

Reference Material

(1) Winner's CV

1. Name: Haruo Shirane
2. Birth year: 1951
3. Post: Professor of Japanese Literature and Culture, Chair of the Department of East Asian Languages and Cultures at Columbia University [U.S.A.]
4. Personal history
 - 1982-87 Assistant Professor, Dept. of East Asian Languages & Cultures, University of Southern California
 - 1987-89 Assistant Professor, Dept. of East Asian Languages & Cultures, Columbia University
 - 1989-93 Associate Professor, Dept. of East Asian Languages & Cultures, Columbia University
 - 1993-2013- Professor, Dept. of East Asian Languages & Cultures, Columbia University
 - 2013- Chair of Department of East Asian Languages and Cultures

Awards:

- 1987 Choice Outstanding Academic Title of the Year: *The Bridge of Dreams: A Poetics of The Tale of Genji*
- 1993 (The 15th) Kadokawa Genyoshi Prize : *The Bridge of Dreams: A Poetics of The Tale of Genji*
- 1998 Haiku Society of America Book Award, for *Traces of Dreams: Landscape, Cultural Memory, and the Poetry of Basho*
- 2001 Ishida Hakyo Prize : *Traces of Dreams: Landscape, Cultural Memory, and the Poetry of Basho*
- 2004 Choice Outstanding Academic Title of the Year: *Early Modern Japanese Literature, An Anthology*
- 2010 Ueno Satsuki Memorial Japanese Culture Research Prize
- 2012 Choice Outstanding Academic Titles of the Year: *Japan and the Culture of the Four Seasons*
- 2017 R.R. Hawkins Prose Award, Honorable Mention for outstanding single volume reference in Humanities and Social Sciences: *Cambridge History of Japanese Literature:*

Major Works:

Published Books

- *The Bridge of Dreams: A Poetics of The Tale of Genji*. Stanford University Press, 1987
- Japanese version of above. Chuokoronsha, 1992
- *Traces of Dreams: Landscape, Cultural Memory, and the Poetry of Basho*. Stanford University Press, 1997
- Japanese version of above. Kadokawa shoten, 2001
- *Japan and the Culture of the Four Seasons: Nature, Literature, and the Arts*. Columbia University Press, 2012
- Japanese version of above.
To be published in 2019 by KADOKAWA as a Kadokawa Selected Work (Kadokawa Sensho)

Edited Books

- *Early Modern Japanese Literature: An Anthology*. Editor and author. Columbia University Press, 2002 (Abridged edition 2008)
- *The Longman Anthology of World Literature, The Seventeenth and Eighteenth Centuries*. Co-editor. Pearson Longman, 2004
- *Classical Japanese, A Grammar*. Columbia University Press, 2005
- *Classical Japanese Reader and Essential Dictionary*. Columbia University Press, 2007
- *Traditional Japanese Literature, Beginnings to 1600, An Anthology*. Columbia University Press, 2007
- *Overseas Studies on The Tale of Genji*. Ofu, 2008
- *Envisioning The Tale of Genji: Media, Gender, and Cultural Production*. Editor and author. Columbia University Press, 2008
- *New Horizons in Literary Studies: Canon Formation, Gender, and Media*. Editor and author. Benseisha, 2009. Bilingual Edition.

Co-authored Edited Books

- *Inventing the Classics: Canon Formation, National Identity, and Japanese Literature*. Edited by Haruo Shirane and Tomi Suzuki, Shinyosha, 1999. Japanese Version

