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巻 頭 言

言語教育研究センターは、本年度も様々な活動を始めました。専任教員の専門分野における教育・研究活動や学会発表はもとより、本センターの教育改善と外国語学修支援に繋がる新たな取組を継続的に行っています。

まず、本年度からの新しい試みとして、外国語プレゼンテーション・コンテストを開始しました。これは、受動的に知識を格納するだけではなく習得した技能を活用する「発信型のコミュニケーション能力」の増進のために企画したものです。今年度の発表者は英語部門 6 名、初習外国語部門 2 名でしたが、いずれも興味深い課題について優れたプレゼンテーションが披露されました。次年度からは、学外からの参加者も募って実施する計画です。

外国語教育に限らず大学教育一般に言えることですが、ノーベル賞級研究者へのインタビューからなる『知の逆転』（吉成真由美著：NHK 出版新書）の中で、言語学者のチョムスキーは、概略すると、次のように述べています。「優れた大学では、ただ授業に出てノートを取り、それを試験で再確認するようなことは一切期待されていない。むしろ、たとえば教授の言うことに見事に挑戦できること、あるいは、他の人と協力して創造的な仕事をするのが期待される。」 付け加えると、重要で創造的な仕事は大抵他と協力して行われ、それを成し遂げるには、自分の主張やアイデアを明確に提示（プレゼン）する必要があります。

これに関連して、本センター主催の講演会を開催しました：TED Fukuoka の講演やプレゼンテーションで知られた Himi Okajima 氏による「グローバル社会における言語の活かし方」です。まさに「ことばの力」を使い海図のない新しい世界に道を切り拓いた経験に基づいたスーパープレゼンテーションで、参加した学生が魅了されプレゼンのお手本となりました。

長崎大学は、モンタナ大学と交流協定を締結して語学研修を行っていますが、本年度はモンタナ大学から Robert Hausmann 教授と Charles Cabell 東洋大学准教授を招聘して、講演会と協同授業を行いました。今後も、協定校と新たな連携の可能性を探ろうと思います。

課外活動の一環として始めた English Café も 3 年目になり、学生の参加者が定着しつつあります。英語母語話者やセンター専任教員と一緒に、授業で学んだ英語を活用して交流する場として開設したのですが、やる気のある学生をサポートするための仕組みの重要性を痛感させられます。

最後になりますが、本センターの運営にあたり学生支援部に様々な形でご協力いただいています。関係者の皆様そして献身的にセンターの事務処理一切を引き受けていただいている本村奈美さんに感謝致します。

2015 年 3 月

長崎大学言語教育研究センター長
稲 田 俊 明

研 究 論 文

『ボヴァリー夫人』におけるジュスタンの役割について

大橋 絵理

長崎大学言語教育研究センター

Role of Justin in *Madame Bovary*

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Abstract

This article addresses an issue in the manuscripts analysis of the role of a servant, Justin, in *Madame Bovary* of Flaubert. He has been considered as a character of minor importance. However, his name often arises in the episodes which determine Emma's fate, from the very beginning of the manuscripts of this book. For example, Emma first realizes the contempt she feels toward her husband when she notices he always carries his knife like a peasant, and mutual love with Leon also originates with Justin's intervention. Rodolphe, looking at Emma nursing Justin who has fainted, decides to tempt her, and he becomes her first lover. This paper provides a consideration to the role of Justin as intermediary who finally leads Emma to her bankruptcy and to her suicide.

Key Words: Flaubert, *Madame Bovary*, manuscripts, Justin

1. はじめに

『まごころ』の主人公は女中フェリシテであり、『ボヴァリー夫人』の中の女中フェリシテはエンマと密接な関係を持つなど、フローベールの作品において女性使用人が重要な役割を果たしていることは知られている¹。だが男性使用人の役割にかんしては、まだ十分な分析がなされているとは言えないだろう。『ボヴァリー夫人』にお

ける男性使用人達を見た場合、最も多く登場するのは薬局の見習いの少年ジュスタンである。彼は基本的にオメー家の雑用の仕事をしているだけで、特別なエピソードを担っている登場人物ではない。ただ彼はエンマに密かに憧れており、シャルルとともにエンマの死を心の底から悼む人物として描かれている²。ジュスタンの人物像に関して、クロディーヌ・ゴット＝メルシュは、エンマの輝く黒髪にたじろぐジュスタンによって、エンマの魔女的であると同時に「宿命の女」としての側面が示唆されていると指摘している³。また、マーク・ジラルはジュスタンがオメーの人物像を明確にする役割を果たしていると分析する⁴。このようにジュスタンは他の主要人物像を際立たせるための補佐的な役割を担っていると一般的に考えられてきた。

しかし、『ボヴァリー夫人』の「プランとシナリオ」を見ていくと、その初期段階から彼が登場していることに気づく。例えば ms gg 9, f° 15 では « Emma & Léon causent ensemble. - le petit Justin vient à plusieurs reprises chercher homais »⁵ とエンマやオメー、彼女の愛人の一人となるレオンとともに名前が記されており、その他の多くのプランにも彼の名が見られるのである。本稿では草稿を通してエンマの恋愛の始まりに関するジュスタンの役割を検討し、ジュスタンの人物像を再考したい。

2. エンマとレオン

まずジュスタンが初めて物語へ登場する場面の草稿をたどっていこう。Ms gg 223², f° 91 でジュスタンは、« les petits Homais, 4 enfants, ~~sales & gâtés~~: les jouait/er & les menait au jardin, fonction qu'il partageait avec Justin. C'était un petit cousin de Mr H. 14 ans, à la fois domestique & aide - pharmacie. il servit dans les premiers temps à l'installation Homais l'envoya »⁶ とボヴァリー一家の内部に最初から入り込む人物として設定され⁷、オメーの子供たちの世話をする使用人及び薬局の見習いという立場となっている。次の ms gg 223², f° 90 では f° 91 よりもジュスタンの歳は1歳年下の13歳となり、同時にオメーの4人の子供たちの年齢も最初は「4歳から8歳」次いで「9歳」と書かれたが抹消され、最終的には「5歳から10歳」に落ち着いている。その後 ms gg 223², f° 99 v で余白にオメーの4人の子供たちは5歳から10歳と記されるが、ms gg 223², f° 167 v では、子供たちの年齢はもはや示されず、ジュスタンの年齢の14歳も抹消され、それ以降最終稿でも両者の年齢が書かれることはない。しかし、草稿が進むにつれジュスタンの年齢がオメーの子供達に徐々に近づいたということから、フローベールは子守をしつつ仕事をするジュスタンを子供と大人の過渡期的存在として設定しようとしていたと考えられる。つまり、ジュスタンは子供がまだ手にしない可能性と大人がすでに失ったものを所有している人物とも言える。そしてこのようなジュスタンは、エンマの運命が決定的に転換する重要な恋愛の場面に必ず居合わせるのである。

それでは、まずエンマとレオンの場合を見てみよう。最初、エンマは「レオンを愛しているのかどうか考えようとしなかった。[...] エンマは樋がつまっている時には、家の平屋根の上で雨水が海になることを知らなかった。だから彼女は事がなければそのまま安心しきっていたかもしれなかった。が、突然エンマは壁に亀裂を発見するのである⁸。そのきっかけとなったのは、ボヴァリー夫妻、レオン、オマーと子供達、ジュスタンが製麻工場を見学に行った日の出来事であった。この挿話は「プランとシナリオ」ms gg 9, f° 21 で« *épisode des sœques. - hiver, neige, Justin porte les parapluies - haine de Charles. - mouvement de joie* » と書かれ⁹、草稿では ms gg 223², f° 188 に初めて描かれる。オマーの子供ナポレオンが石灰を積み上げている中に飛び込んだ後、子供の靴から石灰をなかなか落とせないジュスタンは次のように言う。« - si j'avais un couteau pr râcler dit Justin, ce sera plus commode. Charles proposa le sien *allons se-dit Em. Intérieurement - allons, bon!* il a couteau dans sa poche *maintenant* comme un paysan. *pensa-t-elle* ». フローベールは、余白にジュスタンの言葉を「間接話法に」と記している。この些細とも思えるエピソードは、ほぼ同様の文章で ms gg 223², f° 187, f° 186, f° 185, f° 207 と数枚にわたって書かれている。ただし、f° 187 から、ジュスタンの台詞は直接話法ではなくなり、それによってエンマの直接話法の独白が強調されるようになる。そして最終稿では « *Napoléon se prit à pousser des hurlements, tandis que Justin lui essuyait ses chaussures avec un torchis de paille. Mais il eût fallu un couteau ; Charles offrit le sien. - Ah ! se dit-elle, il porte un couteau dans sa poche, comme un paysan !* »¹⁰ と描かれる。この場面の直前にエンマはシャルルとレオンの外観を比較するが、そこではエンマのシャルルへの憎しみというような直接的な感情は語られていない。エンマがシャルルへの嫌悪感を言葉ではっきり自覚するのは、彼女が知的で紳士的だと考えているレオンとの比較ではなく、いつもしかれてばかりいる使用人の少年ジュスタンとの比較によってなのである。ジュスタンでさえ持っていないナイフをシャルルが持っていたことによってシャルルの価値の低さが露呈するのだ¹¹。

それに伴い、この日の夜シャルルが隣人オマーの家に行ったあと、エンマは一人家に残りプラン ms gg 9, f° 21 に« *mouvement de joie* » とあったようにレオンに対する思慕及びレオンのエンマに対する恋心を確信する。« *elle [Emma] répétait, en avançant ses lèvres comme pour un baiser : - Oui, charmant ! charmant !... N'aime-t-il pas ? se demanda-t-elle. Qui donc ?... mais c'est moi ! Toutes les preuves à la fois s'en étalèrent, son cœur bondit* »¹²。製麻工場見学以前は、エンマは修道院で少女時代に読んだ小説の中のロマンティックな恋愛に憧憬を抱くばかりであったが、ジュスタンの介入によって夫への憎しみ及びレオンとの相思相愛を自覚し、このエピソードを転換期として現実の恋愛へと踏み込んでいくことになる。

3. ボヴァリー家でのジュスタン

レオンとの恋愛は、彼がヨンヴィル・ラベイの村を去ることで実現がいったん遠のくが、その後エンマはロドルフと恋愛関係に陥る。ロドルフは瀉血してほしいという自分の下男を伴ってシャルルを最初に訪ねて来た時、フェリシテと話していたジュスタンをボヴァリー家の使用人だと思い込み、シャルルに用件を伝えてくれるように頼む。

L'élève en pharmacie
~~Justin~~ qui était toujours prêt à faire
des
 toute autre besogne que la sienne - & qui e Me
 où il y était devenu B. vingt fois le jour trouvait rôdant dans
 un espèce de domestique son escalier, tant il semblait affectionner sa
 libre s'empressa
 maison se dépêcha d'enjamber par-dessus les
 où ils prenaient B
~~B. assis à~~ la fraîche et dans le corridor
 paysans, [...] et alla trouver Charles

(ms gg 223³, f° 37)

ロドルフがジュスタンをボヴァリー家の使用人と取り違えたということは、ジュスタンがいかにボヴァリー家になじんでいたかを示している。実際エンマに憧れを抱いているジュスタンは本来の雇い主である薬剤師の用事よりボヴァリー家の用事を優先させているのであり、2階にいるエンマと少しでも接触を持ちたいために階段を1日に20回もうろつくのだ。ここで、「ジュスタン」という名前が抹消され、「薬剤師の見習い」と書かれるのは、彼が別の家に属していることを強調するためであろう。それと同時に書かれた余白の「一種の予備の使用人」という言葉はボヴァリー家でもジュスタンを自分達の使用人の一人とさえ考えていること示し、ジュスタンが両家に属した特異な人物であることが暗示されていると考えられる。

さて、次の ms gg 223³, f° 38 は f° 37 とほぼ同様の記述となるが、ms gg 223³, f° 39 では彼が予備の使用人でボヴァリー家をうろついているという説明は削除され、ms gg 223², f° 309 v になると患者にかんする情報も削られ描写は単純化される。その後もこの文章は、ms gg 223³, f° 36、ms gg 223², f° 222 v, f° 254 では抹消されながらも残っていくが、結局最終稿では次のように書かれる。

- Puis-je voir Monsieur ? demanda-t-il à Justin, qui causait sur le seuil avec Félicité.

Et, le prenant pour le domestique de la maison :

- Dites-lui que M. Rodolphe Boulanger de la Huchette est là.

Ce n'était point par vanité territoriale que le nouvel arrivant avait ajouté à son nom la particule, mais afin de se faire mieux connaître. [...]

Charles entra dans la salle. ¹³

ここでは Ms gg 221, f° 254 まで書かれていた「薬剤師の見習い」という仕事の説明も削除され、ジュスタンは名前が記されるだけになる。そのかわりに、シャルルが部屋に入ってくる文章の前に付加されたのは、ms gg 223³, f° 37 でジュスタンの描写の後とシャルルの登場の前、ms gg 223³, f° 40、f° 39、ms gg 223², f° 309 v、ms gg 223³, f° 36、ms gg 223³, f° 222 v、ms gg 221, f° 254 ではシャルルの登場後に書かれていたロドルフの社会的立場の説明である。理由としては、この場面の直後がロドルフとエンマの最初の出会いになることから、フローベールがジュスタンよりもロドルフに焦点をあわせることを決断したからだと考えられる。しかし、作者が草稿の最終段階までジュスタンに関する記述を残したということは、ロドルフがエンマに出会うためにはジュスタンを通さなくてはいけないという考えを保ち続けたということの証左であろう。ロドルフがボヴァリー家に入るには、まずジュスタンを介さなければならぬのである。

4. エンマとロドルフの出会い

ロドルフのボヴァリー家への到着の場面ではジュスタンに関する記述は最小限に抑えられたが、再度ジュスタンは別の場面で登場する。プランの段階からその場面は「~~Rodolphe chez Mr Bovary. petite scène — Justin — saignée. Justin se trouve mal. Emma le soigne — charmant soleil Emma jette la cuvette pleine de sang~~」(ms gg 9, f° 23) と記され、ms gg 223³, f° 40 では次のように描かれる。

ne lui donna pas le temps

Mais Justin qui ne demandait pas mieux que
de faire toute autre besogne que la sienne se précipita dans

*et monta vite dans
la ch. de Mde prendre
ce qu'il fallait*

il fut qqe temps car →

l'escalier chercher cela. - on entendit même Emma qui
disait. « eh bien, qu'es-tu que tu attends donc ?→
descends » & il reparut tenant les deux objets.

シャルルはフェリシテに瀉血の準備のために、エンマの部屋に行って盥と包帯を取ってくるようにいつけたが、すぐさまジュスタンがその道具を探すために階段を登る。ここで興味深いのは « Justin qui ne demandait pas mieux que de faire toute autre besogne que la sienne » という文章が、ms gg 223³, f° 37 でロドルフがジュスタンにシャルルを呼んできてほしいと頼んだ時の文章とほぼ同じ点である。フローベールが状況の異なる場面に類似の文章を挿入したのは、ジュスタンのエンマへの憧れの強さを示唆するためだと考えられる。それは次の場面で、« il y resta qqe ~~peu~~ temps, on entendit ~~même~~ une voix de femme ~~qui répétait/er~~ « descends donc ? que te manque-t-il ? » (ms gg 223², f° 308 v) と、エンマのそばに少しでも長くとどまろうとして、なかなか階下に降りようとしないうジュスタンの態度の描写からも明白であろう。一方 ms gg 223³, f° 40 から ms gg 223³, 222 v に至るまで何度も繰り返されるエンマのジュスタンに対する « que tu attends donc ? » という言葉は、彼女の方はジュスタンの純粋な恋心に一切気付いておらず、単なる使用人として邪険に扱っていることを示している。

また、f° 40 と ms gg 223³, f° 42 では、階上から聞こえてくるのは「エンマ」の声だと書かれ彼女の存在が前面に押し出されているが、ms gg 223², f° 308 v や ms gg 223³, f° 36 になると、「女性の声」とだけ記され、エンマという名前が消える。さらに、ms gg 223³, 222 v になると「女性」という言葉も消えて「声」だけが聞こえるようになり、ms gg 221, f° 254 では、シャルルが医療道具を持ってきてくれと頼む相手は « ~~alors Mr Bovary commanda à la cuisinière d'apporter une bande et une cuvette~~ » とフェリシテではなく、名前のない「料理女」にかわり、「エンマの寝室」という道具がある場所、誰がどのようにそれらを取りにいったか、階上の女性の声といった記述がすべて消去される。この状況にいる人物でエンマの名前及び人物を知らないのはロドルフだけであることから、フローベールがエンマの存在を消したのは、ロドルフの視点にさらにあわせたからだと推測される¹⁴。それと同時にジュスタンの行動も削除され、コピー原稿 ms gg 222, f° 206 や最終稿では、次のようになる。「Et, le [Justin] prenant pour le domestique de la maison : - Dites-lui que M. Rodolphe Boulanger de la Huchette est là. [...] Bovary commanda donc d'apporter une bande et une cuvette, et pria Justin de la soutenir »¹⁵。

しかし、これに続くエンマが登場する場面でジュスタンは重要な役割を果たすことになる。シャルルから血を受けとめる盥を持つように言われ、それに従ったジュスタンであったが、血を見て気を失ってしまう。ジュスタンのこの気絶がきっかけとなって、シャルルは二階にいるエンマを呼び、はじめてエンマはロドルフの前に姿を現すことになる。それを考慮に入れると草稿から最終稿までフローベールは二人の出会いに何度も異なった場面でジュスタンを介入させようとしていたことがわかる。

さて、ms gg 223³, f^o 43 では、最初は « on » と特定されていない人物が気を失ったジュスタンをテーブルに座らせるが¹⁶、すぐに « on » は抹消され彼を座らせたのはロドルフに書き換えられる。

ma femme cria
Ch. embarrassé
- ma femme ! ~~cria Charles embarrassé~~ - elle descendit
« du vinaigre ! - ah mon dieu ! deux à la fois
« du vinaigre, » ~~cria-t-il~~
Tranquille
- ce n'est rien disait Mr Rodolphe. ~~voilà mon homme~~
prenant Justin dans ses bras
le
~~qui revient~~, tandis que il posait Justin sur la
tranquillement
table

ここでフローベールはシャルルに対して二回 « embarrassé » を、ロドルフに対しては « tranquille » と « tranquillement » という言葉を使用しているが、それはシャルルの混乱ぶりとロドルフの冷静さを際立たせようという意図があったからだと考えられる。さらに行間に挿入された « *prenant Justin dans ses bras* » という表現は、エンマにロドルフの男性としての力強い肉体の魅力を見せるためだと言えるだろう。その後、ms gg 223³, f^o 44 ではこの表現が本文に取り込まれ、« tranquillement » という言葉も本文に 2 度挿入される。« Mr Boulanger tranquillement tout en prenant Justin dans ses bras ~~qu'il posait/a tranquillement~~, sur la table ». そしてシャルルに対しては« dans l'émotion de tant d'embarras il avait du mal à mettre la compresse » とさらに無能ぶりが付け加えられ、これらの文章は最終稿までほとんど変化することはない¹⁷。

それではエンマはどのようにジュスタンを介抱するのであろうか。フローベールはこの場面をプラン ms gg 9, f^o 27 で、« Emma décrivait Justin. - vinaigres sur les temp[es] ~~Rodolphe chez Mr Bovary. petite scène — Justin — saignée. Justin se trouve mal. Emma le soigne — charmante soleil Emma jette la cuvette pleine de sang~~ » と記し、エンマがジュスタンのネクタイを解く動作をロドルフの前での最初の行為と設定している。そして草稿 ms gg 223³, f^o 50 では、エンマが f^o 27 と同様の行為をしたあと¹⁸、« il [Jusitin] sourit, en prenant une g^{de} respiration » という文章が付加されている。それはあたかもエンマにネクタイをはずされ、身体を触れられたジュスタンが快樂を得たかのようである。さらに、ms gg 223³, f^o 48 では、エンマの行動が詳細に語られる。

~~se mit à lui défaire retirer~~ ~~il y avait un noeud~~
~~elle défit sa cravatte.~~ et comme les ~~rub~~ cordons
minutes *aux cordons* *eut du mal à pouvoir*
~~de sa chemise ee étaient nouées, elle e/ fut du mal qqes temps~~
resta qqe peu *d'ouvrir le col*
~~elle fut qq temps à~~ *avant d'en venir à bout. ses doigts l'(étranger) regardait /*
remuer *elle insinuait légers*
~~l/ses doigts de femme qui s'insinuaient avec impatience dans~~
elle *Puis Puis ensuite*
~~dans le cou + blanc / du jeune garçon~~

フローベールはエンマがいかに苦勞してジュスタンのシャツの紐の結び目を解いたかを繰り返し書き留めている。またここではエンマやジュスタンという固有名は使用されず、「*jeune garçon*」、「*femme*」という匿名の人物同士の行為として描かれており、それを「見ていた *regardait*」のは「*l'étranger*」＝ロドルフとなっている。二人を全く知らない「*l'étranger*」にとって、若い男性のネクタイを外し、その指で彼の「*le cou blanc*」をもどかしげにまさぐる魅力的な女性が、非常にセクシャルなイメージを想起させるのは明白である。さらに彼女は酢を付けたハンカチで男性のこめかみを軽くたたきただけでなく、頬を膨らませ、そっと濡れた場所に息を吹きかけるが、その姿は見るものに皮膚感覚を呼び起こす。

この場面は最終稿では、次のように描かれる。

Madame Bovary se mit à lui retirer sa cravate. Il y avait un nœud aux cordons de la chemise ; elle resta quelques minutes à remuer ses doigts légers dans le cou du jeune garçon ; ensuite elle versa du vinaigre sur son mouchoir de batiste ; elle lui en mouillait les tempes à petits coups et elle soufflait dessus, délicatement.¹⁹

F° 48 と比較すると、「*le cou blanc*」というジュスタンの具体的な身体の様子やエンマの指の動きをみつめる「*l'étranger*」という言葉が省略されることでエロティシズムは緩和されている。しかし、やはりジュスタンの役割は揺らぐことはない。この場面で彼が必要な理由のひとつは 2 つ考えられる。ひとつは血を見て気を失うような経験の少ない若い男性と彼を落ち着いて介抱するエンマの姿の対比こそが、彼女の成熟した女性としての魅力を十分に引き出すことになるからである。もうひとつは、自分に恋しているジュスタンを介抱する彼女の姿は、その後彼女と恋愛関係におちいるロドルフとエンマの姿を暗示させるからだと思われる。実際ロドルフが彼女を誘惑することを決意するのは、このボヴァリー家への訪問の帰り道なのだ。エンマに惹かれその後ボヴァリー家に通うことになるロドルフの姿は、ジュスタンの姿とも重なり合うのである。

また、プラン ms gg 9, f° 23 で « ~~eharmaent~~ soleil Emma jette la cuvette pleine de sang » と書かれていたことを思い起こそう。草稿 ms gg 223³, f° 50 でその部分は詳しく描かれる。

~~D'une main Emma prit la cuvette~~
le noircissant
elle était sur la - soleil frappait dessus - & y faisait, comme une
table ———— *disque*
plaque de cuivre rouge, oscillant entre les parois de la
Emma la prit ouvrit la fenêtre
porcelaine, & de l'autre, tournant l'espagnolette
~~de la fenêtre, qu'elle ouvrit & versa dans le~~
- *nappe rouge que traverse le soleil - comme un*
jardin ~~sur un rosier~~ lambeau de pourpre au vent.

