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GERMAN STUDIES

Section IV

WISSENSCHAFTLICHE VERLAGSGESELLSCHAFT MBH, STUTTGART

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IV. Buddhism in Eastern Asia (China, Korea, and Vietnam; Japan).

V. Tibetan Buddhism.

VI. Buddhism in the modern world (renewal of Buddhism in Asia and the appearance of Buddhism in the West).

With nearly 300 illustrations – some of them very beautiful – and compact, competently written textual sections, this work appears to be a very successful combination of coffee-table book and reader. The appendices (glossary, sensible selected bibliography, and index) are also of excellent quality.

All in all the book offers the interested layman well-grounded information on the subject in the title, and in such a way as to appeal equally to the senses and the intellect.

Dr. Giovanni Bandini, Heidelberg

BECKER, HANS-JOACHIM

Early Nietzsche Reception in Japan (1893–1903). A Contribution to the Problems of Individualism in the Modernizing Process

["Die frühe Nietzsche-Rezeption in Japan (1893–1903). Ein Beitrag zur Individualismusproblematik im Modernisierungsprozeß"]

Wiesbaden: Otto Harrassowitz Verlag, 1983; XIV, 231 pp.

"I imagine future thinkers", wrote Nietzsche in the summer of 1876, "in whom European-American restlessness is joined with the Asiatic's contemplativeness, passed on through a hundred generations: such a combination would solve the enigma of the world." In no land outside its place of origin would German philosophy seem to be so at home in countless variants and transformations as in Japan since the late-nineteenth century. However, the more specific details of this "after-thought" and "further-thought" are little known outside Japan. The process was and always has been one of *giving*. Despite many a high-flown declamation demanding the inclusion of modern Japanese philosophy in the dialogue of a "world philosophy", Heidegger's famous saying that Japanese philosophy had neglected to become conscious of its own possibilities and to bring life to the Japanese "spirit of language" through the pursuit of philosophy, has basically remained unchallenged in this country. Thus a serious examination of the special circumstances surrounding the reception of German philosophy in Japan, quite apart from Western influence in the broader sense, has failed to come about.

A remarkable attempt in this direction has been undertaken by Hans-Joachim Becker in his dissertation, which was submitted to the Faculty of Philosophy, Philosophy of Science, and Statistics of the Ludwig-Maximilian University of Munich in 1981/82 and was supervised by the philosopher R. Spaemann and the Japanologist W. Schamoni.

After an introductory section on the "Aspects and Problems of the Intellectual History of the Meiji Period - 1868-1912 - with Special Reference to Philosophy" (pp. 1-19), the first part of Becker's work (pp. 21-109) is a largely complete description of the history of the early reception from 1893-1902: Nietzsche's role in the discussion concerning social Darwinism in Japan, first reactions from the academic world (Nietzsche and Yoshida Seiichi, Hasegawa Tenkei, Nakajima Kotô and Nakajima Tokuzô, Tobari Chikafû, Ueda Bin and Takayama Chogyû). In the second part (pp. 113-190) Becker presents extracts from the "Nietzsche Controversy" (1901-3) between the protagonists Takayama Chogyû, Tobari Chikafû, Kubo Tenzui, Tsubouchi Shôyô, Kuwaki Genyoku, Ansesaki Masaharu, and Shimamura Hôgetsu. The appendix (pp. 197-223) which comes after the concluding remarks (pp. 191-5) contains the German versions of three articles by Yoshida Seiichi (1899), Takayama Chogyû (1901), and Kuwaki Genyoku (1902), as well as a compilation of the Japanese Nietzsche literature from 1893-1903 (1893-1900: 8 titles, 1901-March 1903: 63 titles) along with a glossary of Japanese characters.

Becker pursues his analysis from the viewpoint of a cautious, sceptical defender of "well-understood" Nietzschean positions. Above all he follows Nietzsche in the latter's philosophical-cultural diagnosis of the "weakening and eclipse of the individual" within modern civilization. It is true that Becker basically perceives the positive possibilities and results of the reception of Nietzsche in Japan. However, Becker believes that this process of adoption is occurring within the overall context of Japanese tradition and its various currents: this tradition allots an eminent position to the "prevalence of the group over the individual" (Becker). The author goes on to note that the early reception of Nietzsche had to cope with the fact that the enthusiastic interest in Nietzsche did not mean that "Confucian moral concepts" at all lost their dominance in the period from the 1890's to the 1920's, until the "collectivism" of the war-régime of the 30's and early 40's finally caused them to obliterate all the influence of Nietzsche in the sense of the realization of "modern individualism".

To this extent Becker's study ends on a note of scepticism or even of resignation: the solution to the "world-enigma" has not taken

place. Far from being neutralized by the "Asiatic's contemplativeness", this "European-American restlessness" has "assumed absolutely epidemic proportions, having in the meantime even got modern Japan completely in its grip".

Professor Dr. Klaus Kracht, Tübingen

BEHRENS, HERMANN, and STEIBLE, HORST

Glossary of the Old Sumerian Building and Dedicatory Inscriptions

["Glossar zu den altsumerischen Bau- und Weihinschriften"]

(Freiburger altorientalische Studien, Band 6)

Stuttgart: Verlag Franz Steiner, 1983; XXII, 424 pp.

The "Glossary" completes H. Steible and H. Behrens' new edition of this early group of Sumerian inscriptions, the first two parts of which have been reviewed in this journal, vol. 20 (1984), pp. 202-4. The authors are the same, but the sequence of their names is now different, since the final realization of the glossary lay in the hands of Hermann Behrens, who thus figures first on the title page. The "Glossary" is a very useful tool in and of itself, since it contains all the vocabulary occurring in an extremely important group of Sumerian texts. The material originally formed a computerized concordance to the corpus, and thus completeness of the entries is virtually guaranteed. The authors should be congratulated for not just having published the concordance as printed out by the machine, but rather for having spent the extra time and effort arranging the material into a real glossary. Thus we now have nicely organized lexical articles, which first list the main lemma with a concise outline of its main meanings and translations; this is followed by a selection of Akkadian equivalents to support the translation given, with references to the standard Akkadian dictionaries. An innovation of some interests is the addition of a list of all attested forms of a given verb, both finite and nonfinite, in a separate rubric. This is done strictly in alphabetical order, not reflecting the grammatical categories the forms belong to. Conjugational forms extracted from composite verbs are listed together with the forms of the simple root, but the references usually have to be looked up under the nominal element of the compound. The treatment of grammatically important material on a purely descriptive lexical level can be seen elsewhere in the book as well: grammatically conditioned root reduplication, a subsystem of verbal morphology in Sumerian, often leads to phonetic changes of the root itself. The glossary separates the respective forms com-

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