- *Inventing the Classics: Canon Formation, National Identity, and Japanese Literature*. Edited by Haruo Shirane and Tomi Suzuki, Stanford University Press, 2000. Korean edition translated by Sook Young Wang, published by Somyong Publishing Company, 2002
- *The Longman Anthology of World Literature, The Medieval Era*. Co-editor. Pearson Longman, 2004
- *The Tale of Heike*. Edited with introduction by Haruo Shirane. Translated by Burton Watson. Columbia University Press, 2006 (paperback, 2008)
- *Food in Japanese Literature*. Edited with Komine Kazuaki and Watanabe Kenji. Shibundo, 2008
- *Critical Theory from Japanese Literature*. Edited with Fujii Sadakazu and Matsui Kenji. Kasama shoin, 2009
- *The Demon at Agi Bridge and Other Japanese Tales*. Edited with introduction by Haruo Shirane. Translated by Burton Watson. Columbia University Press, 2010
- *Perspectives on Environment: Japanese Literature and Ecocriticism*. Edited with Watanabe Kenji, Noda Kenichi, Komine Kazuaki. Benseisha, 2011
- *Waka Opening Up to the World Language, Community, and Gender*, Edited by Haruo Shirane, et.al., Benseisha, 2012. Bilingual Edition.
- *Record of Miraculous Events in Japan*. Translation by Burton Watson. Introduction by Haruo Shirane. Columbia University Press, 2013
- *Japanese Visual Culture: Performance, Media, and Text*. Edited by Haruo Shirane, Kobayashi Kenji, and Saitō Maori. Kokubungaku shiryōkan, 2013.
- *The Cambridge History of Japanese Literature*. Edited by Haruo Shirane and Tomi Suzuki, with David Lurie. Cambridge University Press, 2016
- *Monsters, Animals, and Other Worlds: A Collection of Short Medieval Japanese Tales*. Edited by Keller Kimbrough and Haruo Shirane. Columbia University Press, 2018

(2) Reasons for selecting this work for the prize

Selection of the Yamagata Banto Prize is based on five conditions, and one of them is that the work must have been published within the last few years.

With that in mind, the prize was awarded this year to *Japan and the Culture of the Four Seasons: Nature, Literature, and the Arts* (2012), published by Columbia University Press. Mr. Shirane's two works, namely *The Bridge of Dreams: A Poetics of The Tale of Genji* (1987) and *Traces of Dreams: Landscape, Cultural Memory, and the Poetry of Basho* (1997), respectively, have previously been nominated for the prize in 1994 and 2007.

This is to illustrate how Mr. Shirane has continued to produce works over the years that draw public interest, and this third work has thoroughly distinguished itself to be awarded the prize.

Though the work leads on the subject of the four seasons, the terms "Japan" and "culture" are placed boldly side by side in the title, setting the book up for a very unique dialogue engaging in both Japan theory and culture theory.

Mr. Shirane appears to push a steadfast claim that while Japan has its own singular history and national structure, it also has a separate culture that stems from that uniqueness.

Readers are given access to the author's deep and unique thoughts on the relationship between the nation, nature, and culture, for example, when he places a spotlight on farm villages as a subject of astute contemplation, or when he brings up the topic of secondary nature, which has surfaced time and again in history.

Prior to Mr. Shirane, Tatsuo Hori coined the term "secondary nature" as a type of nature that was once civilized and later deserted. He differentiated this type of nature from "true" nature in his work, *Yamatoji Shinanoji*. Mr. Shirane succeeds him as a scholar who studies this concept through a critical eye.

Furthermore, the "culture" that Mr. Shirane discusses is not the same culture as we view it in the conventional sense. Poetry is the theme that runs through and connects all three of the authors' works, but that is not the only form of art that he addresses. Included also within his perception of culture are floral arrangements, tea ceremonies, festivals, and even protective amulets known as *omamori*. Readers ought to take a look at the book's table of contents to get a taste of the work. The rich splendor of the terms listed there will attest to the diverseness of the book's contents.

It is this point that significantly distinguishes this work from the author's previous two—nevertheless excellent—publications and brings out its uniqueness as a richer, more expanded work of culture theory.

Mr. Shirane continues to expand and develop his writing, and there is much anticipation for seeing him achieve even greater accomplishments in the future.