皿の中にあるのは、ロドルフが連れてきた農夫の瀉血した血である。エンマは、農夫やジュスタンという男性達が見て気絶するような大量の血におびえることなくそれを平然と窓の外に捨てる。ここでは、彼女の毅然とした美しさと血というグロテスクさが合致し、それがエンマに特異な「魅力」を与えている。ジャン＝ピエール・リシャールが指摘したようにフローベールの書簡や小説の中で液体はセクシャリテと非常に強く結びついている²⁰。さらにエンマが片手で陶器の皿を持ちもう一方の手で自ら窓を開け、血を外に投げ捨てるというしぐさは、家庭に縛られた状態の身体を外に解放したいという象徴ともなっていると言えるだろう。戸外という開かれた空間でバラに注がれる赤い液体は、日の光に輝くだけでなく風に吹かれて散っていくというように風景と溶け合っているように見える。それはエンマがロドルフと初めて関係をもつ森の中の情景を想起させる。「le soleil horizontal, passant entre les branches, lui éblouissait les yeux. Ça et là, tout autour d'elle, dans les feuilles ou par terre, des taches lumineuses tremblaient, [...] elle sentait [...] le sang circuler dans sa chair comme un fleuve de lait」²¹。この木立に囲まれた場所にも「太陽」は現れ、エンマの目を眩ませる。そして木漏れ日の中でロドルフに抱かれたエンマの「血」はミルクの流れのように自由に肉体を駆け巡るのだ。「ミルク」という言葉は、エンマから介抱されていた時のジュスタンの目が « des fleurs bleues dans du lait » のようであったという比喩とも通じるであろう。これらの二つの場面には、植物、太陽の光、血、ミルクというようにほぼ同じ語が見出されるのである。

さて、次の ms gg 223³, f° 49 になると、フローベールはエンマがテーブルの上にあった皿を取るという行為の余白に « la met sous la table - *juppe qui bouffe* » と書き留める。その後 ms gg 223³, f° 48 では、それまで « rouge » や « poupre » という鮮明

な血の色が « rose » へと淡く変化し、血の印象が薄れていくのと同時に余白にメモされたエンマの服装の描写が本文に取り込まれる。そして ms gg 223³, f° 55 になると、エンマはテーブルの上の盥を取って窓の外に血を捨てるのではなく、反対に血の入った盥をテーブルの下に置くようになり、「*c'était une robe d'été à quatre volants de couleur jaune, longue de taille, et large ample de tour – donc [...] quand elle se releva courant d'air - & la poussière des pavés sur les guêtres de l'étranger*» と余白にはエンマのドレスがさらに詳しく記される。エンマの装いは「夏のドレス」で軽やかさが、「長く」「ゆったりした」という言葉で非常に女性的なイメージが喚起されるようになっていく。さらに「黄色」はロドルフがボヴァリー家に到着した時に「黄色」の手袋をつけていたことから、将来の彼らの親密さがこの色の一致に表現されているとも推測できるだろう。また、本文には « *qu'elle fit en se baissant par terre sa robe d'été bouffa. dôme léger dont elle semblait sortir - comme la moitié d'un globe tremblant - sa taill- et ses bras. - ses épaules à la hauteur des genoux de Mr Boulanger* » と記される。膨らんだ半円のドレスから出現しているように見えるエンマの姿は泡から生まれたアフロディーテを想起させる。そして「彼女の肩がブランジェ氏の膝の高さにある」という文章から、ロドルフが盥を置くためにかがみ込んでいる彼女の身体、腕や肩を上からのぞき込んでいる状態であることが示唆されている。その後 ms gg 223², f° 273 v で、エンマの衣装は次のような状態になる。

<p>chancelait un peu écartement en allongeant les bras le gonflement de place en place</p>	<p>comme Emma par terre, remuait sur agitait les bras le gonflement ses talons, les/a-plis bouffissure de l'étoffe mince eà & là eà & là se crevait, en plis longs selon les inflexions de son [...] corsage. Quand elle se releva d'un mouvement Puis tout à coup brusque, la poussière on sentit un courant d'air souffla et la poussière soulevée alla tomber sur les guêtres de l'étranger fraîche brusque une bouffée tout-à-coup parut haleine tout-à-coup une bouffée rapide s'échappa de son vêtement, et souffla même de la poussière sur les guêtres de l'étranger.</p>
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ロドルフからのぞき込まれていたエンマの肌にぴったり張り付いた細身の胴着は彼女が腕を広げた瞬間に胸のふくらみにそって綻びる。Ms gg 223³, f° 55 の余白で彼女が再び立ち上がった時に « *la poussière des pavés sur les guêtres de l'étranger* » と書かれていたが、フローベールの作品ではしばしば「埃」が恋愛、特に男性側の打算による恋愛の場面に出現する²²。この草稿では f° 55 にあった余白の文章が本文に取りこまれ、「埃」がロドルフのゲートルの上に落ちるという文章が 3 回も記される。彼女の身体を直接的に感じさせる綻んだドレスからの「さわやかな *fraîche*」そよぎは、エンマの香りを含むとも推測されるだろう。エンマの身体の香りが、埃を舞い上がらせロドルフのゲートルにそれを落とすのだ。埃はエンマとロドルフとの戯れとも見て取れ、彼らの今後の関係が無言のうちに暗示されているとも言える。さらに ms gg 223³, f° 55、ms gg 223², f° 273 v, f° 243 v でのエンマのドレスを形容する « *dôme* » や « *globe* » という言葉は天空のイメージと結びつく。4 段の襷は太陽の光線のようにも感じられ、屈むことによって黄色いドレスが身体の周りに広がる様子はエンマが光に包まれて輝いているようにも見える。このような「光」と「埃」の中に存在するエンマは、聖性と男性を誘惑する娼婦という 2 面性を備えていると考えられる。

だが、ms gg 221, f° 256 になると、とエンマのドレスと天空との直接的な暗示は消され、裾が彼女の周りに広がったという表現だけに抑えられる。エンマの服からの空気のそよぎ、およびそのそよぎでロドルフのゲートルへと埃が飛んだという文章も抹消され、ms gg 222, f° 208 では完全に削除される。そして最終稿では次のように描かれるようになる。

Madame Bovary prit la cuvette. Pour la mettre sous la table, dans le mouvement qu'elle fit en s'inclinant, sa robe (c'était une robe d'été à quatre volants, de couleur jaune, longue de taille, large de jupe), sa robe s'évasa autour d'elle sur les carreaux de la salle ; - et, comme Emma, baissée, chancelait un peu en écartant les bras, le gonflement de l'étoffe se crevait de place en place, selon les inflexions de son corsage.²³

フローベールは血のバラ色や陶器の白という色彩を完全に消すことで、エンマのドレスの「黄色」を印象付け彼女の存在を視覚的に浮上させている。また、ドレスの裾が広がるのは硬い敷石の上と明記されることから、エンマの身体は地上とだけと結びつき彼女の存在の現実性が強調され、胸にそったドレスの綻びから彼女の肉体の豊満さが全面に押し出されることになる。それによってエンマの身体に特化した魅力に焦点が合わされ、ロドルフがエンマに十分引き付けられた時点でジュスタンの意識はもどるのである。

5. 終わりに

以上のことから、ジュスタンの特徴は2つあると考えられる。ひとつは、彼の媒介性である。他の使用人達と異なり、ジュスタンだけはオマー家とボヴァリー家を自由に行き来する、換言すれば彼は異なった二つの世界を結びつける存在なのであり、そのようなジュスタンの媒介性によってエンマはレオンとの恋愛関係を明確に自覚するし、ロドルフは彼女の身体的な魅力に気付くのである。もうひとつの特徴は、ジュスタンが他者にとって非存在ともいえることである。彼はエンマの死まで彼女に恋をし続けるが、オマーは彼がフェリシテに恋していると誤解するし、エンマもジュスタンの感情に全く気付かず、むしろ彼を冷たい態度で突き放す²⁴。実際、製麻工場の見学の場面でも、ジュスタンは皆にとって下働きの見習いにすぎず、気を失う場面においても、介抱されはするがロドルフにとっては単なる「若い男」、エンマにとっては使用人なだけである。つまり他者にとって存在意義がないゆえにジュスタンは純粋な媒介者としての役割を果たしていると考えられるだろう。しかしジュスタンの役割はそれだけではない。なぜなら彼はエンマの恋愛にかかわるだけでなく彼女の死にも深く関係しているからである。この点については稿を改めて論じたい。

註

- 1 『まごころ』のフェリシテとオーバン夫人は二人とも男性に失望し、同じ病で亡くなる。ドゥブレ＝ジュネットは、フローベールは彼女達の類似を自覚していたと指摘している (voir Rayonde Debray-Genette, « Genèse du récit dans *Un cœur simple* » dans *Métamorphoses du récit*, Paris, Seuil, 1988, pp. 74-75)。また、シジバは『ボヴァリー夫人』のフェリシテは、エンマの死後彼女の服を盗んで男性と逃げることから無秩序の象徴と考えられると指摘している (voir aussi Luce Cziba, *La femme dans les romans de Flaubert : mythe et idéologie*, Lyon, Presses Universitaires de Lyon, 1983, pp. 286-287)。
- 2 エンマの死後ジュスタンは一人彼女の死を悼む。「もみ林の中の墓穴のほとりに、一人の少年がひざまずいて泣いていた。すすり泣きに痛むその胸は月光よりもしめやかに夜よりも計りがたい愛惜にひしがれて、闇の中にあえいでいた」(Gustave Flaubert, *Madame Bovary*, préface et commentaires de Pierre-Louis Rey, Paris, Pocket, 2011, p. 400)。訳出にあたっては『フローベール全集』第1巻(伊吹武彦訳)、筑摩書房、1965年を参照した。
- 3 Voir Claudine Gothot-Mersch, « La description des visages dans *Madame Bovary* », *Littérature*, n° 15, 1974, p. 23. 「彼女[エンマ]は櫛をぬいてさっと頭を振った。髪全体が黒々とした巻き毛をくりのべて、膝まで垂れ下がるのをはじめて見たとき、このあわれな少年ジュスタンは突然、不可思議な新しい世界へと入ったような気がして、そのあでやかさにおびえるのであった」(*Madame Bovary*, op. cit., p.263)。ゴッド＝メルシュは、エンマの黒髪は不吉さを意味し、それゆえにジュスタンは彼女の髪の美しさに惹かれながらもおびえるのだと指摘している。またその不吉さはエンマの死後シャルルの手に握られた一房の彼女の黒髪にも感じられると分析する。

- 4 Voir Marc Girard, *La passion de Charles Bovary*, Imago, 1998, p. 56.
- 5 草稿の引用に関しては、ルーアン大学の *Les manuscrits de Madame Bovary, édition intégrale sur le web*, (<http://www.bovary.fr/>) を参照し、行間や余白の書き込みはイタリック体にした。なお、フォリオの番号や執筆順に関しても同サイトを参照した。また、Gustave Flaubert, *Plans et scénarios de Madame Bovary, présentation, transcription et notes par Yvan Leclerc*, CNRS éditions, 1995 及び Matthew MacNamara, *La textualisation de Madame Bovary*, Éditions Rodopi B. V., Amsterdam-New York, 2003 も参照した。
- 6 Ms gg 223², f° 91 で « un petit cousin de Mr H »であったジュスタンだが、次の ms gg 223², f° 90 では « parent éloigné de Mr Homais » となり、ms gg 223², 98v になると « ~~un~~ parent ~~fort~~ éloigné de Mr ~~Homais~~ » や « arrière neveu ~~fort~~ de Mr Homais » と書かれる。最終稿では « un arrière-cousin de M. Homais » (*Madame Bovary*, pp.118-119) に落ち着き、ジュスタンとオメー氏との関係は f° 91 よりも遠くなりながらも、血縁はある程度保ったままとなる。
- 7 Ms gg 221, f° 169 では、ジュスタンがボヴァリー家の引っ越しをどのように手伝ったかが記される。« ~~on l'employa pendant quinze jours exclusifs à l'installation du ménage-Bovary. aussi du matin au soir il était continuellement à passer sur la place portant la boîte aux clous ou que~~ autre ustensile car domestique prêté par l'apothicaire qui se montra vraiment / le meilleur des voisins ». しかし、その後、ジュスタンがボヴァリー家の引っ越しを手伝う記述は消去される。
- 8 *Madame Bovary*, op. cit., p. 135.
- 9 プランとシナリオ Ms gg 9, f° 23 でも、« promenade à la fabrique. — Justin - retour - ne va pas chez Homais - seule avec ses pensées. débiter par le monologue » と書かれ、ジュスタンがこの場面で重要な役割を果たしているのがわかる。
- 10 *Madame Bovary*, op. cit., p. 137.
- 11 Voir Pierre-Louis Rey, « Questions de savoir-vivre » dans *Madame Bovary et les saviors*, Presses Sorbonne nouvelle, Paris, 2009, p. 128. エンマはシャルルが「ナイフ couteau」を持っていることで彼を軽蔑するが、実はロドルフもレオンも「ナイフ canaif」を持っている。しかし、ピエール＝ルイ・レイは後者のナイフは « savoir-vivre » のためだという点でエンマの軽蔑を免れていると指摘する。
- 12 *Madame Bovary*, op. cit., pp. 137-138.
- 13 *Ibid.*, pp.165-166.
- 14 Ms gg 9, f° 206 では、« Bovary commanda donc d'apporter une bande et une cuvette, et pria Justin de le/a soutenir » というように、外科をジュスタンに教えたいというシャルルの好意的な言葉も消される。明らかにシャルルは、ジュスタンをいつも怒鳴りつけることしかしない血縁で雇い主のオメーよりも、ジュスタンに対して親切に接する。二人ともエンマへの愛を貫くが、結局はエンマから常に冷たくあしらわれることからシャルルとジュスタンには共通点が見いだされる。
- 15 *Madame Bovary*, op. cit., p. 166.
- 16 « ~~on l'assaut sur une table le dos appuyé à la muraille~~ » (ms gg 223³, f° 43).
- 17 « - du vinaigre ! cria-t-il ! ah mon dieu ! deux à la fois comment faire ? » とシャルルが叫ぶのに反してロドルフは « - ce n'est rien » と答えるというように、二人の態度は対照的となっている。ほぼ同様の文章は ms gg 223³, f° 45, f° 49, f° 48, f° 47, f° 46 にも見られ、最終稿では次のように書かれる。« - Ma femme ! ma femme ! appela Charles. D'un bond, elle descendit

-
- l'escalier. - Du vinaigre ! cria-t-il. Ah ! mon Dieu, deux à la fois ! Et, dans son émotion, il avait peine à poser la compresse. - Ce n'est rien, disait tout tranquillement M. Boulanger, tandis qu'il prenait Justin entre ses bras. Et il l'assit sur la table, lui appuyant le dos contre la muraille. Et, dans son émotion, il avait peine à poser la compresse. » (*Madame Bovary*, op. cit., pp. 166-167).
- 18 Ms gg 223³, f° 50 では次のように書かれている。「-Emma ~~versa sur son mouchoir~~ bien vite dénoua la cravatte de Justin - mouvement de tête qui balotte - et la rosette qui attachait sa chemise [...] - elle versa sur son mouchoir du vinaigre, soufflait dessus A, et elle lui en tamponnait les tempes ».
- 19 *Madame Bovary*, op. cit., p. 167.
- 20 ジャン＝ピエール・リシャールは、エンマが最初にロドルフに身をまかせる場面で、液体が生命力と結びついていることを指摘している。Voir Jean-Pierre Richard, *Littérature et sensation : Stendhal et Flaubert*, Paris. Éditions du Seuil, 1954, p. 161.
- 21 *Madame Bovary*, op. cit., p. 202-203.
- 22 『まごころ』の中でテオドールがフェリシテを出会った道で誘惑する場面にも「埃」が漂っている。「les quatre chevaux, en traînant leurs pas, soulevaient de la poussière. Puis, sans commandement, ils tournèrent à droite. Il l'embrassa encore une fois » (Flaubert, *Trois contes*, introduction, notes, chronologie et bibliographie mise à jour par Pierre-Marc de Biasi, Paris Flammarion, 2007, p.46) . エリック＝ル・カルヴェツは『まごころ』で、フェリシテとテオドールが初めて関係を持つ場面の草稿を詳細に分析している (voir Éric Le Calvez, « Le baiser de Félicité » dans *Genèses flaubertiennes*, Éditions Rodopi B. V., Amsterdam-New York, 2009)
- 23 *Madame Bovary*, op. cit., p. 167.
- 24 Voir Sylvie Triaire, « Vanités flaubertiennes : le savoir de la mort » dans *Madame Bovary et les savoirs*, op.cit., p.77. ジュスタンがエンマの墓で夜中に死を悼む姿は崇高な悲壮さを感じさせるものであるにもかかわらず、それを目撃したレチスブードワは彼を野菜泥棒と思いこむことから、トリエールはそこにフローベールのリリースムに対する独特のイロニーを見出している。

Grammar Listening Activities in an Online Listening Course

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Abstract

With the widespread availability of online course management systems such as Moodle, teachers have a tool to allow greater student autonomy and also provide a more intensive focus on grammatical points than limited class time permits. In addition, the ability of systems such as Moodle to display audio and video content makes it possible for teachers to pair written grammar and audio-listening exercises, which enable students to learn grammar in a multi-media context. This article will explore a range of such self-access multi-media study exercises developed for the author's English Communication courses.

Keywords: Grammar, self-access listening, participle, gerund, countable and uncountable nouns

Introduction

As part of a range of online listening content, the author developed materials specifically focusing on grammar patterns useful for improving students' score on the TOEIC. Selection of the patterns was guided by the author's observation of frequent mistakes made by students in using that pattern. Care was also taken to select patterns that were useful in spoken conversation. The activities usually begin with a general explanation using both English and Japanese. This is followed by a set of video questions connected with a grammar cloze exercises featuring examples of the target pattern. This article describes the content of five of the online grammar-listening activities.

The Grammar-Listening Activities

Activity 1: Past and Present Participle Distinction (Tired/tiring)

The first online grammar-listening exercise deals with present and past participle

forms that express emotions, and aims to help students recognize which form should be used. The exercise begins with an explanation to students that, when choosing between “bored/boring,” “excited/exciting,” “interested/interesting,” and so on, it depends on the subject of the sentence. When the subject of the sentence is a person, then the feeling experienced by that person is expressed using the past participle “-ed” form, as in “John looks really bored.” However, when the subject of the sentence is an event or situation, then the present participle “-ing” form is correct, as in “The movie was really boring.”

