

# ORIENTAL STUDIES

VOLUME 13 FEBRUARY 2023

## CONTENTS

---

### ABSTRACTS IN OTHER LANGUAGES

- A Study on Community Based Tourism :  
A Study of Hospitality with a Case Study of Tourism in Yubari City,  
Hokkaido, Japan  
Kenichi Miura ..... ii
- The Form of Moral Education and the Establishment of 『論語』  
“The Analects” by 孔子 Kongzi and Confucianists ( I ):  
Through the Study of the Conceptions of 世界觀 the World of Ancient  
China, 語 History, and 賢 Wisdom  
Takanobu Shiroyama ..... iii
- The Ancient World Viewed Through the Nile Waterfront  
: An Approach to the Multilayered Construction of Civilizations  
HASEGAWA, So ..... v
- Gesshu Jukei's Criticism of 'Honzogaku' in Medical Recognition and  
the Construction of Zen and jodo-shiso (pure land buddhism)  
CUI XUEPING ..... vi
- "Wenti (文體, genre)" in Confucian Classics:  
A Multidimensional and Diachronic Study of "Jichuan (集傳)"  
Hu Hua-yu ..... vii

# A Study on Community Based Tourism : A Study of Hospitality with a Case Study of Tourism in Yubari City, Hokkaido, Japan

Kenichi Miura

Keywords : Community Based Tourism , Hospitality, Partial Death, Yubari

The purpose of this paper is to review the tourism efforts of Yubari City, Hokkaido, Japan, which went bankrupt in 2007, and to clarify how tourism in Yubari City has changed since its financial collapse. This paper considers the change in tourism in Yubari City after the financial collapse to be the shift to “Community Based Tourism” (CBT), which broke away from government-led tourism. He also reinterpreted the financial collapse as partial death. Furthermore, the author proposed the hypothesis that the financial collapse triggered the formation of “hospitality” among local residents, which prompted the transition to CBT. This paper is based on the author's research results during his master's course, and is a partial excerpt of his master's thesis with significant additions and revisions.

The Form of Moral Education and the Establishment  
of 『論語』 “The Analects” by  
孔子 Kongzi and Confucianists ( I ):  
Through the Study of the Conceptions of 世界觀 the  
World of Ancient China, 語 History, and 賢 Wisdom  
Takanobu Shiroyama

It is believed that 『論語』 “The Analects of Confucius” was gradually compiled after the death of 孔子 Kongzi, and it was partially edited in the various places, finally formed what it is today in the Former Han period. Because of this process of the formation, there are many contradictions in the contents of it and they are often discussed even now.

In Addition to that, it is not easy to decipher the “true meaning” of the passages because they were written with the different sense of the value from today. As it gives the impression that 孔子 Kongzi tried to maintain the ancient values, it is not understood enough that how the morality of “孔子 Kongzi and his disciples”, that is, “孔子 Kongzi and Confucianists” was formed.

I would like to think the process of the formation of 『論語』 “The Analects of Confucius” through the analysis of the conceptions of 世界觀 the world of ancient China, 語 history, and 賢 wisdom in order to elucidate the part of that in this paper.

First of all, it would be revealed that what kind of world-view “語 history” of “孔子 Kongzi and Confucianists” was constructed under through adding analysis to the passages that express the view of the ancient Chinese world in the process of discussing the “知 intelligence” and “仁 humanity” that are the most inner “德 moral (something which is the ability in the mind)” in the analects.

Next, I would examine “the role of the classical '語 history' in the words and deeds of 孔子 Kongzi.” In many chapters and phrases of the analects, the “語 history” which was pre-Confucius historical facts and proverbs appeared, and it was recorded how he treated it. Accordingly, the “義 good practice,” a virtue he put emphasis on and his view of history would be found

out through the passages that he quoted the historical events and “語 history” in.

Finally, the analects show a lot of attempts for 孔子 Kongzi to depart from the ancient age of the gods although he has been regarded as the conservative person who protected the traditions. I would like to confirm the forms of human “德 moral” by thinking of how he understood the concept of “賢 wisdom”.

