, critical, and journalistic writing. It eventually constituted a genre of painting called bijinga (paintings of beauties). *Aesthetic Life* examines the contributions of writers, artists, scholars, critics, journalists, and politicians to the discussion of the bijin and to the production of a national discourse on standards of Japanese beauty and art. As Japan worked to establish its place in the world, it actively presented itself as an artistic nation based on these ideals of feminine beauty. The book explores this exemplary figure for modern Japanese aesthetics and analyzes how the deceptively ordinary image of the beautiful Japanese woman—an iconic image that persists to this day—was cultivated as a "national treasure," synonymous with Japanese culture."

Originally published as *Garusudo no Uchi* in daily serialization in the *Asahi* newspaper in 1915, before appearing in book form, this is the first time *Inside My Glass Doors* has been published in English. It is a moving literary reminiscence, a collection of thirty-nine autobiographical essays penned a year before the author's death. Written in the genre of shohin (little items), the personal vignettes provide a kaleidoscopic view of Natsume Soseki's private world and shed light on his concerns as a novelist. Readers are at once ushered into Soseki's book-lined study, in his residence in Kikui-cho, as he muses on his present situation and reflects on the past. The story is filled with flashbacks to Soseki's youth—his classmates, his family, and his old neighborhood—as well as episodes from the more recent past, all related in considerable detail. There are his characteristic ruminations about his physical well-being, and from the quiet spaces inside the glass doors of his study, he also calmly observes the clamorous state of the world outside. The essays in this book, crafted with extraordinary subtlety and psychological depth, reflect the work of a great author at the height of his powers.

For the last two centuries, Western philosophy has developed in the shadow of Hegel, an influence each new thinker struggles to escape. As a consequence, Hegel's absolute idealism has become the bogeyman of philosophy, obscuring the fact that he is the defining philosopher of the historical transition to modernity, a period with which our own times share startling similarities. Today, as global capitalism comes apart at the seams, we are entering a new period of transition. In *Less Than Nothing*, the product of a career-long focus on the part of its author, Slavoj Žižek argues it is imperative we not simply return to Hegel but that we repeat and exceed his triumphs, overcoming his limitations by being