Following the introductory explanation, the students continue to audio listening exercises. In each question, there is an example sentence with a blank and two choices. There is also an audio recording with the sentence read aloud using both possible answers. The example sentences for the past and present participle exercise are shown in Figure 1:

Figure 1: Past and Present Participle Quiz Questions

- | |
|--|
| <ol style="list-style-type: none"> 1. I'm really (/). Why does it have to rain on my day off? (bored/boring) 2. I'm getting pretty (/) of riding my bike to work every night. (tired/tiring) 3. He makes this really (/) noise when he eats. (irritated/irritating) 4. She could tell that the little boy was very (/). (frightened/frightening) 5. It was very (/) to practice so hard and then win first prize.
(satisfied/satisfying) 6. The baseball game was really (/). (excited/exciting) 7. I was really (/) when I found out I had passed the entrance exam.
(excited/exciting) 8. The book I'm reading right now is really (/). (interested/interesting) 9. I was really (/) that Obama won the Nobel Peace Prize.
(surprised/surprising) 10. Did you hear the (/) news? Michael Jackson died! (shocked/shocking) 11. Are you (/) in going to the Nagasaki Kunchi Festival?
(interested/interesting) 12. The computer graphics in that movie were just (/). (amazed/amazing) |
|--|

Activity 2: Countable and Uncountable Nouns

The second online grammar-listening exercise deals with countable and

uncountable nouns, and aims to help students recognize when the word “many” plus a plural “s” following the noun should be used and when “much/a lot of” without plural “s” should be used. The exercise begins with an explanation to students that certain nouns are countable (such as “books,” “cars,” “tables”) and require the use of “many” with an “s” on the end, while other nouns (like “information,” “snow,” “help”) are uncountable and are used with “much/a lot of” without an “s”. (It also noted that “a lot of” can be used with countable nouns and a plural “s”). Finally, a set of more ambiguous nouns is presented with example sentences to illustrate how they can be used as both countable and uncountable nouns with a corresponding change in connotation. Examples provided in the activity introduction are shown in Figure 2:

Figure 2: Nouns that can be both Countable and Uncountable

<p>John needs to make a lot of <i>improvement</i> in his studies if he wants to go to a good university. (改善、上達)</p> <p>We've made several <i>improvements</i> to the school. For example, we've installed a new computer room, built a student gym and added video screens to all the classrooms. (改装・改定)</p>
<p>There's too much noise. I can't sleep! (騒音)</p> <p>I heard many strange noises last night. (音)</p> <p>She's had a lot of <i>difficulty</i> adjusting to her new school. (大変でした。)</p> <p>Helen Keller overcame many <i>difficulties</i>, including being blind, being deaf and other people's prejudice. (試練)</p>
<p>There was a lot of <i>disagreement</i> at the meeting about what to do. (意見がとても合わなかった)</p> <p>We've had a few disagreements over the years, but basically we have a good relationship. (喧嘩)</p>

Following the introductory explanation, the students continue to audio listening exercises. Again, with each question, there is an example sentence with a blank and two choices. There is also an audio recording with the sentence read aloud using both possible answers. The example sentences for the countable/uncountable exercise are shown in Figure 3:

Figure 3: Countable and Uncountable Noun Quiz Questions

1. My parents gave me (/) about saving money. (a lot of good advice/
many good advices)
2. Our teacher gives us (/).(too much homework/too many homeworks)
3. This is my first job so I'm going to need (/). (a lot of help/many
helps)
4. We saw (/) on our drive to California. (a lot of beautiful scenery/
many beautiful sceneries)
5. We've had (/) about the economy lately. (a lot of bad news/many bad
news)
6. During my trip, I went skiing, stayed with an Australian family and had
(/). (a lot of nice experience/many nice experiences)
7. Our garden is quite big so there (/) for our children to play. (a lot of
space/many spaces)
8. I don't get paid (/) at my part-time job. (much money/many monies)
9. I haven't really had very (/) as a mechanic yet. (much experience/
many experiences)
10. After we bought the house we made (/). (a lot of improvement/many
improvements)
11. My son has made (/) in his English class. (a lot of improvement/
many improvements)
12. I've had (/) with Math this year. (a lot of difficulty/many difficulties)
13. He overcame (/) in his childhood to become a great athlete.

Activity 3: Conditional Verb Tense

The third online grammar-listening exercise deals with the conditional verb tense, and aims to help students recognize the connection between conditional sentences and negative sentences. Unlike previous activities, the conditional tense activity begins with a music video. The song “Wouldn’t It Be Nice” by The Beach Boys features numerous examples of the conditional tense (‘see Appendix 1) and allow students to begin with noticing the tense before moving on to practice activities. In the online activity, there are three examples of negative sentences and students are instructed to convert these to conditional tense. These are followed by three examples of conditional sentences and students are required to convert them to negative sentences. In each case the students are required to enter the full converted sentence and are

allowed to check their answer. If their sentence is incorrect, they may then play a video located directly above the text of the question in which the teacher recites the correct sentence. Students must catch the exact wording in the video and enter the sentence verbatim. The questions in the conditional tense practice questions are shown in Figure 4 together with the correct answers in italics below each sentence.

Figure 4: Negative to Conditional and Conditional to Negative Practice Sentences

1. Not enough emphasis is placed on math and science in U.S. schools, so test scores don't improve.
(If enough emphasis was placed on math and science in U.S. schools, test scores would improve.)
2. I wanted to win first prize in the skating contest, but I didn't practice enough.
(If I had practiced hard enough, I would have won first prize)
3. I wanted to ask her out on a date, but I wasn't brave enough.
(If I had been brave enough, I would have asked her out on a date)
4. If we hadn't bought that car, we wouldn't have run out of money so quickly.
(We bought that car, so we ran out of money so quickly)
5. If there were any truth in what they are saying about my son, I would punish him.
(There is no truth in what they are saying about my son, so I won't punish him.)
6. If I hadn't been so busy I could have called you earlier.
(I was so busy, so I couldn't call you sooner)

Activity 4: Must have done/should have done

The fourth online grammar-listening exercise deals is broken into two parts. The first part deals with the two senses of “must,” the first of which expresses a requirement or obligation to do something (as in “You must study if you want to pass the exam.”) and the second of which suggests the likelihood of some situation or event (as in “You must be very excited.”). The goal of the exercise is to help students learn to distinguish between the two senses. In the exercise, there are ten audio recordings containing “must” sentences and students must answer “1” if the “must” in the example sentence expresses obligation and “2” if it expresses likelihood. The sentences in the exercise are shown in Figure 5.

Figure 5: Two Senses of “Must” Practice Sentences

1. Before you make a right turn you *must* look both ways to make sure no cars are coming. (*obligation/requirement*)
2. When you apply for a passport you *must* have a driver's license and one other picture i.d. (*obligation/requirement*)
3. When you have a job-interview you *must* be well-prepared. (*obligation/requirement*)
4. I was so sorry to hear about her divorce. She *must* be so depressed. (*speculation/likelihood*)
5. I can't find my keys anywhere! My wife *must* have them. (*speculation/likelihood*)
6. There *mustn't* be any careless mistakes, otherwise you will lose points. (*obligation/requirement*)
7. You didn't bring a coat? You *must* be so cold! (*speculation/likelihood*)
8. You *must* be careful not to mention the divorce. It will only upset her. (*obligation/requirement*)
9. Wow, look at this crowd! There *must* be close to 1,000 people here! (*speculation/likelihood*)
10. The neighbors' car has been gone for a week. The *must* be out of town. (*speculation/likelihood*)

The second activity focuses on raising students' awareness of the difference between “must have done,” which has the sense in Japanese of 「きっと——でしょう」 or 「おそらく——に違いない」, and “should have done,” which has the sense in Japanese 「--すればよかったのに！」 or 「---するべきだった。」. In this activity, there are ten sentences with the text of the sentence and a blank where the students are required to choose the correct form “should have done—“ or “must have done—“ followed by an audio recording reciting the sentence with both choices. The text of the verb in question does not appear, so students must correctly hear the verb to answer the question. The ten practice sentences are shown in figure 6.

Figure 6: “Must have done” and “Should have done” Practice Sentences

1. She said the package hasn't arrived yet. That's weird. I sent it a week ago. It (/) by now. (*should have arrived*)
2. You (/) and told her you were going to be late. I'm sure she's worried. (*should have called*)
3. He was a bit late for the meeting. He () caught in traffic. (*must have been*)
4. You (/) me. I would have given you a ride. (*should have called*)
5. He had a lot to drink at the party. He never (/) allowed to drive. (*should have been*)
6. She (/) really upset when she heard about the accident. (*must have been*)
7. I (/) there two hours before the bus finally arrived. (*must have waited*)
8. You (/) me you needed money. I would have lent it to you. (*should have told*)
9. I see lights on in the neighbors' house. They (/) back from their trip. (*must have gotten*)
10. She kept giving me strange looks. You (/) her my secret. (*must have told*)

Activity 5: Verb + (to do ~/doing ~)

The final online grammar listening practice exercise deals with instances when two verbs are contiguous and aims to help students learn to distinguish which preceding verbs should be followed by a succeeding verb in the “-ing” gerund form, and which should be followed by “to” and the second verb in infinitive form. The exercise opens with a detailed explanation of how to make the distinction. First a set of verbs which are followed by “to” and the infinitive form of a second verb is given, and these verbs include “agree,” “aim,” “ask,” “decline,” “demand,” “fail,” “hesitate,” “hope,” “hurry,” “manage,” “offer,” “plan,” “prepare,” “refuse,” “want,” and “wish” (for example “agree to sell,” “declined to answer” and so on). Then a second set of verbs which are followed by verb in the “-ing” gerund form is given, and these verbs

include “admit,” “avoid,” “consider,” “delay,” “deny,” “detest,” “dread,” “envisage,” “feel like,” “finish,” “miss,” “recall,” “resent,” “risk,” “suggest,” “imagine” (for example “admitted lying,” “feel like watching a move” and so on). Finally, there is a set of verbs which can be followed by both the infinitive form and the “-ing” gerund form, with a change in meaning. These verbs and example sentences of each are shown in figure 7.

Figure 7: Verbs which can be followed by both infinitive and gerund form

	VERB + <i>to do</i> ~	VERB + <i>do-ing</i>
Come	だんだん---ようになる。 They <u>came to accept</u> her as part of the family.	どのように動いてきた。 She <u>came racing</u> down the stairs.
go on	まず---をしてから--をやりました。 After telling us about the writer's life, he <u>went on to discuss</u> the poem.	(やめてと言ったのに)---やり続けた。 Although the doctor told him to stop, he <u>went on drinking</u> .
mean	---するつもりだった。 I <u>meant to tell</u> you tell you about it but it slipped my mind.	--をするのだったら、--しないとイケない。/-をするということです。 If you want to get there before sundown, that <u>means leaving</u> in the morning.
regret	言いづらいことですが。。。[断り等の悪い便りを伝える決まり文句] We <u>regret to inform</u> you that your proposal was rejected.	以前やったことを後悔に思っている時 I <u>regret having</u> a baby so young.
remember	[これからすることを]忘れないように Remember <u>to call</u> before you leave.	[前にやったことを]思い出す I <u>remember having</u> my keys at the restaurant but not after that.
stop	[--をするために]とまった They <u>stopped to have</u> lunch.	[--をするのを]やめた They <u>stopped talking</u> when the bell rang.
try	[--をしようとしたが(できなかった)] I tried to put it in the cabinet but it wouldn't fit.	[--がよくなるかどうかを]試した I tried drinking some hot tea before bed.

In the activity for this grammar point, there are fifteen sentences with the text of the sentence and a blank where the students are required to choose the correct form “verb 1 + to [verb 2]” or “verb 1 + [verb 2]-ing” followed by an audio recording reciting the

sentence with both choices. The text of the verb in question does not appear, so students must correctly hear the verb to answer the question. The fifteen practice sentences are shown in figure 8.

Figure 8: Verb 1 + to [Verb 2] or Verb 1 + [Verb 2]-ing Practice Sentences

1. Did you remember (/) your answers before you handed in your test? (to check/checking)
2. The client was very late and they resented (/) to wait for him. (to have/having)
3. She narrowly avoided (/) the man on the bicycle. (to hit/hitting)
4. Here's the money I owe you. Sorry, I meant (/) you sooner. (to pay/paying)
5. We tried to persuade her to stop, but she just goes on (/). (to smoke/smoking)
6. He was very young when they moved and could no longer remember (/) in the house. (to live/living)
7. As I walked through the gate, the dog came (/) toward me. (to run/running)
8. The chairman thanked everybody for coming and then went on (/) the subject of the meeting. (to introduce/introducing)
9. They discussed (/) a second family car. (to buy/buying)
10. We regret (/) you that your application has been rejected. (to inform/informing)
11. I regret (/) school after Junior-high. (to quit/quitting)
12. She refused (/) him the name of the person. (to tell/telling)
13. You could see the doctor today but, as you haven't got an appointment, it would mean (/) a while. (to wait/waiting)
14. Although it was hard at first, she came (/) working for the airline. (to enjoy/enjoying)
15. Maybe you should think about (/) your parents for some money. (to ask/asking)

Conclusion

The five grammar listening activities described in this paper are part of a range of other listening activities including lifestyle and culture news video activities, conversation activities and music video activities. Over the four years that these activities have been developed and incorporated into the author's English Communication course requirements, these activities have been among the most popular with the students. Future research will seek to measure the degree of improvement students are able to achieve when repeating the activities a second time, and also seek to ascertain the effect of students completing these activities on their TOEIC or GTLP scores.

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日本の大学の教養英語授業におけるタスクを中心とした アプローチの実践

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A Practical Report on Using a Task-Based Approach in the Japanese University EFL Context

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Abstract

This paper considers the current state of EFL pedagogy in Japanese universities. First, this paper gives a brief introduction of English education reform plans in Japan. There is ample evidence to suggest a motivation problem in Japanese university EFL classes. Second, this paper examines the current state and issues surrounding the topic of EFL syllabus design in Japan. Recently, there has been a great deal of research advocating a task-based approach (TBA) over other approaches. Yet, despite its vast potential, task-based learning (TBL) is not often fully utilized in Japanese EFL classes. Third, this paper attempts to provide a much-needed link between research and practice where TBL is concerned. To this end, this paper describes and analyzes the design, implementation and effects of a TBA in an EFL class in Nagasaki University. The initial results seem to confirm that a TBA holds great promise in the field of English Language Teaching (ELT).

Key Words: EFL, task-based learning, motivation, syllabus design

1. はじめに

平成 25 年 12 月 13 日、文部科学省は「グローバル化に対応した英語教育改革実施計画」を発表した。これは実施計画の段階ではあるが、今後有識者の協議を経て実現することになると、日本の英語教育の大幅な改革になると考えられる。このグローバル化に対応した新たな英語教育の目標と内容として、文部科学省は、以下の4点をあげている。

- ・「英語を用いて何ができるようになるか」という観点による目標の具体化、小中高を通じた一貫した学習到達目標の設定
- ・言語活動の内容（聞き取り、多読、速読、作文、発表、討論等）や量の増加
- ・「英語を用いて～することができる」という形式による目標設定（CAN-DO リスト）に対応する形での4技能の評価
- ・我が国や郷土の伝統や文化について英語で伝えるという視点¹

過去十年間、日本の外国語に関する動きは、受信型から発信型に移ってきた。この実施計画においても、発表、討論といった活動や伝えるという視点など、発信を意識した言葉が多く含まれている。大学でも、グローバル人材育成の基礎として英語コミュニケーション能力が強調されており、発信を含めた活動が盛んに行われている。

しかし、この学生に発信させるという活動は、授業を実施する教員にとって簡単なことではない。学生が授業中に自発的に発信するためには、学生自身が自ら英語を学習することと同様、モチベーションが最も重要となる。しかし、そもそも日常生活の中で英語を使う必要性がほとんどない日本の大学生のモチベーションを高めることは容易ではない。日本の近隣国、例えば韓国、中国、台湾のように、英語が喋れることが就職を容易にし、あるいは労働賃金を高くするといった直接的な動機付けは、現在の日本では今のところまだ少ない。そうした日本でも移民や外国人労働者の受け入れが進んだ場合など、今後英語の重要性が増していく可能性は少なくない。しかし、グローバル人材養成といった呼び声の中、英語教育の成功の鍵を握る学生が大学の英語授業で自発的に発信できるようにならないようでは、将来の見通しも厳しいものとなるであろう。そのために、まずは大学の英語授業において、学生の英語学習へのモチベーションを高めていく必要がある。

本論文²では、タスクを中心とした授業によって、教養英語の授業が抱える学生のモチベーション問題を解決する可能性があることを、新たに作成したテキストの構成および授業実践から示すことを目的とする。まず、日本の大学における教養英語教育の場面でよく見られる問題を指摘する。そのうえで、これを解決する方策としてタスクを提示し、その内容を確認し、これと教養英語のシラバスとの結びつきを示す。続いて、教養英語のためのタスクを中心としたシラバスを作成する際に、そこに含むべき3つの要素、7つのステップについて確認し、実際にこれに基づいて作成したテ

キストをもとに具体的に説明する。最後に、このテキストを使用して実際に実施した授業の教員および学生の考察を含めて、実際の効果について検討する。

2. 大学の教養英語の授業にみられるモチベーションに関する問題

大学でおこなわれている英語の授業では、学生の態度や姿勢にさまざまな問題があることが、日本人教員および外国人教員から数々指摘されてきた。古くは Helgesen³ が、学生は自発的に会話を始めようとしない、新しい話題をあげることをなるべく避ける、先生に挑戦しない、説明をあまり求めず、自ら答えを言わない、といった点を指摘していた。また近年でも、例えば Matsumoto⁴ は、宿題をしてこない、授業をサボる、授業中に携帯をいじったり、寝るといったことを指摘している。Moritoshi⁵ も、授業にあまり積極的に出席しない、授業への参加度が低い、授業へ来る前の予習をあまりしないという英語教員のコメントを集約している。

日本の学生は内気であること、外国語や外国人教員への不安といった要素も無関係とはいえないが、こうした問題の中に、モチベーションの問題があることは、これまでも指摘されてきた⁶。また、英語のクラスの人数が多すぎること、学生のレベルの差が大きすぎることも、学生のモチベーションが下がる要因の一つとされている⁷。学生に英語を学ぼうという動機がなければ、入試のためにとにかく学ぶ英語という高校生までの位置づけからいつまでも変化せず、学習態度が悪くなっていくことも想像に難くない。また学生が英語を学ぶモチベーションを高く持ち、授業中の学習意欲を高めるためには、シラバスを工夫してデザインしていくことが重要となる⁸。

こうしたことから、学生の英語学習に対するモチベーションを高め、自ら発信していくようにするためには、そのようにデザインされたシラバスを提供することが不可欠である。次節からは、その1つの案としてタスクを提示し、その可能性を探っていくことにする。

3. モチベーションを高める方策としてのタスク

前節で指摘したような学習者の学習意欲の阻害は、次のような授業中の活動が引き起こしていると考えられる。例えば、リアリティのない教材や架空のものについて話をさせること、学生が興味のないもしくはほとんど知らないものについて話をさせること、学生にとって非実用的な活動やタスクをさせることなどである。こうした活動は、明確な理由を持たず、ただ学習者に活動をさせており、学習者は達成感のないまま、とにかく活動を終わらせることに努めるというものが多くある。例えば、ある絵について、事前に習った文やセンテンスでお互いに尋ねさせ、最終的な目標も示されず、ただ単純に英語のドリルだけをおこなわせたりする。そうした活動は学習者の英語学習への動機づけを低下させてしまう可能性がある。

3.1 タスクとは

Nunan⁹によれば、タスクに基づいたアプローチ (Task-based Approach、TBA) において、タスクとは授業の中心に置かれるものであり、タスクが成立した場合、そこには相互交流 (communication) が生まれるとしている。それはタスクが学習の結果ではなく、学習の過程を重視しているという点に関係がある。

タスクの定義にはさまざまあるが (例えば、Breen, 1987 年、Prabhu, 1987 年、Skehan, 1996 年)、ここでは以下のように定義する。

- ・タスクを完成する過程に意味交渉・情報交換を含む
- ・タスクの完成には、プライオリティーを持つ
- ・タスク・パフォーマンス評価は、タスクの結果と関連がある
- ・内容が現実の社会活動とかかわっている

言い換えれば、TBA は学習者に相互交流を促し、その中で自然と言語を学ばせる構造となっている。よくみられるような、まず教えるべき文法知識や構造があり、それを中心として教えるような教材では求める効果は得られないという考えとなっている。