# The Ancient World Viewed Through the Nile Waterfront : An Approach to the Multilayered Construction of Civilizations

HASEGAWA, So

This paper examines the historical multilayered construction of civilizations in the case of the Memphite waterfront in Egypt, where an administrative base existed. According to geographic considerations, waterfront formation has been deeply related to the “concentration of power” or the “Egyptian’s nature of tolerance” so far. And then, however, the actual archaeological materials indicate various aspects of the use of places for settlement and transportation, and provide observations on water levels. They also reflect the transformation of the traditional Egyptian belief in the afterlife and its replacement with the Mediterranean views of syncretization. During the course of modernization, these swampy areas at the desert edge dried up, which previously recalled us the accumulation of the ancient world

## Gesshu Jukei's Criticism of 'Honzogaku' in Medical Recognition and the Construction of Zen and jodo-shiso (pure land buddhism)

CUI XUEPING

In previous studies, Gesshu's reception of medical knowledge had almost no connection with Zen Thought and was recognized simply as the acquisition of medical knowledge. However, as Gesshu asserts that "medicine is the meaning, and the communication of the heart with the heart," he paid close attention to medicine, not only to academic acceptance, It can be speculated that it is related to the idea of Therefore, in this paper, I would like to review the characteristics and significance of Gesshu's acceptance of medicine from a more philosophical perspective, based on the connection between medical knowledge and Zen thought. In relation to this, Gesshu first criticized the knowledge and academicization of herbalism, which represents the Shennong, while at the same time he called for medical books such as "Yellow Emperor's Classic of Medicine" and "Nanjing" as well as exchanges between doctors based on the theory of Yin-Yang and Five Elements. Based on the importance placed on it, we will analyze the characteristics of Gesshu's understanding of medicine. In addition, the reason why Gesshu emphasized the above characteristics will be clarified by demonstrating the rationality of the realization of 'self-benefit' and Consistency of Zen Buddhism and Pure Land sect of Buddhism.

"Wenti (文體, genre)" in Confucian Classics:  
A Multidimensional and Diachronic Study of "Jichuan (集傳)"

Hu Hua-yu

A solid tradition in the study on Confucian classics lies in the exploration of its commentary. While the pattern whereby antecedent Confucians annotated the classics, it is believed, bears as much profound meaning as the commentary itself does. In the present, Chinese-speaking academia, scholars seek to substantiate the relation between the study of the classics and schools dispersed in geographical regions in imperial China — by investigating the title of the commentary monographs. This essay will examine this research method. Does the title, it asks, reflect the development of the classic study?

The term “genre” pertains not to Chinese nor Japanese in the ordinary sense. Since the year 1986, growingly the scholarship in Chinese considers the development of the classic study in terms how the annotative patterns and formats evolved. The patterns and formats have gained so much attention that, according to the present scholars, Zhu Xi (朱熹, 1130-1200) created the format *Jizhuanjizhu* (集傳集注), and his disciples advanced the theory regarding the pattern called *Zuanshi* (纂釋). These scholars ignore that Zhu Xi’s writing never discriminates his annotations systematically. He might have illustrated the difference of some annotative, such as *Zhangju* (章句), *Huowen* (或問), *Jingyi* (精義), *Jilüe* (輯略), regarding the varying purpose and utility assisting our comprehension of the classics, but left other unexplained. Thus, it is precarious to base the entire study of the classic on its commentary.

This essay approaches the deficiencies of the method. First, I argue that Zhu Xi and the disciples he taught personally did not recognize the function the title of the annotative treatise could bear, though some Huizhou Confucians, those who relate themselves to the Zhu Xi orthodox, insisted so. Second, in the premodern literature on the classic study we find no records regarding the relation between the name of the annotative treatise and the genre. Third, Gu Jiegang (顧頡剛, 1893-1980), an eminent scholars of Confucian classics, ascribes the relation to the influence of *Siku quanshu* (四庫全書), given its seminal influ-

ence over the production of knowledge thereafter. I complicate Gu's insight by my inspection of Weng Fanggang (翁方綱, 1733-1818). I reach the same conclusion as Gu does that since the 18<sup>th</sup> century, growing have the Qing scholars been attentive to the distinction of various annotative patterns, and accordingly, assessing those patterns established by the school of Zhu Xi.