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**Prosper Mérimée's *Colomba* in the Literary Controversy  
between Tanizaki and Akutagawa**

**TAKAGI Masae**

Akutagawa Ryunosuke committed suicide during the literary controversy with his rival Tanizaki Junichiro, in which Tanizaki underlined the importance of the novel's plot while Akutagawa emphasized its poetic sentiment. Before his death, Akutagawa sent Tanizaki a copy of the novella *Colomba* by Prosper Mérimée. The plot of *Colomba* describes a vendetta, but the novella is also full of romantic local color described with poetic spirit. This paper argues that Akutagawa wanted Tanizaki to understand *Colomba's* poetic spirit.

**On the Reception of "La Dernière Classe" by Alphonse Daudet**

**YAMANE Shoko**

In 1889 Alphonse Daudet's "Kadour et Katel" was translated into Japanese by Mori Ogai. It was the first Japanese translation of one of Daudet's literary works. However, Japanese readers were already aware of Daudet's reputation as a writer because comments about his works and his biographies had already appeared in Japanese translations. Since only his name was known among Japanese readers before his works were actually read, Daudet was called a 'phantom writer' in Japan.

His short story "La Dernière Classe" first appeared in school textbooks in 1927. However, his name can no longer be found in textbooks after the 1980's, thus he has once more become a phantom writer. This paper intends to examine why Daudet has become a phantom writer after the initial favorable reception of "La Dernière Classe" in Japan.

**T. S. Eliot's Grandfather and F. H. Bradley's Absolute:  
With Special Reference to the Period from 1910 to 1915**

**KOGA Motoaki**

In 1910-11, T. S. Eliot (1888-1965) went to Paris to study literature, particularly poetry. Worrying about the future course of his life, he studied philosophy intensively at home and abroad

under the influence of the British idealist philosopher F. H. Bradley (1846-1924). He studied at Harvard from 1911-14, Marburg, Germany in 1914, and at Merton College, Oxford, in 1914-15.

Eliot was brought up to respect his grandfather, William Greenleaf Eliot (1811-87), who was a Unitarian minister, educator, and civil leader, as a great man, although he died before Eliot was born. Eliot's grandfather is closely associated with Bradley's Absolute, Perfect Reality, which was the central concept of his philosophy.

In 1915, Eliot was actively encouraged by the American poet and critic Ezra Pound (1885-1972) in London to publish some poems, and he also married an English girl, Vivienne Haigh-Wood (1888-1947), on June 26 that same year. 1915 was an important year in Eliot's life in England, when he really started his career as a poet while thinking about philosophy without Bradley's Absolute. This suggests that Eliot made an earnest attempt to rid himself of the invisible oppression of his grandfather.

**The Meaning of Having Memories for Kazuo Ishiguro**  
**—Regarding the Metaphor of a "Childhood Bubble"—**

**TAKETOMI Ria**

In this thesis, I would like to explore the meaning of memory in Kazuo Ishiguro's novels, and cast a light on the "childhood bubble" he repeatedly uses after returning from Japan for the first time after thirty years. In Chapter 1, I will examine studies on "childhood memory" in the field of developmental psychology, and discuss them in relation to Ishiguro's novels. In Chapter 2, I would like to consider what a "childhood bubble" means to Ishiguro. In Chapter 3, I would like to extract the "childhood bubble" from Ishiguro's novels and consider the meaning of having memories.

**The Relation of Gary Snyder's View on Language and Understanding of the Wild**  
**—Reading *The Practice of the Wild*—**

**MATSUBARA Rumi**

This paper will examine the process by which Gary Snyder (1930-) reached his view that "the wild" part of all beings is the root source of language. First, the definition of wilderness and the term "the wild" recognized by Snyder will be examined. The insight of Snyder is richly steeped in a thick soup of philosophy, anthropology and linguistics, including such writers as Merleau-Ponty and

Lévi-Strauss, but many of his ideas are similar to those of Thoreau. In conclusion, his belief is that only through maintaining a close connection to that which is the wildest part of ourselves, and our world, can we truly continue to grow and thrive as an intellectual species. This coexistence of all living and nonliving entities is Snyder's hope and solution for the future.

## **Case Study of Comparative Modern Japanese Literature English Translation**

— Sōseki Natsume's *Botchan* —

**TOKUNAGA Mitsuhiro**

Sōseki Natsume's *Botchan* was first published in 1906 in a periodical entitled *Hototogisu*, and even today it is widely read, making it one of the most popular works of modern Japanese literature. There are four English translations, by Yasotarō Mori, Umeji Sasaki, Alan Turney, and Joel Corn; the latter three being available today. The objective of this paper is to compare these three translations with reference to the original, taking up the question as to what extent it is possible to translate *Botchan*'s narrative style into English while retaining the crispness of the colloquial speech of Tokyo, the arresting wordplay, the nicknames *Botchan* gives to the people around him, the spoken expressions, the uniquely Japanese features and dialects, etc., all of which would face literary failure if translated directly. The paper then examines the differentiation observed in the translations by Sasaki, a native Japanese speaker, and those by Turney and Corn, native English speakers, and finally how successful the daring new translation attempted by Corn is in accurately communicating the cultural features which underlie the text, thus making this a comprehensive translation case study.