ここで、教養英語のクラスでタスクを中心とした方法を提示するのは、これが学習者の学習意欲を高め、英語学習への動機を高めるからである。タスクを中心とした授業において、一つひとつのタスクは前もって目標が定められており、学習者を目標に導く構成となっている。例えば、筆者が編集したテキスト、*Welcome to Kyushu, Japan*¹⁰ の Unit 3 のメイン・タスクは、来日交換留学生のために日本人家庭でホースステイするか、日本の大学の寮に泊まる際の適切な選択についての活動となっている。このようなコミュニケーションタスクを実行する際、学習者は自分の発音や文法よりも、タスクを完成することに集中することができ、さらに言えば、自分もこれから経験する可能性がある内容であるため、やる気や動機付けが高まるのである。

4. タスクを中心としたシラバスの作成

筆者はこれまでの英語を教える経験の中で、一般に使用されている英語教材の中からいろいろなものを試してきたが、自分の学生に相応しいテキストがないことに気づいた。大半の英語テキストは、言語の機能を中心としたシラバスによって作られている。学生にとってどのようなシラバスで作られたものが効果があるか考えた結果、タスクを中心としたシラバスで作られたものがより相応しいと考えるようになった。そこでここでは、タスクを中心としたシラバスを作成するために必要な 3 つの要素、7 つのステップについて説明する。

4.1 タスクを中心としたシラバスの作成に必要な3つの要素

学生の英語学習への動機を高めるタスクを中心としたシラバスには、本物らしさ、実用性、文化の発信の3つの要素が加わっている必要がある。

4.1.1 本物らしさ

日本の教養英語用のテキストには、現実の社会活動に近い会話が掲載されてはいるが、それらは本物らしさ（オーセンティック）がたりない。それは、現実に存在する事物よりも、主に特定の単元やレッスンの目標言語を入れるために意図的に作られていることと関係がある。その結果、英語力のある学習者にはわざとらしくて不自然に感じる会話になっている。また、こうした教材を使って学習した学生が現実のコミュニケーションに対応できないという事態も起きうる。学習者の中には、自分が習っている英語が生の英語ではないことに気づき、モチベーションが下がってしまうこともある。それだけではなく、以降の項目でより詳しく述べるが、学習者は架空の場所、人物、イベント、問題よりも、実在する場所、人物、イベントなどについての方が好んで話す傾向がある。また自分の母語で既にある程度知っていることや、本当に自分にとって意味があると感じていることについて、より積極的に話そうとする。

4.1.2 実用性

教養英語用テキストは、興味を持たないアクティビティが多いとしばしば学習者から指摘されている。また、英語学習初心者向き用の、現実生活では起こりえない活動や自らの生活とは全く違うロール・プレイが大学の教養英語の授業でもよく使われている。彼らは、英語学習の初心者ではなく、自分たちにとってより実用性の高いものに興味を持っている。

4.1.3 文化の発信

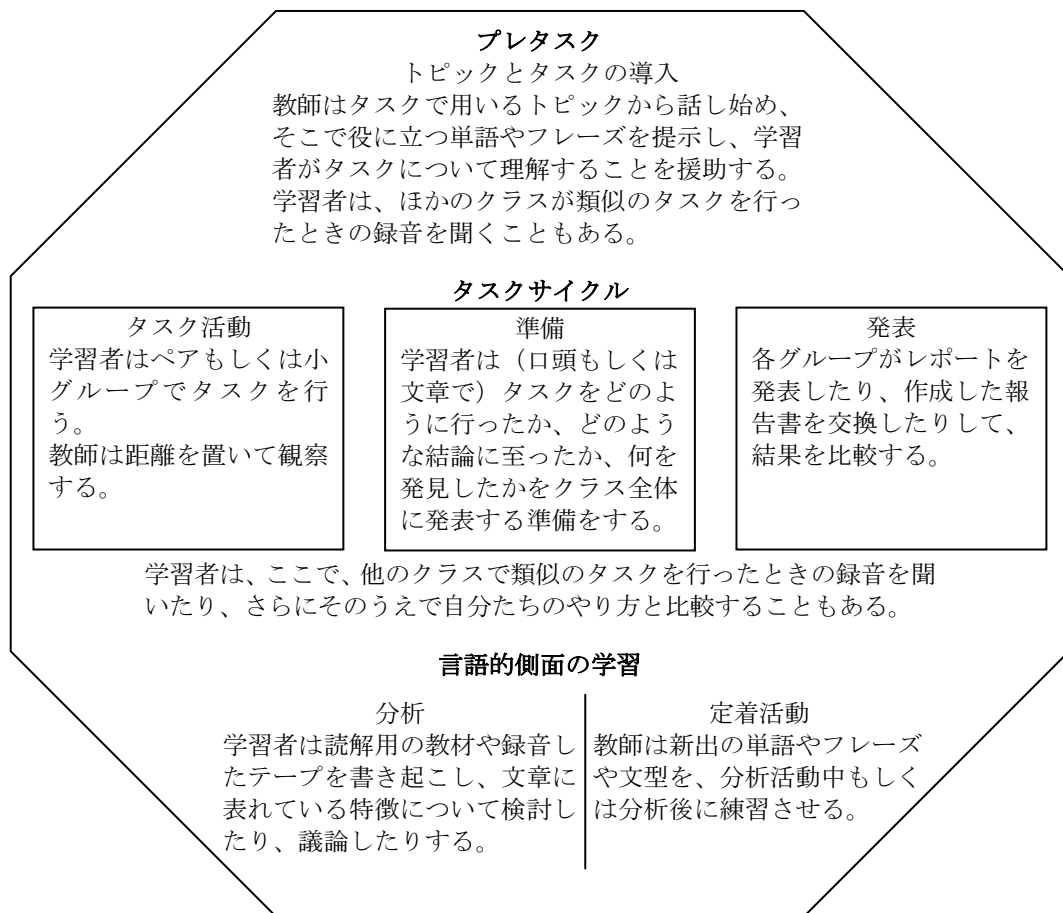
筆者は常に英語コミュニケーション授業の学生たちに「英語で誰に何を伝えたいですか？」と問いかけている。これは、学生の英語学習の目的・目標を確認するだけでなく、学生たちが伝えたいこと、より正確に言えば、伝えられることについて確認するためである。英語を使う際、知らない事柄について外国人と会話を交わすと、学生の大半は挫折してしまう。社会人でも自分の知らない、あるいはよく知らない物や事については、大抵黙って聞くことしかできない。英語力が悪くなくても、質問することしかできない場合もある。つまり、受け身になってしまう場合が多い。学生の学習目的・目標を確認してみると、学生の大半は、英語を使って外国人と英米文学の名作について語り合うより、自分のよく知っていることを外国人に紹介し、興味のあるものについて会話を交わしたいと考えている。自分のよく知っていることとしては、例

えば自分が好きなもの、あるいは育った場所、自分が誇りを持っている伝統文化などが挙げられる。自分のよく知っていることであれば、自信を持って、自発的に話すきっかけがつかみやすいのである。

4.2 タスクを中心とした教授法の7つのステップ

続いてここでは、タスクを中心としたシラバスの方法論を提示する。筆者が教養英語のクラスで実施しているタスクを中心とした授業実践は Willis J.¹¹が提唱する7つのステップを利用している(表1)。それぞれのステップについて説明する際には、その理解を助けるために必要に応じて筆者が編集したテキスト、*Welcome to Kyushu, Japan*¹²の掲載内容を合わせて示している。

表1：タスク学習の構成(7つのステップ)



出典：Willis J.(1996) *A Framework for Task-Based Learning* p. 58
[青木昭六(監訳)(2003年)『タスクが開く新しい英語教育—英語教師のための実践ハンドブック—』東京：開隆堂]

4.2.1 プレ・タスク

プレタスクの目標は 3 つある。①学生に単元のテーマを紹介する。②学生の視線を単元のトピックに導く。③学生に単元のテーマに関する内容や知識を提供し、学生はメイン・タスクに入る前に先にコミュニケーション的な文脈に接触することができる。そして、次のステップで行うタスクの準備をさせる。例えば、Unit 11（宿選び）のタスクでは、訪日中の外国人に宿を勧めることが求められるため、この単元のプレタスクでは日本にある民宿、ビジネスホテル、カプセルホテル、旅館やスパ・リゾートなどについて英語で説明する練習をおこなう。

4.2.2 メイン・タスク（タスク活動）

メイン・タスクは学生に目標の意味を理解させ、集中させる機会となる。全てのメイン・タスクは明確な到達目標を持っており、この段階で、ほとんどの学生は英語の正確さより言葉の流暢さに集中するようになる。つまり、学生はタスクを完成させることに夢中で、文法の正しさには目が向かないのである。筆者は、学生になるべく現実社会において、直面する可能性のある社会活動に近いシーン（例えば、訪日する外国人にアドバイスする）を設定している。このシラバスでは、全てのシーンは以下のように、九州の大学生に関連があるものとなっている。

Unit 1 外国人ゲストに自己紹介する

Unit 2 訪日する予定の外国人に日本で旅する際にすべきこと、しない方がいいことについてアドバイスする

Unit 3 来日外国人が宿泊する場所を選ぶ際の手伝いをする

Unit 4 来日中の外国人に地図で道案内する

Unit 5 長崎の観光スポットのランキングを作る

Unit 6 九州の観光地のランキングを作る

Unit 7 自分の故郷を紹介する

Unit 8 来日中の外国人と 1 日散策する計画を立てる

Unit 9 来日中の外国人に日本食を説明し、勧める

Unit 10 来日中の外国人の宿泊先選びを手伝う

Unit 11 九州の祭りを外国人に紹介する

Unit 12 日本の大学生のレジャー活動やアルバイトのランキングを作る

Unit 13 帰国する外国人に持って帰るお土産を薦める

Unit 14 日本語を勉強したい外国人にアドバイスをする

Unit 15 別れるときのスピーチと将来の言語学習目標を設定する¹³

4.2.3 準備

この段階で、学習者は初めて教員から指導を受けて、次の口頭発表に向けて、言葉の正確さを確認する。指導者はタスク中心のシラバスを行う時にある程度の柔軟性を持つべきである。例えば、7つのステップを1回の授業中に全部行うことが困難な時には、随時修正すべきである。例えば、筆者がこのタスクを中心としたシラバスの授業を実験的に実施した際、1日のベース活動の時間を確保するために、ステップ3とステップ4を短くしたり、とばすことがあった。

4.2.4 発表（口頭）

この段階では、学習者がタスクの結果をクラスの前で発表する。発表する前に筆者らは学習者が言葉の正確さに集中できるような状況をつくった。なぜならば、全員の前で発表することが前提で、学習者は自分のグループ内メンバーの協力で発表内容を作って、リハーサルしてから前に立つ。このように、このアプローチのもう一つの長所は、我々が学習者に社会の中で起こりうる状況で英語を話さなければならない経験を与えられるということである。

4.2.5 リスニング

この段階では、メイン・タスクで行ったものと似たタスクについて、英語のネイティブスピーカーが話して録音したものを再生し、学生にメイン・タスクの文脈の中で使われていた言語形式を聞くチャンスを与える。このとき、学生はすでに口頭発表を通じて言語形式に馴染んでいるため、モチベーションが特に高い。CDの再生は2回行う。1回目は全体像やキーポイントを掴むためにスクリプトを読むことを禁止する。2回目の時、学生はCDを聞きながらスクリプトを読み、馴染みの薄い単語やフレーズに下線を引く。この時、学生は、新出語だけでなくタスクを完成するときに必要なとされる言葉やフレーズに注目する。

4.2.6 言語分析

言語分析の部分の練習は学習者が聞いた、もしくは読んだ言葉をすぐに明確にするチャンスを与える練習である。筆者らは各単元の会話によく出てきた（あるいは学習者の興味を引きそうな）言葉を言語分析の練習問題にしていたが、教員が学習者の興味や関心を理解している場合には、会話のどの部分から引き取ってもよい。

4.2.7 ポスト・タスク

この段階において、指導者はメイン・タスクに似たタスクを繰り返し、あるいは学習者に単元に出てきた新出語、フレーズとセンテンス・パターンを活動に取り入れ練

習させる。また、言語分析のところで練習した目標言語をコミュニケーションな活動に入れて練習させるのも選択肢の一つになる。

5. 授業実践

ここまで記述してきたような意図をもって、筆者はタスクを中心としたシラバスを考え、九州をメインテーマとしたテキスト（パイロットバージョン）を作成した。このテキストを 2013 年後期と 2014 年前期の一年間、筆者が務めている長崎大学の全学教養教育の英語コミュニケーションの授業で実施した。学生の大半は九州出身で、年齢は 18 から 19 の間であり、1 クラスの人数は 40～50 人であった。

この実践における教員と学生による経験を踏まえた考察は以下の通りである。

授業開始当初は慣れていない学生がほとんどで、7 つのステップの説明をした後でも学生はこれまでの学習ステップと違いが大きすぎて、困惑している様子が見られた。しかし、回数を重ねて行くと、徐々に慣れてきて、タスクに夢中になる学生が増えてきた。ここがタスクを中心としたシラバスの長所でもあり、短所でもある。つまりタスクに夢中になった学生は一生懸命辞書を使ったり、頭を回転させたり、タスクに使えそうな言葉を生み出そうとするようになるが、ついつい日本語を使ってしまうことがある。教員はメイン・タスクの段階では観察者でいなければならないが、時には大きな声で英語を使うよう指示しないとイケない場面があった。

つぎに、タスクの実行にかかる時間については、どの段階のタスクもぎりぎりの時間であり、困難度の高いタスクはなかなか予定の計画通りの時間で終わることができないが、学生の完成への意欲は高いので、4.2.3 の項目でも述べたようにこれは教員が柔軟性を持って、調整するしかない。

2013 年後期の学生による授業後のコメントは全体的にポジティブなコメントが多くみられた。これを踏まえて 2014 年前期には、さらに細かくコメントを聞いてみた。タスクについては、大半の学生が最初戸惑うと感じていたが、自分の身近な話題であり、また自分がこれから経験する可能性がある設定であったため、難しく感じたが、楽しく学べたというコメントが多くあった。九州や日本の文化については、学生自身も初めて知ったことが多かったようだが、自分の地元のことについて英語で言えるようになったことをうれしく感じているコメントは多くみられた。ナチュラルな英語のスピードや、アクセントの異なる英語の聞き取りについては、スピードも速く、とても難しく感じているようであったが、他の授業でリスニングをする際にはそれが遅く感じるなど、役に立ったというコメントも少なくなかった。

6. 今後の課題

前の項目でも述べたように、このタスクを中心としたシラバスの教材を使って、現

在もまだ試行錯誤しながら、授業研究を進めている。今後は、学生による感想はコメントだけではなくより細かく数値化できる部分も加えたアンケートにし、集計をして、分析していきたい。

註

- 1 文部科学省ホームページより。
- 2 本論文は 2014 年に筆者が英語で執筆したものを一部利用し、筆者が作成したテキストを利用する英語教員のための補助としても利用できるように日本語で執筆したものである。Cutrone, P. & Beh, S. (2014(a))
- 3 Helgesen, M. (1993), Dismantling a wall of silence: The “English conversation” class. In P. Wadden (Ed.), *A Handbook for Teaching English at Japanese Colleges and Universities* (pp. 37-49). New York: Oxford University Press.
- 4 Matsumoto, Y. (2008), *Investigating Classroom Dynamics in Japanese University EFL Classrooms*. Unpublished PhD thesis. The University of Birmingham. Birmingham. UK.
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- 11 Willis, J. (1998), Task-based learning: What kind of adventure? *The Language Teacher* 22:7 (online). Accessed from: <http://langue.hyper.chubu.ac.jp/jalt/pub/tlt/98/jul/willis.html> (Accessed on May 5, 2010).
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[青木昭六 (監訳) (2003年) 『タスクが開く新しい英語教育—英語教師のための実践ハンドブック—』 東京：開隆堂]、58 ページ。

The Jesuit Mission in Hirado and the Vanished Christians of Takushima

- A Historical and Anthropological Research -

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平戸でのイエズス会と度島の消えたキリシタン

—歴史的、人類学的研究—

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アブストラクト

フロイスなどの宣教師に書かれた日本聖イエズス会の記録によると、平戸藩の度島には350人のキリスト教信者がいた。16世紀末から豊臣秀吉がキリシタン征伐を始め、徳川幕府の時代にさらに厳しくなる。その結果、17世紀末、度島には1人の信者もいなくなり、彼らの運命は不明である。この論文は聖イエズス会の記録を通して、平戸藩でのイエズス会の活動を明らかにし、現在の度島で行われている盆行事「盆ごうれい」の伝統と島人の口伝のフィールドワーク調査で度島から消えた信者の運命に関して論ずる。

Abstract

According to the records of the Jesuit Mission in Japan, there were at least 350 Christians living at Takushima Island in the Hirado domain. From the end of the 16th century, Chancellor Toyotomi Hideyoshi started the prosecution of the Christian church, and this policy was continued and intensified by the Tokugawa shogunate. As a result of this prosecution there were no Christians left on the island at the end of the 17th century. The fate of those 350 remains uncertain. This paper will show the activities of the Jesuit mission in Hirado as recorded by

the Jesuits themselves and through participant observation research of the ‘Bongôrei’ Obon-festival and oral traditions of the island, discuss the fate of these vanished Christians.

Keywords: Takushima, Hirado, Christian history, Bongôrei, hidden Christians



Francis Xavier¹

1. The Unknown Fate of the Christians of Takushima

Takushima is a small island of less than three and a half square kilometers off the coast of Hirado, Nagasaki prefecture and has a population of around 828 people (Planning and Promotion Department Hirado City). The island can only be reached by ferry and because of its isolated position is not particularly well known and only seldom visited by tourists. However, in the 16th century the island regularly welcomed the fathers of the Jesuit mission and was one of the strongholds of Christianity in the Kyushu area, appearing in the records of the Jesuit fathers on many occasions.

The suppression of Christians in Japan and the situation concerning the Hidden Christians of Nagasaki have been described in several publications that focus mainly on parts of the Gotô islands, the island of Ikitsuki and the area of Shishi and Neshiko in Hirado.

Ikitsuki, Shishi and Neshiko belonged to the Hirado domain and were controlled by the Koteda family, vassals of the Lords of Hirado. The head of the family, Koteda Yasutsune, was one of the first known members of the higher ranks of the warrior class to be baptized and he strongly promoted the spread of the Christian faith in his domain. Koteda also controlled the island of Takushima.

There are no Japanese records that deal in much detail with the situation of the

Christians in Hirado and hardly any that mention Takushima in this time period at all. The records of the Matura family and the Hirado domain are no exception to this and also contain very little information concerning the introduction of the Christian faith to the area and the way in which Christian converts were oppressed in later days. The records themselves have been copied and categorized in the second half of the Edo period and are well preserved. However, it seems that any reference to that particular part of history was regarded as a liability to the future of the House of Matura and all traces of it have been erased from them with the exception of some parts that prove that the Matura were not devoted Christians themselves.

The only records that give more detailed information concerning the history of Christianity in Hirado are those of the Jesuit Mission in Japan, in particular 'The History of Japan' (*Historia de Iapam*) written by Luis Frois (1532-1597). The records discuss the situation in Hirado in some detail and it is through these records that we can get an idea of the activities of the mission at the end of the 16th and beginning of the 17th century and the way in which the Matura dealt with those activities.

It should be kept in mind though, that the relevant records were sent to the headquarters of the Jesuit mission in Goa, present India, and that it is therefore very well possible that the Jesuit fathers somewhat exaggerated the number of converts in their reports to please their superiors with the results of their work, as can be seen from the differences in the number of converts that become clear when the accounts written by different fathers are compared. However, even with some reservation, it can be concluded that a considerable part of the inhabitants of Hirado, and possibly the entire population of about 350 people of Takushima, converted to Christianity.

Notwithstanding the important role Takushima played in the history of Christianity in Japan, at present the only Christians living at the island are people who have married an islander and moved there. Furthermore, contrary to the other areas that were controlled by Koteda, there is no proof of the existence of 'Hidden Christians' on Takushima. The 350 Christians that according to the Jesuits lived at the island vanished during the Christian persecution of the end of the 16th century and because of a lack of Japanese sources or other hard evidence, the situation is largely ignored in most publications concerning the history of Christianity in Japan. We know that Inomoto Gouemon was sent to the island in 1597 on orders of Lord Matura, but what occurred there remains uncertain.

While living at Takushima for four years, doing participant observation research of the island's traditions and dialect, it became clear that its celebration of Obon, known

as ‘Bongôrei’ (盆ごうれい) is strongly related to the fate of the Christians who lived at Takushima. The form that it takes, which is strongly related to the Shinto religion, as well as the oral traditions of the island are evidence of the fact that a large group, if not all, of the Christians at Takushima were executed by Inomoto Gouemon at the end of the 16th century on orders of Lord Matura. This will be shown in the following sections.