We are very pleased to include this excellent work to the collection of the Yamagata Banto Prize.

(3) Message from the Winner

I have known about the Yamagata Bantō Prize for many years, but I did not imagine that it would ever come to me. Looking over the list of previous prize winners, I am flattered to see a list of illustrious scholars. It gives me particular pleasure to receive this reward since the globalization of Japanese cultural studies is of such importance today.

In one of his death poems, Yamagata Bantō wrote “There are neither gods nor buddhas nor monsters; in this world, there are no longer strange things.” Yamagata Bantō was a realist, pragmatist, and scientifically minded, but the fact that he had to argue for this very modern position paradoxically reveals how widespread and how deep the belief in the other world was in his day, as revealed by the importance of the Shitennōji Temple and the Sumiyoshi Shrine in Osaka.

As someone who has been studying Japanese literature and performing arts in relationship to the other world, Osaka has been of central importance. The Shōryōe daihōyō, the ceremony at Shitennōji to honor the spirit of Prince Shōtoku, brings together music and dance and Buddhist ritual in a manner that is fundamental to traditional Japanese performing arts. In the late medieval and early part of the Edo period, Tennōji was not only a Buddhist temple, it was a place to worship and celebrate gods, drawing both people of both high and low status. The protagonists of the sekkyōbushi *Sanshō daiyū* and *Shintoku-maru* are both saved and purified at Shitennōji. As is well known, Osaka, as the intersection of a long performance tradition and urban money-based economy, gave birth to early modern theater (joruri and kabuki) and the works of Chikamatsu Monzaemon.

Throughout my career, I have tried to show the breadth and variety of Japanese literature and culture to English-speaking audiences. At the same time, I have also tried to place Japanese literature in a global context, as “world literature.” I have also spent my time at Columbia University training the present and future scholars from around the world. I believe strongly a key aspect of Japanese cultural studies is in collaboration between Japanese scholars and those abroad. In this regard, I have been very fortunate to be able to work closely over the years with so many talented Japanese scholars.

Last, let me say a word about my personal history. I was born in Japan but I moved to the United States when I was one. I grew up as an American on the East Coast with little knowledge of Japanese language and little contact with Japanese culture. Fortunately, I became interested in Japanese culture and was able to go back to Japan (my father was born in Ashiya and my aunt lived in Osaka) to begin a long and exciting journey. This is kind of like a home-coming.

(4) Past Year's Prize Works and Their Authors

1st (1982)	"World Within Walls" and other works Dr. Donald Keene (U.S.A.)
2nd (1983)	"Lessons from History" and other works Prof. Joyce Ackroyd (Australia)
3rd (1984)	"De Nederlandse taal in Japan" and other works Dr. Frits Vos (The Netherlands)
4th (1985)	"Manyoshu of Japan" and other works Dr. Kim Sa-Yeup (Republic of Korea)
5th (1986)	"Diaries and Essays in Japanese Literature of 10th- 13th centuries" and other works Dr. Vladislav N.Goregliyad (U.S.S.R.)
6th (1987)	"The Princeton Companion to Classical Japanese Literature" and other works Dr. Earl R. Miner (U.S.A.)
7th (1988)	"Michiyuki-Bun" and other works Dr. Jacqueline Pigeot (France)
8th (1989)	"Visions of Virtue in Tokugawa Japan: The Kaitokudo~ Merchant Academy of Osaka" and other works Dr. Tetsuo Najita (U.S.A.)
9th (1990)	Series of works based on scholarly studies of civilization and of historical Japan Sir Hugh Cortazzi (U.K.)

