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FROM
BASIL HALL CHAMBERLAIN
TO
LAFCADIO HEARN

Compiled by
KAZUO KOIZUMI



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1936

Basil Hall Chamberlain

Basil Hall Chamberlain



Basil Hall Chamberlain:

Collected Works of Basil Hall Chamberlain Basil Hall Chamberlain,2000 Collected Works of Basil Hall Chamberlain ,2000 Basil Hall Chamberlain Yuzo Ota,2012-12-06 This first full length critical biography of one of the most significant figures in Japanese Studies in the last hundred years is based on an earlier work published in Japanese Iwanami Shoten 1990 Ota sees Chamberlain as a giant of his period both academically and intellectually His achievements include the first publication of a translation of the Kojiki his pioneering work as the father of Japanese linguistics and the acclaimed *Things Japanese* which served generations as an everyman encyclopaedia However Ota also acknowledges Chamberlain's vision in recognising the distinctive merits and strengths of Japanese society and culture at a time of xenophobic Europeanism made possible by the fact that Chamberlain was ahead of his times as a multi lingual and multi cultural personality

Letters from Basil Hall Chamberlain to Lafcadio Hearn Basil Hall Chamberlain,1936 □□□□□□□□□□□□
□□□□□□□□□□ Basil Hall Chamberlain,Masakazu Toyama,1937 **Letters from Basil Hall Chamberlain to Lafcadio Hearn, More** Basil Hall Chamberlain,1992 **Things Japanese** Basil Hall Chamberlain,2014-07-17 Basil Chamberlain 1850 1935 arrived in Japan in 1873 and was immediately fascinated by its traditions Teaching English at the same time he studied the Japanese language becoming a professor at Tokyo University This 1890 book organised alphabetically by topic gives an affectionate account of aspects of fast disappearing Japanese culture

Letters from Basil Hall Chamberlain to Lafcadio Hearn, comp Basil Hall Chamberlain,Kazuo Koizumi, **Collected Works of Basil Hall Chamberlain: Things Japanese being notes on various subjects connected with Japan** Basil Hall Chamberlain,2000 Collected Works of Basil Hall Chamberlain: Moeurs et coutumes du Japon Basil Hall Chamberlain,2000 **More Letters from Basil Hall Chamberlain to Lafcadio Hearn and Letters from M. Toyama, Y. Tsubouchi [et Al.]** Basil Hall Chamberlain,1937

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these rude and helpless indigenes the Japanese have long since spread only a dwindling remnant of them still inhabiting the island of Yezo Since the early days when a couple of them were sent as curiosities to the Emperor of China their uncouth looks and habits have made them objects of interest to more civilised nations Many European writers have described them but hardly any with such opportunities as Mr Basil Hall Chamberlain Professor of Philology at the Tokyo University who has taken down from the Ainos the present collection of their tales and prefaced it with an account of their ways and state of mind It would hardly be for me to offer information on a subject so excellently handled but the request of the Editor of the Folk Lore Journal that I would write an Introduction enables me to draw attention to the views put forward by Professor Chamberlain in another publication ¹ which being printed in Japan may be overlooked by many English folk lore students even of those interested in the curious Aino problem As is well known the hairiness of the Ainos marks them sharply off from the smooth faced Japanese No one can look at photographs of Ainos without admitting that the often repeated comparison of them to bearded Russian peasants is much to the purpose The likeness is much strengthened by the bold quasi European features of the Ainos contrasting extremely with the Japanese type of face Of course all this has suggested a theory of the Ainos belonging to the Aryan race and although the idea comes to nothing when examined strictly its existence is an acknowledgment of the special Aino race type Mention must also be made of an anatomical peculiarity of the Aino skeleton consisting of a remarkable flattening of the arm and leg bones On the whole it is evident that the Ainos are an ancient race in this part of Asia and so far isolated that anthropology has not yet the means of settling their physical connection with other Asiatic tribes Professor Chamberlain's careful examination of the Aino language leads him to a similar result It is made not only from his own knowledge but with the advantage of working with the Rev John Batchelor who has lived as a missionary among the Ainos for years and written the Grammar printed as a part of these Aino Studies In structure the resemblances which the Aino presents to Japanese are outweighed by the differences and though it may ultimately prove to fall into a north east Asiatic group of languages this is so far from being made out that it is safest for the present to treat both race and language as isolated Inasmuch as the little civilisation now possessed by the Ainos has in great measure been learnt from the Japanese it is natural that their modern language should have picked up numbers of Japanese words from the name of kamui which they give to their gods down to the rice beer or sake in which they seek continual drunkenness now their main source of enjoyment One purpose which their language serves is to prove how widely they once spread over the country now Japan where place names alone remain to indicate a former Aino population Some of these are unmistakeably Aino as Yamashiro which must have meant land of chestnut trees and Shikyu place of rushes Others if interpreted as Japanese have a far fetched sense as for instance the villages of Mennai and Tonami which if treated as Japanese would signify inside permission and hares in a vow whereas if taken to be originally Aino they may bear the reasonable sense of bad stream and stream from the lake The inference from records and local names worked out with great care by Professor Chamberlain is that the Ainos

were truly the predecessors of the Japanese all over the Archipelago The dawn of history shows them to us living far to the south and west of their present haunts and ever since then century by century we see them retreating eastwards and northwards as steadily as the American Indian has retreated westwards under the pressure of the colonists from Europe

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