2. The Koteda family and the Jesuit Mission in Hirado

In 1549, Jesuit missionary Francis Xavier (1506-1552) arrived in Japan as the first Christian missionary to reach the land. He started preaching the Christian faith in the Satsuma domain with permission of its Lord Shimazu Takahisa (1514-1571) but after initial success met with strong opposition from the Buddhist clergy. In July 1550, he heard of the arrival of a Portuguese ship in the port of Hirado, or Firando as the Portuguese called it, and left for that domain, accompanied by fellow missionaries father Juan Fernández (1526-1567) and father Cosme de Torres (1510-1570).²

Frois’ History of Japan mentions a number of 150 converted Christians in the 10 months the Jesuits stayed in Kagoshima, from which it can be concluded that the mission in Kagoshima was far from successful, explaining Xavier’s eagerness to leave for Hirado.³

Xavier was met with great respect by the captain of the ship who saluted him with cannon fire, duly impressing the people of Hirado and affirming Xavier’s status. Two months after his arrival in Hirado, Lord Takanobu (Dôka) (1529-1599), 25th head of the Matura family, gave Xavier permission to start a mission in his domain and according to the records of the Jesuit Mission they converted 1000 people in less than two months.⁴ This number, however, seems to be an exaggeration. According to the entry of Balthasar Gago (1515-1583) in his letter of September 20, 1555, the number of converts in Hirado was only 500 when he moved there from Yamaguchi, making it very unlikely that there were 1000 converts only five years earlier.⁵ Either way, Xavier seems to have been satisfied with the results of his work and decided to leave for Kyoto to arrange an audience with the emperor, whom he then still assumed to be the central political force in Japan. He took Fernández with him as his translator, leaving Cosme de Torres in charge of the mission.

In the following years there are no entries concerning the number of Christians in the Hirado area and we may therefore assume that there were no major developments. The first record that again gives a more detailed report of the mission is the above-

mentioned entry by Balthasar Gago in 1555. Next to the number of Christians, he also mentions that a daily mass was held that was attended by so many of the Christians in the area that they did not fit in the building that was used as a church. Around this time, Takanobu also granted the missionaries the use of a graveyard as well as giving them permission to erect a crucifix.

In a letter directed to the head of the Jesuit Mission in India on October 16, 1555, Takanobu expresses his pleasure over the large number of converts in his domain.⁶ He continues saying that some of the members of his house have converted to Christianity and implies that he himself is willing to convert as well.

The members of Takanobu's family that converted to Christianity are the aforementioned Koteda Yasutsune and his brother Ichibu, who were both descendants of Koteda Hisashi, brother of the 23rd head of the Matura family, Hirosada. Koteda Yasutsune was a man of great stature in Hirado. He had proven to be a brave and skilled warrior during Toyotomi Hideyoshi's invasion of Korea and more importantly, had protected the young Takanobu as his guardian when the latter succeeded his father as Lord of Hirado at the young age of 23. The Matura clan only managed to consolidate its power as lords of Hirado under the rule of Takanobu himself and Yasutsune was, according to the records of both the Matura clan and the Jesuits, the most powerful lord in Hirado next to Takanobu.⁷

Yasutsune, known by the Jesuits as 'Don Antonio' (Anthony), controlled the major part of the islands of Ikitsuki, Takushima and the areas of Shishi, Iira, Shiraishi and Kasuga on Hirado island, while his younger brother Ichibu, known as 'Don João' (John), controlled the remaining part of Ikitsuki and Neshiko.

All the above areas were home to what are known as 'Hidden Christians', groups of Christians that continued practicing their faith in secret all through the Edo-period. There are many differences between these groups and there is also some discussion about what these groups should be called in Japanese. I will leave that discussion for another paper but would like to focus on the fact that Takushima is the only part of the old fiefs of Koteda that does not show any trace of this kind of hidden Christian tradition at all.

3. Lord Takanobu and the Jesuits

The first mention of Takushima in the records of the Jesuit mission appears in a letter by Gaspar Vilela (1525-1572) to the Jesuit Headquarters in Goa and Europe on October 28, 1557⁸. He describes the island as consisting of several villages and

having about 200 houses which would indicate, considering the family structure of that time period, that the whole island had close to 1000 inhabitants. Vilela is probably mistaken here, as later records state that the whole population of the island is around 350 people.

The letter also mentions Lord Takanobu's approach of the Jesuit fathers. Although Takanobu acted friendly toward the missionaries and pretended to have the intention to convert to Christianity, the Jesuits seem to have been very well aware of the fact that his intentions could not be trusted. Gaspar Vilela states in the above-mentioned letter that, 'the Lord of the port is our friend on the surface', meaning that Takanobu, described as 'Lord of the port' in this writing, is just pretending to be a friend of the mission but in fact is actually not.

Obviously, trade with the Portuguese opened possibilities for the lords engaged to improve their financial situation. It was also a way for them to get access to the firearms the Portuguese had introduced to the country. Takanobu understood that the fact that he himself had not converted to Christianity did not do much to improve his credibility. Instead, as mentioned above, he had his uncles of the Koteda family convert to solve that problem. Proof of this can be found in the 'Kôyôryoku' one of the records of the Matura family. The Kôyôryoku mentions that it was Takanobu's objective to have the Koteda brothers be baptized in order to win the trust and favor of the Jesuits and that Takanobu's main motive for this was to obtain the knowledge necessary for the production of large cannons.⁹ It also states that he intended to have them leave the church again as soon as he had achieved this goal. Although there is a possibility that this entry was added at a later time to support the fact that neither the Matura nor their branch families were themselves professing Christians, it does seem to be a likely strategy concerning the circumstances of the time. Living in the era of 'Sengoku' or the 'Warring States' and 'Gekokujô' (vassals trying to overthrow their lords) Takanobu tried anything possible to consolidate the power of his family as lords of Hirado. The access to canons was an important means for him to be able to do so.

Contrary to what is written in the Kôyôryoku, the Koteda brothers remained in the church and became strong protectors of the Jesuit mission. This could indicate that the records of the Matura were adjusted in a later period and that the Kotedas were baptized of their own free will. Neither the Jesuit Records nor those of the Matura give any details concerning when and by whom they were baptized, however, judging from Takanobu's own letter to the head of the mission in Goa in 1555, it is most likely that they converted in that year.

Takanobu had to maintain a fragile balance of power trying to keep the Portuguese in Hirado, while at the same time also keeping peace with the Buddhist and Shinto clergy of his domain.

4. Growing Tension in Hirado, the Exile of Father Vilela

In 1557, Gaspar Vilela (1525-1572) took over the mission in Hirado, but only one year after his arrival he was banished from the domain. In his records of September 1, 1559, he gives his own version of the matter, explaining to the ‘collegio’ or council of the Jesuit mission in Goa and Europe that he had stayed in Hirado for a year and that in only two months 1300 people had been converted.¹⁰ He also mentions that under his supervision three temples were turned into churches which greatly grieved the ‘devils’ as he calls the Buddhist priests of Hirado. He continues saying that these priests falsely accused him and asked for him to be banned from the domain. He further mentions that they demolished the crucifix and caused other harm which he does not discuss in great detail.

Luis Frois also describes the circumstances that lead to Vilela’s banishment from Hirado in Chapter 18 of *History of Japan*, calling the lord of Hirado the most important enemy of their mission.¹¹ He also states that he only unwillingly accepts the Jesuit mission because of the profits he can make from trade with the Portuguese and because of the power Koteda had in the domain. According to Frois almost all of Koteda’s vassals have by that time been converted to Christianity, totaling a number of 1500 people. The records of Frois and Vilela show a difference of two hundred people and this is again evidence that the records of the mission are not fully reliable when it comes to the number of converts.

Frois explains that the Buddhist clergy showed great resistance to the mission and Koteda himself went to Takushima to forbid his vassals from joining the Jodoshu sect of Buddhism. In *History of Japan*, it is noted that Koteda could not stand the fact that some of his vassals were not yet converted, and he tried whatever he could to have them become Christians.¹² According to the Jesuit records, Vilela then decided to attack a number of temples, after consulting Koteda. The above records mention that the priests of Mount Yasumandake and Mount Shijiki joined forces and demanded that Takanobu punish Vilela while warning him that his own rule over Hirado could be challenged.

Although the Christians protected by Koteda formed a strong political force within the domain, they were far outnumbered by the followers of Buddhism and Shintoism,

and Takanobu decided to banish Vilela from Hirado. The latter left for Hakata and from there traveled to Bungo, the domain of Christian Lord Otomo Sourin, the most powerful feudal lord of Kyushu at that time.

The record of Frois gives a clear picture of the problems Takanobu was faced with and the zealous way in which some of the missionaries attacked the Buddhist temples in the area. The example of Vilela does not stand on its own as will be shown later. The same records also show the fragile power balance Takanobu had to maintain. The Buddhist priests threatened to kill Koteda but Takanobu stopped them from doing so, afraid that the killing of Koteda would lead to an uprising.¹³

For some time Portuguese ships avoided the port of Hirado but they continued their trade relationships when Takanobu allowed the missionaries to return to his domain.

Takushima again appears in the records of the mission when Luis de Almeida (1525- 1583) visited Hirado in 1561 and describes it in some detail.¹⁴ According to De Almeida, there were 500 Christians living at the island. He continues explaining that he baptized the last eight people living there who had not yet converted and now the whole population of the island had become Christians.

He also mentions that the island had a beautiful church that was looked after by a former Buddhist priest and calls the island an island of angels. He describes the islanders as being poor.

De Almeida decided to visit Ikitsuki, another island under the control of Koteda. He explains in the above letter that the island had a population of 2500 people of whom 800 were Christians. This makes clear that only a small fraction of people in Koteda's fief converted to Christianity.

The tension between the Christians of Hirado and the Buddhist clergy did not cease, and in 1561 a group of Christians fled Hirado to the domain of Christian lord Otomo in Bungo, leaving all their possessions behind.¹⁵

5. The Miyanomae Incident and the Attack on Yokosenoura

In 1561, the 'Miyanomae incident' occurred. Portuguese merchants got into a quarrel with merchants from Hirado and when a vassal of the Mutsu named Itou got involved, the quarrel developed into bloodshed in which according to the Portuguese records thirteen Portuguese sailors were killed, including the ship's captain.¹⁶ Directly related to this incident, the Portuguese started to avoid the harbor of Hirado again and travel to the port of Lord Sumitada of Omura at Yokosenoura. Sumitada was baptized by Cosme de Torres in 1563, further strengthening his relationship with the Jesuits.¹⁷

In August of 1563, a rebellion was caused by vassals of Omura and Yokosenoura was burned to the ground in November of the same year. Although the rebels' main motive was to have an illegitimate son of the old Lord of Omura replace Sumitada, their anger was in large part also caused by Sumitada's suppression of the Buddhist sects in his domain. As mentioned before, some of the Jesuit fathers attacked Buddhist temples and Omura himself destroyed his family temple and its graves. The rebellion was therefore not only directed towards Sumitada himself but also at the Jesuit missionaries. Koteda Yasutsune of Hirado sent a ship to rescue the missionaries and both Luis Frois and Juan Fernandez escaped to Takushima. At the island Frois started learning Japanese and worked with Fernandez on his first grammar and dictionary of the Japanese language.

After this we find various entries concerning the island and its inhabitants. The islanders seem to have been extremely poor as described by De Almeida but all of them, totaling about 350, were Christians.¹⁸ Again we find a considerable difference concerning the number of converts as given by various fathers. Frois himself lived at the island for some time and his number is considerably lower than that of 500 given by De Almeida. It is therefore not likely to be an exaggeration, and probably gives the best indication of the actual number of converts at the island.

A new church was built but this burned down on the 1st of December, after which the missionaries bought a straw-thatched house to use as a church. They had lost most of their possessions but the islanders tried to help them in any way possible and they began rebuilding the church, one bringing wood, the other bringing straw, and so on. Frois also explains that there were many people on the island that followed him from Yokosenoura or came from Hakata.

Takanobu, wishing to resume trade relationships with the Portuguese, invited the missionaries back to Hirado and gave them a house to use as a church. Frois describes in the same letter of October 3, 1564 to the Headquarters of the mission in Goa that so many wished to take part in the celebration of Christmas that there was not enough space in the church for all to enter.

In December of 1564, Takanobu allowed Frois and the other fathers to remain in Hirado and gave them permission to build a church. The Church was finished in the same year and named Tenmon-temple, Church of the Virgin Maria.

In 1568, Takanobu retired and was replaced by his son, Shigenobu (Houin) (1549-1614). Shigenobu was a strong believer of the Buddhist Shingon sect and had very little compassion for the Christians in his domain. On various occasion the Jesuits

describe him as ‘an enemy of God’ and the biggest threat to their mission, as compared to Yasutsune whom they regarded as their most loyal protector. Even though Shigenobu did not favor the mission, the number of Christian converts kept growing and according to Vilela, by 1571, there were no fewer than 14 churches and 3000 Christians in Hirado (of an estimated total of 30,000 Christians in the whole of Japan).¹⁹ By 1576, this number had increased to 4000 people.²⁰

6. Hideyoshi’s Decree and the Persecution of Christians in Hirado and Takushima

In 1582, Koteda Yasutsune, the great protector of the Christians in Hirado passed away. Yasutsune was succeeded by his son Yasukazu (Jeronimo).

In 1587, Chancellor Toyotomi Hideyoshi filed his Decree for the Expulsion of the Catholic Fathers, in which he declared that Japan is the land of the gods and ordered the departure of all foreign missionaries. The only remaining original piece of this declaration is now in possession of the Matura Historical Museum in Hirado.

The fathers assembled at Hirado and most of them decided to stay in Kyushu and continue their work disregarding the decree. It is not clear where the fathers assembled but this must have been either at the Christian strongholds of Ikitsuki or Takushima. Oral tradition at Takushima has it that they did so at Dosanando in the north of Takushima but there is no actual proof of this.

Hideyoshi took the land that the Jesuits controlled and that they had received from Omura Sumitada from them and placed those areas under direct control of the central government. This policy was continued by the following Tokugawa shogunate.

In 1587 Takanobu passed away and in 1592 Shigenobu, no longer restrained by his father, expelled all the catholic priests from Hirado, even though his own son and heir Hisanobu was married to Lady Mensia (1575-1657), daughter of Omura Sumitada and a Christian herself. The activities of the Jesuit mission consequently end here.

In 1597, Inomoto Gonuemon was appointed by Shigenobu and started the persecution of Christians at Takushima. There are no written records of what happened at the island but no trace of the 350 or more Christians that lived at the island remains. In 1616, the Jôdô-shu Ryûganji-temple, a branch of the Seiganji-temple in Hirado, was established. According to the oral tradition of the island, the Matura supported the establishment of this temple as a memorial to the massacred Christians. Inomoto Gonuemon stayed in Takushima and was buried there, his grave remaining until the present day. The Inomoto family, from generation to generation, held important positions as officials of the Matura family at the island, among others

being in charge of religious affairs.

In 1599, Koteda Yasukazu (Jeronimo), son of the late Yasutsune Antonio and 600 of his vassals left Hirado and took refuge in Nagasaki. This shows how severe the suppression of Christians in the Hirado domain had become and gives an indication that what had happened at Takushima, a part of the fief of the Koteda family, was enough reason for the family itself to leave Hirado altogether.

From then on there are various records that show that the suppression of Christians in Hirado intensified, involving the killings of many of them, all of this supported or at least encouraged by the decrees banning Christianity of 1614 by Tokugawa Ieyasu and 1616 by Tokugawa Hidetada.

In 1613, Inoue Hachirôheiei executed Nishi Genka (Gaspere) of Ikitsuki and his family on orders of Lord Matura. Nishi was the representative of the Koteda family on Ikitsuki and his killing put an end to the last hopes the Christians in Hirado might still have had. It was not the last massacre of Christians or priests in the domain but it was the end of an era of almost 65 years since the first visit of Francis Xavier, in which Christians could practice their religion in relative freedom.

The 'Ukihashi-Mondo Incident' of 1639, in which a vengeful former vassal of the Matura falsely accused them of secretly being Christians, was further incentive for the lords of Hirado to maintain their policy of suppression. The Matura successfully defended themselves and the 26th generation head of the family, Shigenobu (Chinshin) (1622-1703), was even appointed Commissioner of Temples and Shrines. However, it is clear from the way in which almost all references to the history of Christianity have been erased from the records of the Matura family, that they regarded it as a liability to the future of their house. I will discuss the details of the Ukihashi-Mondo Incident and the records of the Matura family in a forthcoming publication.

As a result of the Tokugawa shogunate's policy, halfway through the 17th century, most remaining Christians had converted to Buddhism, some of them practicing their religion secretly until religious freedom was again allowed in 1873. Roughly one hundred years after the arrival of Francis Xavier, the Christian Age of Japan came to an end.

7. The Bongôrei Festival at Takushima

In the above I have discussed the history of Christianity and the Jesuit mission in Hirado, the domain of the Matura family. It has been made clear that a large group of Christians lived at the island of Takushima and that there are no written records of

what became of them after the persecution of Christians in this area started. In the following I will try to explain what happened to them through the result of my research of the Bongôrei festival at the island.



Raising of the banners at Ryûganji²¹



Stick-fighting at Ryûganji



Raising of the banners at the medical center

While living at Takushima for four years, doing participant observation research of the island's culture and its particular dialect, I had the chance to take part in many of the island's traditional seasonal celebrations, one of them being the Obon festival. The festival is known as 'Bongôrei' (盆ごうらい) at the island itself and was declared an intangible cultural heritage of Nagasaki prefecture. Bongôrei takes the form of a so-called 'daimyô gyôretsu' (大名行列), a feudal lord's procession. It is an imitation of the processions in which feudal lords from the various domains in Japan traveled to the old capital of Edo to pay respect to the Tokugawa shogun. The performance of 'daimyô gyôretsu' can be witnessed at various festivals throughout Japan but is not commonly a part of the Obon festival anywhere else in the country.

The procession used to be held on the 15th and 16th of July, the days of Obon following the traditional calendar or 'Kyu-bon'. However, because of the declining population of the island the festival is now held for only one day on August 15, which since the Meiji period is the common date for the celebration of Obon around Nagasaki prefecture, enabling more people to attend due to the summer holidays.

The procession goes around the island and visits various places of importance to the islanders. At present, Takushima is divided into three wards: Ura in the south, once the political center of the island; Chûbu, the geographical center of the island; and Sanmen in the north. The heads of the wards play the part of the old feudal lords, wearing a simple kimono, a black haori coat with their family crests and a straw hat. Next to these feudal lords there are six groups of participants in the procession: the Suko-dance performers (須古通り); the Footman-dance performers (奴通り); the Girls- or Children's-dance performers (娘踊り/子踊り); the stick- or staff-fighters (棒組);

the banner carriers (幟組); and the musicians that accompany all these performances and who play at the temple and the shrines that are visited.

Every ward has its own representatives that usually start walking from the Shinto shrine central to their part of Takushima and then meet up around the main shrine situated at the border of Ura and Chûbu. At every stop the different groups perform their own dances and while some of these are common to all wards, some of them are particular to one part of the island. For example, the stick-fighting forms that are performed at present are a part of the old traditions of Chubu-ward and although the elder people that I interviewed clearly remembered that the other wards used to perform their own forms as well, these have been forgotten and there are no sources to bring them back.

The performance of all these dances, the stick-fighting forms and the raising of banners are specific features of the Bongôrei celebration at Takushima and especially the raising of the banners in connection to the Obon festival does not seem to be common anywhere else in Japan. The most striking of all these performances is the raising of the banners. Until last year, every ward carried two banners, bamboo sticks with a length of eleven meters, with a long, thin bamboo stick of another 3.66 meters attached to its top. The raising of these banners is performed by the young men of the island and is seen as a considerable proof of their masculinity. It is particularly seen as a great feat of strength when this is performed on the narrow steps in front of the Ryûganji temple in Ura ward.

The banner is attached to the eleven meter long bamboo stick and is divided into a black and white colored horizontal line. The white in the banner stands for the gods of the sky and the black for the gods of the land. The form of the banners itself resembles that of the banners on the 'tenmasen' boats that were used for trade by the merchants of Hakata. To the 3.66 meter bamboo stick the so-called 'mando' is attached. The mando is a small box on which the name of the main shrine of Takushima is written and it is seen as representing the presence of the Shinto gods of the island. As the banner is seen as a sacred object, great care is taken not to have it touch the ground, hence the great importance that is giving to the raising of it by the young men. Until recently, every ward had two banners but in the summer of 2014 this number was decreased to just one because of a lack of young men to carry them. Women are not allowed to touch the banners.

8. The History of the Bongôrei Celebration

There are no written sources from the 16th or 17th century that discuss Bongôrei or its origin and therefore, the only sources that can be used for a discussion of its origin and its religious context are the oral tradition of the islanders and the present form of the celebration itself.

The oral tradition of Takushima has it that Bongôrei started around 1670 to ask the Shinto gods to maintain peace at the island and to pray for a good harvest on the land as well as a good catch for the many fishermen living there.