10th (1991)	"Translation of The Tale of Genji" and other works Dr. Edward G. Seidensticker (U.S.A.)
11th (1992)	"Sakamoto Ryoma and the Meiji Restoration" and other works Dr. Marius B. Jansen (U.S.A.)
12th (1993)	"Notes journalieres de Fujiwara no Michinaga" and other works Dr. Francine Herail (France)
13th (1994)	"Descriptive Catalogue of Japanese Books in the British Library Printed before 1700" and other works Mr. Kenneth B. Gardner (U.K.)
14th (1995)	Series of works based on ethnological studies of Japan, especially fieldwork on Amami and Okinawa Dr. Josef Kreiner (Germany)
15th (1996)	"Japan-China Cultural Relations History" and other works based on studies of Japanese history and culture Dr. Zhou Yi-Liang (People's Republic of China)
16th (1997)	Series of works arriving at "Being Human on the Earth Principles of Ecumenal Ethics" Dr. Augustin Berque (France)
17th (1998)	Many years of contribution towards the promotion of Japanese studies and series of works based on linguistic argumentation of "Kojiki" Dr. Wiesław Kotanski (Republic of Poland)
18th (1999)	Many years of contribution to Japanese literature and cultural history studies and "Mo- hitotsu no chusei zo" and other works Prof. Barbara Ruch (U.S.A.)
19th (2000)	"Extraordinary Persons" and series of works based on studies of Japanese art Prof. John M. Rosenfield (U.S.A.)
20th (2001)	"Embracing Defeat" and other works Dr. John W. Dower (U.S.A.)
21st (2004)	"The culture of Japan as Seen through its Leisure", "Cultural History of Ken" and a series of works in the fields of leisure sociology and entertainment history Prof. Sepp Linhart (Austria)
22nd (2007)	"A Waka Anthology, Volume One: The Gem-Glistening Cup" and other works Prof. Edwin A. Cranston (U.S.A.)
23rd(2010)	"Bibliography of Chinese Rare Books in Japan "and other works Prof. Yan Shaodang (People's Republic of China)
24th(2013)	"The Book in Japan: A Cultural History from the Beginnings to the Nineteenth Century" and a series of publications on book culture in the Edo period; Creation of a database based on bibliographical research on early Japanese books in Europe Prof. Peter Kornicki (U.K.)
25th(2016)	A series of works including Een geschiedenis van Japan: Van samurai tot soft power Prof. Dr. Willy. F. Vande Walle (Belgium)

(5) On Yamagata Banto

YAMAGATA BANTO
(1748-1821)

Yamagata Banto lived during the late Edo period and achieved high recognition both as a successful businessman working as the head clerk of Masuya, one of Osaka's largest merchants at that time, and as a scholarly proponent of exceptional rationalism in feudal Japan, writing the voluminous work entitled "Yume-no-Shiro". He was born Hasegawa Arimi and changed his name to Yamagata Yoshihide. He went by the name of Masuya Koemon and used the pen name Banto.

Born in Kazume village in Inami-gun, Harima (presently Takasago city, Hyogo Prefecture), Banto came to Osaka at the age of 13. He succeeded to a branch of Masuya and showed his remarkable ability when the head office was suffering from financial difficulties. Involved in the rice purchasing system in the Sendai feudal domain, Banto succeeded in the economic reconstruction of both the Sendai feudal domain and Masuya. He went on to develop Masuya into a major financier to dozens of feudal domains all over Japan. In recognition of his contributions, Banto was promoted in 1805 to become next in line to Masuya under the name of Yamagata. He was praised by the government for his virtuous conduct.

Banto studied Confucianism under Nakai Chikuzan and Nakai Riken at the Kaitokudo center for popular education. He also

pursued studies in the field of astronomy under Asada Goryu and showed deep interest in learning Western sciences in Dutch. His scholarly achievements throughout his life are collected in the 12 volumes of "Yume-no-shiro". He set forth an outstanding economic theory and advocated atheism, denying all mysticism. A proponent of the heliocentric theory, he even developed a daring macrocosmic theory contending the existence of innumerable solar systems similar to our own. Banto's realism and rationalism were rich in original and ingenious thought and stand out in the history of the development of the modern Japanese view of the world.