When looking at the performance of Bongôrei at present, the Suko-dance and the fact that it takes the form of a daimyô gyôretsu, give an idea of the earliest possible date that the celebration could have been held. The Suko-dances are performed under the same name in other parts of Kyushu as well, and according to tradition are related to the siege of Suko castle in 1584. After that castle was lost, its defenders escaped to various places around the West Kyushu area and these dances are thought to have derived from the dances that were a part of the cultural tradition of these warriors. This would date the beginning of this celebration to the end of the 16th century or later.

The fact that Bongôrei takes the form of a daimyô gyôretsu on the other hand, makes it likely that it started halfway through the 17th century as the ‘sankin-kôtai’ system that forced the feudal lords to travel to Edo and pay their respect to the shogun dates from 1635. It is therefore quite possible that the oral tradition of the island is correct and that the Bongôrei tradition that remains today dates from the second half of the 17th century, combining different dances that were known at the time.

9. Bongôrei and its Relation to Shintoism

Bongôrei shows various features that are directly related to Shinto. As mentioned before, the banners are regarded as sacred objects and on the morning of Bongôrei, they are taken to the sea to catch wind and be purified. After that they are also purified with sake and branches of the Sakaki tree, regarded as a sacred tree in Shintoism. The banners are then brought to the main shrine of the ward where they are again purified and blessed by the Shinto priest in residence. After being purified, the banners are carried around the island and at every place the procession halts, the banner carriers have the top part of the banner, to which the mando is attached, touch the roof of the temple and shrines that are visited but also the houses of people who request them to do so, in this way purifying and blessing the building and the people that use it.

Purifying rituals are a very important feature of Shinto religion that are not found to

that extent in Japanese Buddhism. Another example of this in Bongôrei is the way in which the men, not the women, who take part in the celebration prepare themselves. Traditionally, the males who took part in the celebration would stay together in the same house for a two or three of days making the necessary preparations for the festival and avoiding, as much as possible, any contact with the women of the island. Nowadays, that tradition is fading, as is the idea of performing Bongôrei as a part of Shinto tradition. At present only the boys that perform the stick-fighting forms stay overnight at one house, which to most of them is just a fun and exciting part of the summer holidays, and the adults return to their homes and stay with their families.

On the morning of Bongôrei most of the men, in particular the stick-fighters and banner carriers take a bath in the sea to purify themselves. This is another feature of the festival that was followed less and less in recent years, however, a large group of men joined this purifying ritual again when the NHK came to make recordings of it, possibly reviving an old tradition. Like elsewhere around Japan, the younger generation seems to have less knowledge of, and less interest in, the traditions of their parents and grandparents than the previous generation.

10. Bongôrei and Obon, a Misunderstood Religious Context

As Bongôrei is performed at the time of Obon and obviously because of its name, one would assume that Bongôrei is an Obon ceremony and as Obon is strongly connected to Buddhist religious practices, one would again assume Bongôrei is too. However, from the above it can be concluded that it is, on the contrary, a Shinto ceremony and actually shows no features of Buddhist religious practices at all. In fact, there are only two things that seem to connect Bongôrei to Buddhism and those are the fact that it is held at the same day as the traditional Obon celebrations, and the fact that one of the places the daimyô gyôretsu visits is the Ryûganji-temple, the only temple of the island, according to tradition founded in 1616 as a memorial to the massacred Christians of Takushima.

Obon is celebrated everywhere around Japan by people who wish to honor their ancestral spirits. This practice, however, is not a part of the Bongôrei tradition. At Takushima, the services for the ancestral spirits are held in the three days preceding Bongôrei and although Bongôrei is held directly after the last day of Obon and the two festivals succeed each other, they are in fact two separate festivals. This can also be seen from the fact that whereas in the Obon festival, people who commemorate a family member they have lost in that particular year, also known as 'hatsubon' (初盆),

are at the center of the festival, until two years ago, they were not allowed to take part in Bongôrei. The rules concerning their participation have been loosened as the declining population of the island has forced changes to the tradition by the organization responsible for the preservation of this intangible cultural heritage. Fortunately, my research began several years ago, otherwise I might not have learned about this practice and that Bongôrei is not a part of the Obon festival but a separate festival honoring the ancestral spirits through a purifying ritual based on Shintoism.

In other areas of Hirado the ‘Jangara’ (ジャンガラ) festival is held in the same period as Obon. Jangara, like Bongôrei, is performed as a Shinto ritual asking the gods for peace and prosperity and much like Bongôrei the participants walk in a procession visiting several important places in their area, albeit not in the form of a daimyô gyôretsu. They also perform dances, but unlike Bongôrei they only have one form of dance, and they do not carry a sacred banner. Jangara is performed on the exact same days as Obon, not on the following day like at Takushima. Moreover, people who celebrate ‘hatsubon’ are allowed to take part in the festival and the houses of people who are celebrating ‘hatsubon’ are also visited.

It is clear from the above that Bongôrei and Obon are two separate festivals and that Bongôrei does not honor the recently deceased as its tradition (until two years ago) did not allow celebrants of hatsubon to take part in it. The fact that Bongôrei is held on the same day as Obon is traditionally held in other areas of Japan, yet has no connection to the honoring of the recently deceased, is significant proof of the fact that it actually honors something other than the direct ancestors of the families living on the island. These ancestors are, as mentioned before, honored in the three days of Obon that precede Bongôrei. The only other group of ancestors that are connected to the island but who might not have a direct relationship to the families living there now, are the Christians that lived there over 400 years ago and who had no descendants as they and their children were killed.

The fact that the procession visits Ryûganji-temple and in this way a Buddhist temple is purified through a Shinto ritual, is an interesting though not solely unique feature of Bongôrei. Until the separation of Shinto shrines and Buddhist temples by the Meiji government in 1868, the distinction between shrines and temples was not strictly observed. The performance of Jangara at Obon is also an example of this. It is this feature, however, that is usually misunderstood and leads outsiders to believe that Bongôrei is a part of Obon. It is also a feature that, because of the very nature of the temple’s existence, connects Bongôrei to the commemoration of the Christians of

Takushima. Furthermore, according to the oral tradition of the island, Ryûganji was the site of one of the churches that were built by the Jesuit fathers, giving this visit further significance.

There is one more tradition of Bongôrei that is not very widely known which connects it directly to the persecution of Christians at Takushima. That is the fact that the heads of the wards and the other officials involved visit the grave of Inomoto Gonouemon on the morning of the festival, clearly linking it not to the Inomoto family as such, but directly to Gonouemon himself. This visit is not written in the notes of the organization for the preservation of Bongôrei, nor does it appear in the NHK documentary or in any research publication, but it is direct proof of the connection between Bongôrei, Gonouemon and the Christians of Takushima.

Considering the above, it is most likely that Shinto was used as a pacification ritual for the spirits of those killed Christians, a common practice of which there are numerous examples in Japanese history, the most famous being the deification of Sugawara-no-Michizane in the Heian-period. Hence the development of the performance of a purification ritual on the day of the commemoration of the death, while the actual commemoration of the ancestors of the islanders is performed on the three days preceding it.

11. In Conclusion: the Fate of the Vanished Christians of Takushima

The many interviews I had, especially with the elderly residents of Takushima, give an image of an oral tradition at the island that is still very much aware of its Christian history. This tradition remembers the harbors that were used by the Jesuit fathers (most of them now hidden from the eye under a wall of concrete), the places where they supposedly built their churches, like the sites of the Ryûganji temple and the main shrine of Takushima, and also a place called the ‘senninzuka’ (千人塚) where according to the same oral tradition more than one hundred Christians were killed.

Archaeological excavations have not found any proof of the existence of such buildings but if it were not for the Jesuits records, the existence of at least 350 Christians at Takushima could not have been proven. And, although we know exactly how many Dutchmen and Englishmen died in Hirado at the beginning of the 17th century, their graves have been destroyed as a possible sign of Christianity and hardly any physical trace of them remains either. The oral traditions of the island are by no means hard evidence but it is striking that more than 400 years after these Christians vanished and the Matsura family erased almost all traces of their history from its

records, the Christians and Jesuit fathers are still remembered in the stories told from generation to generation until the present day.

Bongôrei is celebrated on the same day as in most places in Japan Obon is held. It is, however, not a Buddhist ceremony to honor the participants' ancestors, rather it shows strong evidence of being a Shinto purification ritual. It does not commemorate the recently deceased but actually regards them as a taboo, which is a strong indication that the festival is connected to the Christians that were killed at the island and who have no direct connection to the people who are at present living there.

The touching of the banners to the Buddhist Ryûganji temple could be seen as part of the old religious tradition in which Shinto and Buddhism were not strictly separated. However, that ritual gets a whole different meaning when one recalls the oral tradition about the underlying church and the fact that it was built to commemorate the massacred Christians. In this light, the ritual may be viewed as a pacification rite for the spirits of the victims.

The visit of the Bongôrei leaders to the grave of Inotomo Gouemon implies his central role in the event, also pointing at a connection of the festival to the persecution of the Christians at the island.

Inomoto Gouemon was sent to Takushima for the persecution of Christians in 1597, two years before the Koteda fled from Hirado. He stayed at Takushima until he died and it is therefore not very likely that there were many Christians left at Takushima when the Koteda family escaped to Nagasaki. We know from Jesuit records that there must have been at least 350 Christians at Takushima and all together, around 4000 Christians in Hirado, including those in the Koteda domain. 600 of those Christians followed Koteda to Nagasaki and there are no sources that are evidence of the killing of thousands of Christians on Hirado itself, a fact that certainly would have been noticed by the Jesuits despite their ban from the domain in 1592.

As only a minority of the Christians remaining in Hirado seem to have continued to practice Christianity in secret, it is likely that the majority of them converted to Buddhism under pressure from the Matsura, in the same way many had probably converted to Christianity because of their prior relationship to lord Koteda.

As there are no records of what happened at Takushima, it cannot be said with certainty just what occurred in 1597. It seems likely that under pressure from Gouemon, some of the islanders converted to Buddhism, especially as some of them were probably forced converts to Christianity under Koteda. However, considering the oral traditions of the island, the fact that the Matsura went so far as to build a temple

to commemorate or pacify them, and the way in which Bongôrei has been performed until this very day, it is likely that hundreds of Christians on Takushima were massacred, becoming martyrs for their faith.

Note:

- 1 In possession of the Kobe City Museum collection
- 2 Yanagiya 柳谷武夫 (1970), *Ruisu Furoisu, Nihonshi* ルイス・フロイス、日本史, Tôyôbunko 東洋文庫, book 6, p. 50-51
- 3 Ibid. Book 4, p82
- 4 Kawano 河野純徳 (1985), *Sei Furanshisuko Sabieru Zenshokan* 聖フランシスコ・サビエル全書簡, Heibonsha 平凡社, p.527
- 5 Matsuda 松田毅一 (1998), *Jûroku/Jûnanaseiki Iesuzukai Nihonhokokushû* 十六・七世紀イエズス会日本報告集, Dôhōsha 同朋舎, Part III, book 1, p.191
- 6 Ibid. p.167
- 7 Inoue 井上直次郎 (1973), *Iesuzu Kaishi NihonTsûshin* イエズス会士日本通信上, Yûshôdôshoten 雄松堂書店 Part 1, p.393; *Kôyôryoku* 壺陽録 p.15, unpublished manuscript in possession of the Matsura Historical Museum
- 8 Inoue, *Iesuzu Kaishi NihonTsûshin*, Letter by Vilela, October 28, 1557, 1557年10月28日「ヴェレラ書簡」
- 9 *Kôyôryoku* (壺陽録) p.17,
- 10 Matsuda, *Jûroku/Jûnanaseiki Iesuzukai Nihonhokokushu*, Part III, Book 1, p.307
- 11 Yanagiya, *Ruisu Furoisu, Nihonshi* , Book 6, p.190
- 12 Ibid. p.195
- 13 Idem. p.196
- 14 Matsuda, *Jûroku/Jûnanaseiki Iesuzukai Nihonhokokushu*, Part III, Book 1, p. 369-389
- 15 Yanagiya, *Ruisu Furoisu, Nihonshi* , Book 2, p. 70-77; Book 6, p.192-193
- 16 Ibid. Book 6, p.299
- 17 Idem. p.312
- 18 Matsuda, *Jûroku/Jûnanaseiki Iesuzukai Nihonhokokushu*, Part II, Book 3, p.205-219
- 19 Ibid. Part III, Book 4, p. 125-154
- 20 Yanagiya, *Ruisu Furoisu, Nihonshi*, book 5, p. 181-185
- 21 These pictures of Bongôrei were used with the kind permission of Takushima Newspaper 度島新聞

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A Short Introduction to the History of Dutch Studies in Japan

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蘭学の歴史と発展の概要

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アブストラクト

1600年にオランダのリーフデ号が日本の臼杵の海岸に着き、この出来事は、現在まで続いている、414年の日蘭交流の始まりである。出島のオランダ商館は、江戸初期の鎖国令から幕末の開国まで、日本の唯一の欧州への扉であった。欧州についての情報、医学などの科学的知識などは、すべてオランダを通して日本に紹介され、「蘭学」と呼ばれるようになった。この論文は、蘭学の歴史的発展と幕末の没落に関して論ずる。

Abstract

In 1600, a Dutch vessel named 'Liefde' arrived at the shores of Usuki, Japan. This event marks the start of the relationships between Japan and the Netherlands. The relations between the countries continued when Japan started its policy of isolation, and have lasted for 414 years until the present day. For over 200 years, the Dutch at the island of Dejima in Nagasaki, were the only gateway to the West. All knowledge from and about Europe was introduced to the country via the Dutch and hence became known as 'Dutch Studies' or '*Rangaku*'. This article will discuss the development of *Rangaku* and its ultimate abandonment at the beginning of the 19th century when the country was forcibly opened to the outside world.

*Keywords: Dutch Studies, Rangaku, Rangakusha,
Dutch-Japanese relations*

1. Introduction

In the year 1600, a Dutch vessel named ‘Liefde’¹ arrived at Usuki, in present Oita prefecture, Japan. The Dutch arrived in Japan at the end of the Azuchi-Momoyama period (1573-1603),² at a time when the Spanish and in particular the Portuguese had already established strong relationships with Japan. However, at the beginning of the Edo period (1603-1868),³ the Spanish and Portuguese were banned from the country because of their inextricable ties with the Christian mission, regarded by the central government as a liability to their rule. Japan was gradually closed off from the outside world and a self-imposed period of isolation began.

From 1639, the Netherlands was the only Western country that was allowed access to Japan. As the Dutch settlement at Nagasaki was the only gateway to the West, the Dutch subsequently played an essential role in the introduction of Western medicine and technology during the Edo period and the beginning of the Meiji period (1868-1912).

In April of 2014, the School of Global Humanities and Social Studies was established at Nagasaki University offering a the Dutch Studies Course オランダ特別コース. This article will, because of restrictions concerning its length, not focus on all the historical events concerning the Dutch-Japanese relationship, but will give a short history of the development and meaning of Dutch Studies in Japan showing the historical significance of the establishment of a Dutch Study Course in Nagasaki.

2. Start of Dutch-Japanese Relations

From the late 16th century to the middle of the 17th century, the Dutch were fighting their independence war (1568-1648) also known as the ‘Eighty Years’ War’, against the Spanish. When in 1580, the king of Portugal died without a legal heir, Philip II of Spain (1556-1598) claimed the Portuguese throne, invaded the country and became king of Portugal. Although officially an autonomous state, the country was in fact under Spanish rule, deriving Portugal from a separate foreign policy. Spain’s enemies became Portugal’s enemies and consequently the Dutch were denied access to the Portuguese trading ports.

Portugal was at that time the center of trade with Asia, and the ban on trade

seriously harmed Dutch interests as this meant they lost access to the lucrative spices that were brought to Europe by the Portuguese. The Netherlands were forced to reconsider their position as an inter-European trading nation and to shift their focus on trade with Asia.

Many small trading companies were founded for the purpose of trade with Asia and in 1598, five vessels including ‘Liefde’⁴ owned by the Rotterdamse Compagnie, left Rotterdam to find a route to the Far East through the Straits of Magellan. Of the five vessels that left Rotterdam, only Liefde arrived in Japan.

Interestingly, the records of the Matsura family, lords of Hirado, have an entry for 1598 of the arrival of a Dutch ship in their port.⁵ Although the possible arrival of a Dutch ship (or a chartered Chinese ship under Dutch flag) cannot be ruled out completely, there is no other proof supporting the appearance of a Dutch ship in Hirado as early as 1598, and therefore the Liefde is generally regarded as the first Dutch vessel to have reached Japanese shores.

William Adams (1564-1620), the pilot of the Liefde and second mate Jan Joosten van Lodensteijn (1556-1623), gained the trust of Tokugawa Ieyasu 徳川家康 (1543-1616), the most powerful member of the Council of Five Elders 五大老⁶ that controlled Japan at the end of 16th century. In 1603, Ieyasu became shogun⁷ and the de facto leader of Japan. Adams, who became a personal advisor to Ieyasu, was granted an estate, a stipend of 250 koku⁸ and the status of ‘*hatamoto*’, a samurai in direct service of the Tokugawa family. He also received a Japanese name and is known as Miura Anjin 三浦按針⁹ in Japanese. Jan Joosten van Lodensteijn received a stipend of 100 koku, but did not receive the status of *hatamoto*. Both men learned Japanese and became fluent speakers of the language. Adams instructed officials of the shogunate in, among others, shipbuilding, astronomy and navigation.

It is most likely because of the efforts of these men to understand the Japanese language and culture that the Dutch were treated favorably by the shogunate, notwithstanding the fact that at first they had to communicate with the Japanese through their enemies, the Portuguese Jesuit missionaries who acted as translators for the shogunate. The Portuguese had arrived in Japan as early as 1543, acted as advisors to the shogun and the Portuguese Jesuit mission had converted, according to their own records, about 30,000 Japanese to the Catholic faith.¹⁰

3. The First Trading Post at Hirado and the Transfer to Dejima

In 1609, Ieyasu granted the Dutch permission to trade with Japan and in the same

year, the first Dutch trading post was opened in Hirado, present Nagasaki prefecture. The Dutch remained here until 1641 and enjoyed relative freedom; they could walk around the port town without restrictions and even married Japanese women.

However, after the Shimabara Rebellion in 1637 the situation changed. The rebellion was caused by the misrule and cruelty of the lord of the area, Matsukura Katsuie 松倉勝家 (1598-1638),¹¹ but trying to avoid responsibility, he blamed it on the many Christians in the area. Shimabara was at that time known for its large number of Christians and many of them were involved in the uprising. The shogunate suspected the Portuguese of assisting and spreading the rebellion and as a consequence they were banned from Japan in 1639, making the Netherlands the only western nation allowed access to the country.

In 1640, Inoue Masashige 井上政重 (1585-1671), one of the officials of the shogunate in charge of the suppression of the Christian faith, ordered the Dutch to demolish all the buildings of their trading post. The official reason for this order was that on the façade of a warehouse built in 1639, the year was written using the Gregorian calendar, which was regarded as a violation of the prohibition against Christianity.

The head of the trading post at that time was François Caron (1600-1673) a man with profound knowledge of the Japanese culture. Caron himself was married to a woman from Hirado and in this time-period, in which the study of Japanese was not yet thwarted by the authorities, fully engaged in study of the language and culture. He understood the possible consequences of these accusations and had the concerned buildings demolished immediately, this way ultimately saving the Dutch merchants from banishment from Japan.

Proof of Caron's wide interest in and knowledge of Japanese culture can be found in his work '*Beschrijvinghe van het Machtigh Coninckrycke Japan*', 'Description of the Mighty Kingdom of Japan', published in 1646 and the first study of Japanese culture in Dutch.

The usage of the Gregorian calendar was not the only cause that led to the resettlement of the Dutch to Dejima. Three other factors that should be kept in mind are: 1) the role the merchants of Nagasaki played; 2) the fact that Nagasaki-city was an area directly under control of the shogunate; and 3) the position of the Matura family, lords of Hirado, within the shogunate.

Because of the presence of the Portuguese, Nagasaki had become an international trade port and had prospered accordingly. The expulsion of the Portuguese meant the

abolishment of international trade, obviously causing the strong displeasure of the wealthy and powerful merchants of the city. In 1636, a group of 25 of these merchants financed the construction of the artificial island of Dejima, built to house the Portuguese, and the expulsion of the Portuguese obviously meant they would have no revenues on their investment which certainly provoked their strong dissatisfaction.

Not only the merchants were directly affected by the loss of trade with the Portuguese. In 1588, Toyotomi Hideyoshi (1527-1598) put the area under direct control of the central government. The Tokugawa continued this policy, this way being able to profit from trade with the Portuguese on one hand, and control the Jesuit mission on the other. The shogunate itself therefore also lost an important source of income.

The last cause can be found in the position of the Matsura family, who were so-called '*tozama daimyô*' 外様大名, lords that did not belong to the inner circle of direct vassals of the Tokugawa family.¹² To leave foreigner nationals under the supervision of a *tozama daiymô* went against the policy of shogunate to disclose and control the country.

As can be seen from the above, the decision to have the Dutch transferred from Hirado to Tokugawa controlled Dejima benefited the shogunate itself and the influential merchants of Nagasaki.

In 1639, two years before the Dutch were confined to Dejima, their Japanese wives and children had already been deported to Batavia. The Dutch were not allowed to live at Dejima with their families, and including their servants from the Dutch East Indies, there were usually no more than ten to twenty people living on the island. For most of the time, they were not allowed to leave the 1.3 acre island, and they were strictly guarded day and night, under constant observation by the Japanese working on the island.

They were only allowed to leave the island for the '*Hofreis*' or '*Edo-sanpu*' 江戸参府. The *Edo-sanpu* was a visit to the capital Edo, to pay homage to the shogun. Until 1790 this visit took place every year and from 1790 once every four or five years.¹³ The *Edo-sanpu* has been described by some of the Dutchmen who will be introduced later in this article and give us vivid information about Japan during the Edo period. Only four or five members of the trading post usually joined this visit, which was led by the chief merchant known as '*opperhoofd*' by the Dutch and '*Kapitan*' カピタン¹⁴ by the Japanese.

4. The ‘Oranda-Tsûji’, Translators of Dutch

As mentioned above, the forced transfer of the Dutch was part of the policy of the Tokugawa government to close off the country from interference from foreign nations. Like the Chinese, who were also allowed to trade through Nagasaki, the Dutch were strictly guarded, and were constantly spied on by the Japanese that worked for them.

Every time a vessel entered the port of Nagasaki, detailed records would be written of the ships’ name, its captain and other things important for the administration. Bibles, other prohibited books and even the ammunition and weapons of the Dutch vessels were sealed up until their departure.

Contact between the Dutch and the Japanese government was controlled by the ‘Oranda-tsûji’ オランダ通詞 or ‘translators of Dutch’. Whereas the translators for the Chinese known as ‘Kara-tsûji’ 唐通詞, consisted of nine families of translators originally from China, all the translators of Dutch were Japanese.

There were more than 100 people involved in translating for the Dutch at the time: 4 head translators, 4 assistant translators, 20 to 30 translator trainees and around 80 to 100 general translators.¹⁵

The profession of translating had, as so many professions in Japan, become hereditary and after the Dutch trading post was moved from Hirado to Dejima, many of the families of translators moved to Nagasaki with the Dutch, among them the Shizuki 志筑 and Motoki 本木, families that would play an important part in the development of Dutch Studies in Japan. Families from Nagasaki also became *tsûji*, among them some that would play an important role in the translation of Dutch texts like the Yoshio 吉雄, Narabayashi 榎林 and Nakayama 中山 families.

As for the duties of these *tsûji*, they were not just translators but also functioned as intermediaries for trade and as representatives of the government, to some extent being entrusted with what was regarded as the safety of the country.

Some of the more talented *tsûji* became scholars of medicine and other sciences that were introduced to Japan through the Dutch.

It is not certain how well the *tsûji* actually mastered the Dutch language. Sugita Genpaku 杉田玄白 (1733-1817) a famous Japanese scholar, complains about their low level of comprehension and mentions that they received permission to study Dutch letters, implying that at least some of them were not able to do so at the end of the 18th and beginning of the 19th centuries. This could be seen as an attempt by Sugita to discredit the *tsûji* and marginalize the important role they played, as Honma Sadao shows in his article on Dutch Studies and School Textbooks (Honma 2004).¹⁶

However, Engelbert Kaempfer (1651-1716), a German physician working for the Dutch, writes in the preface of his book '*Beschryving van Japan*', 'Descriptions of Japan' published in 1727, how he taught his Japanese assistant Dutch and mentions that after one year of study he could read and write the language better than any of the interpreters.¹⁷ Although it is very well possible that Kaempfer exaggerates his achievements somewhat, it does imply that the level of the translators was not as high as one might expect for professionals of this trade.

The Dutch themselves did not study Japanese much, as the shogunate basically would not let them. Carl Peter Thunberg, a Swedish naturalist who stayed at Dejima from 1775 to 1776 mentions this in his diary.¹⁸ However, Thunberg also strongly criticized the lack of interest the Dutch had in learning the language and culture of the country.¹⁹ He unfavorably compares them to the Portuguese missionary João Rodriguez (1561/62-1633), who wrote extensively on both subjects.

Although, indeed, most of the Dutch did not seem to have had much interest in Japan, Thunberg overlooks the fact that unlike Rodriguez, most of the Dutch only stayed in Japan for a limited time, and because of their isolated position at Dejima did not have the same means of learning the language that Rodriguez had. As the Dutch were not involved in missionary activities, and on the contrary were hardly allowed to engage in direct contact with the Japanese, they did not have the same need for an understanding of the language as the Jesuit fathers did.

5. The Beginning of '*Rangaku*' or Dutch Studies

From the second half of the 17th century, the Dutch were Japan's only window to the Western world. All knowledge of Western science, technology and medicine was introduced to the country through the Dutch at Dejima, usually in the Dutch language and hence this knowledge came to be known as '*Rangaku*' 蘭学 or 'Dutch Studies'. The term *Rangaku* therefore does not refer to fact that what was introduced was Dutch, but rather that it was introduced *through* the Dutch. It should be noted, though, that the Netherlands played an important role in the development of sciences in Europe at that time.

After the shogunate began its policy of suppression of Christianity, it became close to impossible to import western books. Third shogun Iemitsu 徳川家光 (1604-1651), had forbidden the import of Christian books in 1630 and the control of the import of foreign books became even stricter under fifth shogun Tsunayoshi 徳川綱吉 (1646-1709). Even the import of books that did not deal with religion but that contained

words or names that might refer to Christianity were prohibited. The shogunate employed officials for the purpose of checking books known as ‘*Shomotsukaieki*’ 書物改役 at Nagasaki.

Even though the import of foreign books had become virtually impossible, the Japanese were still very much interested in the study of medicine and the Dutch being aware of this took great care in employing the doctors that served at Dejima. Contrary to the merchants that worked at the trading post and whom Thunberg complains had a lack of interest in the Japanese language and culture, many of the doctors living at Dejima did study the language and published their own records of their experiences in Japan.

Unlike the other officials of the trading post who had hardly any chance of getting into contact with the Japanese, (that is except for the ladies of pleasure that regularly visited the island) the interest the Japanese had in Western medicine offered the residing physicians ample opportunities for exchanges with Japanese scholars, albeit strictly controlled by the *tsûji* and other government officials. They also had the chance to leave the island once a year when they joined the *Edo-sanpu* to the court in Edo. This gave them the opportunity to see the country with their own eyes and to experience Japanese culture and customs directly by engaging with the Japanese they met.

During these visits they became acquainted with many of the Japanese scholars interested in Dutch medicine and sciences, who would come to visit them where they stayed. These exchanges proved beneficial to both parties and the collaboration between these physicians and Japanese scholars led to growing interest in Western medicine and the first translations of books from Dutch to Japanese on one hand, and a better understanding of Japanese culture on the other.

Caspar Schamberger (1623-1706),²⁰ a German physician with a French background who came to Nagasaki in 1649, stayed behind on the court journey and for some time instructed the court physicians. His teachings were known as ‘*Kasparu-ryu*’ カスパル流, the ‘Caspar school of Surgery’, which survived until the end of the Edo period.

Willem ten Rhijne (1647-1700) a graduate of Leiden University who stayed in Japan from 1674 to 1676, is another example of a medical doctor of the trading post that had a keen interest in Japan. He assisted *tsûji*, Motoki (Shôdayû) Ryôji 本木(庄太夫) 良意 (1628-1697) with the translation of ‘*Pinax Microcosmographicus*’ by Johannes Remmelin (1563- 1632), from a Dutch translation. This was the first Japanese translation of a Western anatomy book. Based on his translations, Motoki

published ‘Treatise on the Internal (Organs)’ 詳解内景鈔 in 1681 and ‘Dutch Illustrations of the Meridians, Muscles, Artery and Viscera’ 阿蘭陀經絡筋脈臟腑図解 in 1682.

Motoki’s pioneering work, however, did not reach wide recognition until Suzuki Shûn 鈴木宗云 (?-?) reintroduced it in an anatomy publication in 1772.

With help of the *tsûji*, Ten Rhijne himself translated a work on acupuncture to Dutch which he published as ‘*Dissertatio de Arthritide*’ in 1683 (London, the Hague, Leipzig), making him the first scholar to introduce acupuncture and moxibustion to Europe.

Motoki was not the only translator to translate a Dutch medical textbook. Narabayashi Chinzan 榎林鎮山 (1648-1711) published ‘Transmission of the Surgical School of the Red-haired Barbarians’ 江夷外科宗伝 in 1706, a Japanese translation of what again was a Dutch translation of a work by Ambroise Paré (1510?-1590) on surgery.

As can be seen from the above examples, many of the works that caught the interest of the Japanese were not ‘Dutch’ but were Dutch translations of important books of that time.

Engelbert Kaempfer is an example of a physician with a keen interest in Japan, who used all the opportunities he had to study the land and its culture to the fullest. Kaempfer, yet another German physician working for the Dutch East Indian company, lived in Japan from 1690 to 1692 and joined the *Edo-sanpu* twice, even being allowed an audience with shogun Tsunayoshi. Only after his death, his records of Japan were published as ‘History of Japan’ (London, 1727) and became an immediate best-seller.²¹ As Bodart-Bailey, translator and editor of the work to modern English notices, in the two hundred years after its publication, the European image of Japan was almost entirely based on his work.²²

Although the Japanese showed great interest in Western medicine, only a few translations of Western books were made before the beginning of the 18th century. The reason for this can mainly be found in the ban on foreign books and the fact that most *tsûji* were not scholars by profession. Not all of them possessed the knowledge needed for the translation of books on Western science and as the ban on books also caused a lack of practical experience, they might not have had enough comprehension of the Dutch language to be able to translate and publish these kinds of works as can be judged from the comments by both Sugita and Kaempfer.

Sugita also mentions that the knowledge of the *tsûji* that had become physicians

was merely practical medical knowledge and that they were not educated as scholars.²³

Although, as mentioned above, *tsûji* like Motoki and Narabayashi did have the scholarly interest and ability to translate medical works to Japanese more than 50 years before Sugita himself would, they might have been an exception to the rule.



Sugita's '*Tabulae Anatomicae*'



The original '*Tabulae Anatomicae*'²⁴

6. The Development of '*Rangaku*'

In 1720, the eighth Tokugawa Shogun, Yoshimune (1684-1751), lifted the ban on the import of non-Christian books as a part of the Kyôhō reforms 享保の改革.²⁵ However, this development did not, as is sometimes thought, directly lead to an increase in the number of imported Western books. As Honma points out, the lifting of the ban was more about allowing Chinese books than Western books (Honma 2007).

Two forerunners for Dutch Studies did, however, appear in this time period, namely Aoki Konyō 青木昆陽 (1668-1769) and Noro Genjō 野呂元杖 (1696-1761). Aoki was originally educated as a Confucianist scholar and worked in various positions for the administration of the shogunate. In 1739, he was entrusted with the management of the book stock of the shogunate. He set out to make records and copies of all books that he found of interest around the present Kantō area, most of which can now be found in the national library. In 1767, he was appointed Commissioner of Books of the shogunate 書物奉行.

Noro Genjō 野呂元杖 (1696-1761) was a specialist of herbal medicine and was ordered in 1720 to do a study of medicinal plants in Japan.

On orders of the shogunate, Aoki and Noro started studying Dutch together. Aoki later worked on books on the Dutch language and Noro, among others, translated '*Cruydt-Boeck*' by Rembert Dodoens (1517-1585), the first study of Natural History translated to Japanese. He was assisted in his effort by some *tsûji* from Nagasaki and

visited the Dutch physicians who came to Edo on the court journey to ask them for advice. This work was published between 1742 and 1750 as a ‘Japanese Translation of Dutch Herbalism’ 阿蘭陀本草和解.

However, like the works of Motoki and Narabayashi, the works of Noro and Aoki did not lead to an increase in the number of translations of Western books and it was not until the second half of the 18th century that we can see a serious increase in the interest in *Rangaku*. It was the publication in 1774, of the translation of ‘*Tabulae Anatomicae*’ a work on anatomy by Johan Adam Kulmus (1689- 1745) that aroused the interest of the Japanese scholars, leading to a sudden interest in western science and technology in a wide range of disciplines such as medicine, astronomy, mathematics, botany, physics, geography, geodesy and with the increasing pressure by foreign nations to open up the country for trade, an increase in interest in the military sciences, especially ballistics. Note that little attention was paid to art and culture.

‘*Tabulae Anatomicae*’ was translated under the supervision of Sugita Genpaku, a scholar and physician from the Obama domain in present Fukui. *Tabulae Anatomicae* was a Dutch translation of the German original by Kulmus and was published under Sugita’s name in 1774 as ‘New Treatise on Anatomy’ 解体新書. Sugita did not perform the translation of this work alone, but supervised the translation and was assisted by Maeno Ryōtaku 前野良沢 (1723-1803) doctor of the Nakatsu domain in present Oita, and Nakagawa Junan (Junnan) 中川淳庵 (1739-1786), a junior of Genpaku from the Obama domain.²⁶ Nakagawa seems to have had a particularly good comprehension of Dutch. In 1776, Nakagawa and another *Rangaku* scholar named Katsuragawa Hoshū 桂川甫周 (1751-1809) visited Thunberg when the latter came to Edo, to be taught medicine and botany. Thunberg, who was so critical about the Dutch lack of interest in the Japanese language, remarked that Nakagawa spoke the Dutch language rather well.²⁷

The publication of ‘New treatise on Anatomy’ caused a stir in the world of medical scholarship and caused a strong increase in the interest in Dutch language textbooks.

However, it is not as many textbook mention, the oldest book on Western anatomy. That honor goes to Motoki’s ‘Treatise on the Internal (Organs)’ that was published as early as 1681 and its better known edition published by Suzuki is from 1772, still two years before the publication of the translation by Sugita.

Sugita also published ‘The Beginning of Dutch Studies’ 蘭学事始 in 1815, in which he explains the history and development of *Rangaku*.²⁸ There are some doubts about the reliability of this work and as Honma (2004) states, the work is clearly focused on

the development of *Rangaku* in Edo, while the developments in Nagasaki and the work of the *tsûji* are not just forgotten but are largely ignored.²⁹ Modern researchers challenge Sugita's knowledge of the Dutch language and his lack of proficiency might be an explanation for his critical and possibly somewhat jealous view of the translators of Dutch in Nagasaki.³⁰

One of the few *tsûji* that Sugita does mention and actually praises is Shizuki (Nakano) Tadao 志筑忠雄 (1760-1806). Shizuki, however, retired from his work as a translator because of his weak health and afterwards mainly worked on the translation of book, a fact that is mentioned by Sugita who for that reason makes a clear distinction between Shizuki and other translators.³¹

Shizuki needs special mention as a translator of over 50 works on various topics like the Dutch language, astronomy, physics, geography, etc. In 1801, while translating a work by Kaempfer, he also invented the word '*sakoku*' 鎖国 which since has become the official Japanese word for the period of closure of the country.

A person on the Dutch side that needs mentioning is Isaac Titsingh (1740-1812). Titsingh stayed at Dejima as '*kapitan*' from 1779 to 1780, 1781 to 1783, and in 1784. He established amicable relations with many Japanese, some of them court nobles. Because of the Fourth Anglo-Dutch war (1780-1784) there were no ships from Batavia in 1782 and he occupied himself mainly with his study of Japanese culture and customs. He wrote several treatises on Japan like his 'Illustrations of Japan' (London, 1822).

7. *Rangaku* at the end of the 18th beginning of the 19th century

As mentioned in the above, the publication of 'New Treatise on Anatomy' was the beginning of an increased interest in the study and subsequent translation of Dutch language works.

50 years after Yoshimune abolished the ban on foreign books, private Dutch schools were established in Edo, Osaka and Nagasaki for the study of Dutch and in particular medicine. In Edo, Sugita Genpaku founded Tenshinrô 天真楼 and Otsuki Gentaku 大槻玄沢 (1757-1827) founded Shirandô 芝蘭堂, after studying with both Maeno Ryôtaku and Sugita Genpaku. In Osaka, Ogata Kôan 緒方洪庵 (1810-1863) founded Tekijuku 適塾 and in Nagasaki, Yoshio Kôgyû, who was a *tsûji* as well as a physician, opened Seishûkan 成秀館.

The increase of interest in the Dutch language also led to the publication of the first Dutch-Japanese dictionaries. *Rangaku* scholar, Inamura Sanpaku 稲村三伯 (1758-

1811) worked on a dictionary with the assistance of *tsûji* Ishi Tuskaemon 石井恒右衛門 (1743-?), his fellow *Rangaku* scholar Udagawa Genshin 宇田川玄真 (1770-1835) and Katsuragawa Hoshû 桂川甫周 (1751-1809), third generation of a family of physicians to the shogun and the same person who together with Nakagawa Junan had been taught by Thunberg in Edo. They used François Halma's 'Dictionary of the Dutch and French language', 'Woordenboek der Nederduitsche en Fransche Taalen' and hence their dictionary became known as the 'Halma Dictionary' or '*Haruma-Wage*' 波留麻和解. It was published in 1796.

In 1833 the 'Doeff-Halma Dictionary' or '*Zûfu Haruma*' ズーフ・ハルマ also known as '*Dôyaku Halma*' 道訳ハルマ was published. This dictionary was compiled by the '*kapitan*' of Dejima, Hendrik Doeff (1777-1835), with the help of *tsûji* Yoshio Gonnosuke 吉雄権之助 (1785-1831), who had studied with Shizuki Tadao and eleven other translators.

Because of the Napoleonic Wars (1801-1815), during which the Netherlands were occupied by the French and Dutch East India was controlled by the British Empire, Doeff could not return to the Netherlands or Batavia. He would remain on Dejima from 1803 to 1817 and was appointed head of the trading post in 1805. Like the 'Haruma Dictionary' his dictionary was also based on Halma's French-Dutch dictionary. It was originally completed in 1816 but after Doeff's departure from Japan the work was continued and in 1833 it was finally published. Only few copies of it were made and it was regarded as extremely valuable.

Next to the work on this dictionary, Doeff also personally instructed the *tsûji* in the Dutch language. The officials of the shogunate seemed to have been satisfied with his work as later on he was also asked to teach French to six of the *tsûji*.

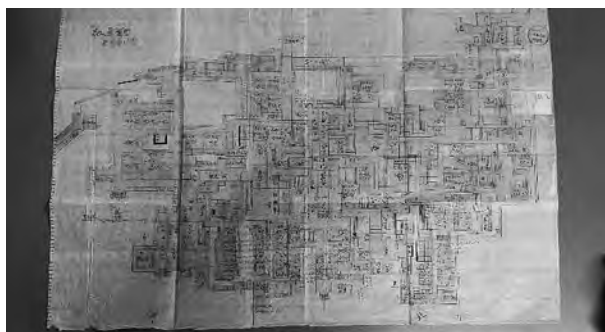
As mentioned before, the British Empire had taken control over the Dutch East Indies during the Napoleonic Wars and in 1809, the HMS Phaeton entered Nagasaki's harbor to ambush Dutch trading ships that they mistakenly expected to arrive. They took some Dutch officials as hostages, but after they learned that there were no Dutch ships arriving that year, left the harbor again. This event is known as the Nagasaki Harbor or Phaeton Incident and is one of a number of incidents that occurred at the end of the 18th, beginning of the 19th century, when Russian, British, French and American ships came to Japan to force it to open for trade. After the incident with the Phaeton, the Dutch at Dejima were also asked to teach the Japanese English and it is clear that the Japanese, feeling the weakness of their coastal defenses, started to look at other countries than the Netherlands.

In 1823, Philipp Franz von Siebold (1796-1866) came to Dejima. Von Siebold was born in Bavaria, present Germany and came from a prominent family of scholars and physicians. He entered the service of the Dutch East Indian army and was dispatched to Dejima as an army doctor in 1823. Von Siebold began giving lectures on medicine, zoology and botany, and learned Japanese from Yoshio Gonnosuke, one of the *tsūji* who helped Hendrik Doeff with the ‘Doeff-Halma Dictionary’. In 1824, he was allowed to open his own school of study in Nagasaki, the ‘Narutaki-juku’ 鳴滝塾. Von Siebold was the first physician to be allowed to examine his patients personally.

Rangaku scholars from all over Japan came to his school and through them and his participation in the court journey, he acquired a wide knowledge of the country and its culture. Sadly enough, he was expelled from Japan, in 1829 after it was found that he was in the possession of maps of Japan, which was prohibited by law. His banishment put great pressure on the Dutch-Japanese relationships, and had a negative influence on the study of *Rangaku*.

Von Siebold had a daughter with a Japanese woman Kusumoto Otaki (1807-1865), named Ine (Oine) (1827-1903). She would become the first female doctor in Japan. After his return to Europe Von Siebold published a number of works on Japan of which ‘Nippon, an Archive for the Description of Japan’, ‘*Nippon, Archiv zur Beschreibung von Japan*’, first published in Leiden in 1832 had a significant influence on Japanese Studies all over the world. Even though his banishment harmed Dutch-Japanese relations for some time, Von Siebold played a significant role in stimulating the relationship between The Netherlands and Japan, introducing modern knowledge to Japan on one hand and introducing Japan to Europe on the other.

Von Siebold was also the first teacher of Johann Joseph Hoffmann (1805-1878) who in 1855 was appointed the first titular professor of Chinese and Japanese languages at Leiden University and as such in Europe.



One of the maps that caused Von Siebold's banishment from Japan³²

8. From Dutch Studies to Western Studies at the end of the Edo period

From the end of the 18th century, French, Russian, British and American ships had visited Japan in an attempt to negotiate trade relationships. During the Napoleonic Wars the Dutch were in conflict with Britain and were not capable of sending ships to Dejima. American ships under Dutch flag had, under the request of the Dutch, frequented Nagasaki and had become acquainted with the country.

In 1849, Captain James Glynn (1800-1871) sailed for Japan to negotiate trade relationships between the countries and to demand the release of 15 American sailors who were imprisoned after they were shipwrecked off the coast off Yeso in the north of Japan. He successfully negotiated with Japan and on return to the US he recommended the US Congress to back up future negotiations with a demonstration of force.³³

The Congress followed his recommendations and in 1852, Commodore Matthew C. Perry (1794-1858) arrived in Japan. After handing over his demands for the opening of the country for trade relationships, he left Japan to return in 1854. Japan, in no position to withstand the American navy, signed the 'Treaty of Peace and Amity'. In the years following this treaty Japan also signed treaties with Russia, France, Britain and the Netherlands, thus ending Japan's policy of seclusion.

At the end of the Edo period, Japan was in a state of shock, being shown the weakness of its defenses and its backwardness in the technical field compared to the developments of other countries. Political unrest ultimately led to the Meiji Restoration, the downfall of the Tokugawa shogunate and the establishment of a political system under the emperor of Japan.³⁴

Trying to withstand the foreign forces, Japan started studying Western sciences as never before and in 1855, the Nagasaki Naval Training Center 長崎海軍伝習所 was established by the shogunate. The government also ordered modern steam warships from the Dutch in an attempt to modernize its defenses and to meet the threat posed by Western nations.

The Dutch tried to maintain a difficult balance by not offending other nations with their support of the development of Japan while at the same time trying to maintain their position as one of the country's closest trading partners.

At the request of the Japanese government, a large number of Royal Dutch Navy officers were put in charge of education at the Nagasaki Naval Training Center, amongst others for the study of naval matters, Pels Rijcken (1810-1889) who would later become Dutch Minister of the Navy, Willem Huyssen van Kattendijke (1816-

1866), who would become Minister of the Navy and of Foreign Affairs. Medical science was taught by J.L.C. Pompe van Meerdervoort (1829-1908) who founded a medical school that would develop into the present Medical Faculty of Nagasaki University and Jan Karel van den Broek (1814-1865) a medical doctor, helped the Japanese construction of iron foundries, steam engines, etc.

Van den Broek was actually dispatched as a medical doctor. However, he had a wide knowledge of chemistry and other sciences and as there was a strong shift in focus from medicine to modern technology in the interest of the Japanese, that is what mainly occupied him.

In 1857, the shogunate founded the ‘Language Training Center’ 語学伝習所 in Nagasaki, which in 1858, was renamed Saibikan 済美館. This was originally an English school for the *tsûji*; later, French, Russian, Chinese and Dutch were also taught. Although Dutch was taught at this school it was no longer the first foreign language of Japan, a clear reflection of the fact that ‘*Rangaku*’ or ‘Dutch Studies’ had become ‘Western Studies’.

In 1858, Fukuzawa Yukichi 福澤諭吉 (1835-1901), who had studied *Rangaku* at the Tekijuku School in Osaka, opened a Dutch Studies school, Keiogijuku 慶應義塾,³⁵ at the manor of the lord of the Nakatsu domain on the latter’s request. The samurai of the Nakatsu domain were mostly interested in Dutch gunnery techniques and naval sciences. Because of the new presence of foreigners other than the Dutch in and around Edo, Fukuzawa, soon found out that the Netherlands were only a small player in world politics and he was one of the first to seriously start learning English.

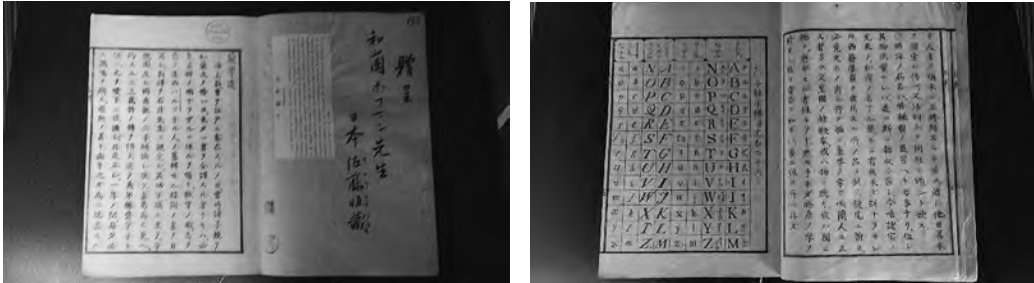
In 1860, Japan sent its first mission to the US and Fukuzawa was one of its members. In 1862 and 1863 two other missions followed to Europe, the first of which Fukuzawa joined. Also in 1862, a group of men was sent to the Netherlands to study a variety of subjects, from technical matters and medicine, to law and social studies. Among them were Enomoto Takeaki 榎本武揚 (1836-1908), one of the founders of the Imperial Navy and Akamatsu Noriyoshi 赤松則良 (1841-1897) nicknamed the father of Japanese shipbuilding.

The establishment of the Naval Training Center and the fact that Japanese officials were sent to the Netherlands by their government to study modern Western technology and sciences can be regarded as the peak of Japanese interest in the Netherlands. It was however, also the beginning of a new area in which *Rangaku* lost its meaning and changed to ‘Western learning’.

While the Netherlands and with it the importance of the Dutch language, slowly but

surely lost their importance within, Johann Joseph Hoffmann at Leiden University became the first professor of Japanese and Chinese in Europe. In 1867, he published ‘Japanese Language Study’, *‘Japansche Spraakleer’*, the first work of its kind in Europe.

Hoffmann is usually regarded as the person that institutionalized Japanese Studies in Europe.



Japanese books used by J.J. Hoffmann³⁶

9. Dutch Language and Culture Education from the Meiji period to the Present

In 1868, the first year of the Meiji period, four imperial universities and eight schools for higher education were established. At these schools French, English and German were taught but Dutch was not.³⁷

In 1916, the Tokyo School of Foreign Languages started classes of Dutch. However, these classes were not part of a Dutch language and culture program but were started to support the study of Malay. In 1917, the Nagasaki Higher Commercial School 長崎高等商業学校 also started classes of Dutch. This school was established in 1905 and taught various foreign languages, including Chinese and Korean. Dutch was at first only taught as a subject in its International Trade department.³⁸ In 1923, however, Dutch became a full second language elective subject.

As the department policies state, the goal of this school was to educate human resources that could work in China, Korea and the South Pacific, showing Japan’s focus on this area in that time period.³⁹ The study of French and Dutch seem to have been important for the Japanese because of the presence of the French in French Indochina and the Dutch in the Dutch East Indies.

In 1949, the Japanese school system was reformed and the Nagasaki Higher Commercial School became the Economics Department of Nagasaki University. With this reform Dutch Language education was taken from its curriculum.

From the 1970s on various private and national universities opened courses for

Dutch. The Tokyo University for Foreign Languages had a course that mainly focused on the study of the Indonesian language and culture and because of the historical background also offered Dutch. The Universities of Hokkaido and Kyushu also offered courses but all of these were eventually dissolved.

In 2007 Nagasaki University received a grant for a project for the education of global human resources which has as its theme Dejima and Dutch Studies.⁴⁰ A class on Dutch language as well as one on Dutch culture and history became part of the official curriculum of the University. Dr. Jaap Grave was invited from the Netherlands to teach half a year at a time as visiting professor at Nagasaki. In 2010, Grave was succeeded by Yamashita Noboru, who was appointed full time assistant Professor in 2013.

In April 2014, the Nagasaki University School of Global Humanities and Social Studies opened its doors. It has a course of Dutch Studies for 10 students a year, who will also be enabled to study at Leiden University, opening a new page in the history of Dutch-Japanese relations.

10. In Conclusion, the Future of Dutch Studies in Japan

This article has given a short history of the development of Dutch Studies, since the arrival 414 years ago of ‘Liefde’, the first Dutch vessel to reach the shores of Japan.

After the Portuguese were expelled from the country in 1639 and Japan started a self-imposed period of seclusion, the Dutch became the only Western nation with access to Japan and hence it became Japan's only gateway to Western knowledge. As this knowledge was brought to Japan through the Dutch, it became known as ‘Dutch Studies’ or ‘*Rangaku*’.

From the beginning of the 18th century there was an increase in the interest in *Rangaku* that was in particular aroused by the translation under supervision of Sugita Genpaku of ‘*Tabulae Anatomicae*’, a work on anatomy. The Japanese were mainly interested in medical sciences and the Dutch took great care in choosing capable physicians to work at their trading post at Dejima. Many of these physicians also engaged in the study of the Japanese language and culture, and men like Kaempfer and Von Siebold have left significant works in these fields.

The pressure of foreign nations to have Japan open itself for trade at the end of the 18th and beginning of the 19th century led to a strong interest among the Japanese in Western science and technology in a wide range of disciplines. The shogunate established a Naval Training Institute in Nagasaki at which the Japanese were taught

by officers of the Royal Dutch Navy. This may be viewed as the peak of Japanese interest in Dutch Studies.

However, at the end of the Edo period Japan sent missions to America and Europe and slowly but surely the Netherlands lost their position as the primary international partner of Japan. Dutch Studies became Western Studies and the Dutch language disappeared from the curriculum of Japanese institutes of education.

In the 1970s some private and national universities ran Dutch courses again but all of them have since been dissolved.

In 2007, Nagasaki University started a new program offering a Dutch language and a Dutch culture and history course. In 2014, Nagasaki University established its School of Global Humanities and Social Sciences, which offers a fulltime Dutch Studies course, the first and only one of its kind in Japan today.

The Netherlands are no longer Japan's only window to the West, but with this course Nagasaki University has opened a new gateway to Europe that is founded on a long tradition of Dutch Studies. The students of today will visit the Netherlands like their countrymen did in 1862, starting a new era of Dutch Studies from Nagasaki: a significant new chapter in the long history of Dutch-Japanese relations.

Notes:

- 1 'Liefde' (Love).
- 2 1573 is the year that Oda Nobunaga took direct control over Japan.
- 3 Some historians have the Edo-period start in 1600, after Tokugawa Ieyasu's victory at the battle of Sekigahara. However, 1603 is the year that Ieyasu was officially appointed shōgun 征夷大將軍 and therefore seems to be more appropriate.
- 4 Hoope (Hope), 't Gelooue (Faith), Trouwe (Loyalty), Blijde Booschap (Good Tiding, referring to the Gospels).
- 5 Kaseden 家世伝, unpublished document in possession of the Matsura Historical Museum in Hirado, Nagasaki prefecture.
- 6 Council created by Toyotomi Hideyoshi to rule Japan until his son Hideyori 秀頼 (1593-1615) would come of age.
- 7 Military governors in name appointed by the emperor but from 1192 to 1868, the de facto rulers of Japan.
- 8 A koku 石 is historically defined as the amount of rice to feed one person (man) for one year; 250 koku made Adams a fairly well-to-do man.
- 9 Miura 三浦 is the area the estate of Adams was located in and Anjin 按針 stands for steersman, his profession.

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- 10 Matsuda Kiichi 松田毅一 (1998), *Jūroku/Jūnanaseiki Iesuzukai Nihonhōkokushū* 十六・七世紀イエズス会日本報告集, Dōhōsha 同朋舎, Part III, Book 4, p. 125-154
- 11 Katsuie was stripped of his domain in 1638 and after further investigation was beheaded in the same year for his misrule and cruelty.
- 12 Tozama daimyō are a group of feudal lords that became vassals of the Tokugawa family just before or after the battle at Sekigahara. For most of the Edo period they were not appointed to any position of importance within the shogunate. The hereditary vassals of the Tokugawa are known as fudai daimyō 譜代大名.
- 13 Katagiri Kazuo 片桐一男 (2000), *Edo no orandajin kapitan no edosanpu* 江戸のオランダ人カピタンの江戸参府, Chūkōshinsho 中公新書
- 14 from the Portuguese ‘capitão’
- 15 Iwaki Taichi 岩木太一 (2013), Nagasaki Rangaku lecture handout, May 9, 2013.
- 16 Honma Sadao 本間貞夫 (2007), *Nagasaki rangaku to rekishikyōkasho, Rangaku no furonteia sizuki tadao no sekai* 長崎蘭学と歴史教科書、蘭学のフロンティア志筑忠雄の世界, Nagasaki Bunkensha, 長崎文献社
- 17 Kaempfer Engelbert, edited by Bartice M. Bodart-Bailey (1999), *Kaempfer's Japan, Tokugawa Culture Observed*, University of Hawai'i Press, p. 28-30
- 18 Michel Wolfgang, Torii Yūmiko 鳥井裕美子, Kawashima Mahito 川島真人 (2009), *Kyūshū no rangaku, ekyō to kōryū*, 九州の蘭学、越境と交流, Shibunkaku Shuppan 思文閣出版, p.79-86.
- 19 Thunberg Carl Peter (1796), *Voyage de C.P. Thunberg, au Japon*, Paris.
- 20 Michel Wolfgang (1999), *Von Leipzig nach Japan, Der Chirurg und Handelsman Caspar Schamberger*, Ludicium
- 21 Kaempfer, p.7
- 22 Idem.
- 23 Katagiri Kazuo 片桐一男 (2007), *Rangaku kotohajime* 蘭学事始, Kōdansha gakujutu bunko 講談学術文庫、p.156
- 24 Taken by N.Yamashita (2013). All books are in possession of Leiden University Library, Scaliger Institute.
- 25 A collective name for the reforms of the government in the period of Yoshimune, 1716-1745.
- 26 Aoyanagi Seiichi 青柳精一 (1996), *Shinryōhōshū no rekishi* 診療報酬の歴史, Shinbunkaku shuppan 思文閣出版, p.155-160.
- 27 Idem.
- 28 Katagiri Kazuo (1996)
- 29 Honma Sadao (2007)
- 30 Sugimoto Tsutomu 杉本つとも (1994), *Chi no bōkensha tachi. Rangaku kotohajime wo yomu* 智の冒険者たち、蘭学事始を読む, Yassaka Shobō 八坂書房
- 31 Katagiri Kazuo (2007, p.67-68.
- 32 Map of Edo Castle. Taken by N.Yamashita (2013). All books are in possession of Leiden University Library, Scaliger Institute.
- 33 Arnold Bruce Makoto (2005), *Diplomacy Far Removed: A Reinterpretation of the U.S. Decision to Open Diplomatic Relations with Japan*, University of Arizona

- 34 One can discuss if the power of the emperor was actual ‘restored’ as it is doubtful any emperor in history had full political power.
- 35 Present, Keiô (Gijuku) University.
- 36 Taken by N.Yamashita (2013). All books are in possession of Leiden University Library, Scaliger Institute.
- 37 Shimizu Taku 嶋津拓 (2009), *Nihon no orandagokyôiku to oranda no nihongo kyôiku no henshen ni kansuru ichikôsatsu* 日本のオランダ語教育とオランダの日本語教育の変遷に関する一考察, Nagasaki Ryûgakusei sentaa kiyô dai 17 gô 長崎大学留学生センター紀要第 17 号.
- 38 Keirin Kai 瓊林会 (1975), *Nagasaki kôtôshôgyôgakkô/Nagasaki daiigaku keizaigakubu 70 nenshi* 長崎高等商業学校・長崎大学経済学部 70 年史 Keirinkai hen 瓊林会編.
- 39 Idem
- 40 現代『出島』初の国際人養成と長崎蘭学事始、現代教育ニーズ取り組み支援プログラム

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陝西方言の音韻体系

—西安、漢中、延安の方言を例にして—

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Study of the Phonological System in Shaanxi Dialect

- A Case Study of Xian, Hanzhong and Yanan Dialect -

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Abstract

Shaanxi dialect is a complex one composed of three dialects: the dialect of north Shaanxi which belongs to the Jin dialect, the dialect of south Shaanxi which belongs to the Xi'nan dialect, and the dialect of Guanzhong which belongs to the Zhongyuan dialect. Based on a field investigation of the three representative places of the sub-dialects of Shaanxi province (Xi'an, Hanzhong, and Yan'an), this article makes a detailed analysis of the characteristics of the sound, rhyme and tone of the aforementioned three representative dialects and their metrical similarities and differences, compares their systems of sound and rhyme with those of the Old and Middle Ages, and thereby, explores the characteristics of the system of sound and rhyme of Shaanxi dialect.

Key Words : Jin dialect, Xi'nan dialect, Zhongyuan dialect

始めに

陝西省は中国内陸部の奥地にあり、黄河の中流流域に位置する。面積は 20 万 5800 平方 km にも及び、南北方向に長く (約 880km)、東西方向に狭い (160km～490km)、細長い省である。陝西省は、北部の高原地帯と南部の秦嶺山脈によって、「陝北」地域 (北部)、「関中」地域 (中部)、「陝南」地域 (南部) の、3 つの地域に

分けられる。「陝北」地域は、陝西省の北部に広がる地域で、北にはオルドス砂漠、南には黄土高原を有する。中部に位置する面積 3 万 9064 平方 km の「関中」地域は、北部の高原地帯と南部の秦嶺山脈の間に広がる、渭河によってつくられた沖積平野で、陝西省の域内で最も自然条件に恵まれている。秦嶺山脈の南側に広がる「陝南」地域は亜熱帯気候に属し、秦嶺山地により寒波の侵入が阻まれ、気候は温暖湿潤、物産は豊富で、景色が美しい。



図1 3種類の方言の位置

陝西省の 107 市（区、県）は大きく 3 つの方言区に属している。「陝北」地域の榆林市の榆陽、神木、府谷、佳縣、米脂、吳堡、綏徳、清澗、子洲、横山、靖邊と延安市の寶塔、安塞、子長、延川、延長、甘泉、志丹、吳旗等 19 区（県）の方言は晉語に属し、「陝南」地域の漢中市の漢台、留壩、佛坪、鎮巴、寧強と安康市の寧陝、石泉、紫陽、嵐皋、鎮坪等 10 区（県）の方言は西南官話に属し、「関中」地域の西安、咸陽、渭南、寶雞等 78 区（県）の方言は中原官話に属する。

私たちは、陝西省にある 3 種類の方言の代表的な方言点(西安、漢中、延安)を調査し(図1参照)、それぞれの音韻の特徴及び内部の韻律的差異を分析し、さらに 3 方言点の音声系統と中古音韻の詳細な比較を行った。これにより、3 種類の方言の音位系統を明らかにすることを目的とした。

一、陝西方言の声母

(一) 声母の構成

3 種類の方言の声母は音声的に、表 1 のように、西安方言には 25、漢中方言には 22、延安方言には 24 種類あると観察することができる。

發音方法 發音部位	破裂音		破擦音		摩擦音	鼻音	接近音
	無氣	有氣	無氣	有氣			
唇音清	p	p ^h	pf ^①	pf ^{h②}	f, v ^⑥	m	
舌尖音	t	t ^h				n ^⑤	l
舌面音			tɕ	tɕ ^h	ɕ	ŋ ^④	
舌尖前音			ts	ts ^h	s, z ^③		
そり舌音			tʂ	tʂ ^h	ʂ, ʐ		
舌根音	k	k ^h			x	ŋ	

表 1 陝西方言の声母

注：①[pf]と②[p^h]は西安方言にある声母で、漢中と延安方言にはない。③[z]は延安方言にしかない声母である。④[n]は漢中方言にある声母で、西安と延安方言にはない。⑤[n]と⑥[v]は西安方言と延安方言に見られるが、漢中方言には見られない。

(二) 声母の特徴

3方言点の子音が中古漢語から今日までに遂げた変化の中には、次のような大きな特徴が観察される。

①中古の全濁声母仄声の中で、現在、破裂音や破擦音で発音されている字は、西安方言と漢中方言においては、北京語と同じように無気音として現れている。しかし、延安方言では殆どが有気音として現れている。例えば：

	白 ^並	稻 ^定	寨 ^崇	丈 ^澄	轎 ^群	櫃 ^群
西安	pei ²⁴	t ^h au ⁵³	tsai ⁴⁴	tʂaŋ ⁴⁴	tɕiau ⁴⁴	kuei ⁴⁴
漢中	pei ²¹	tau ²¹³	tsai ²¹³	tʂaŋ ²¹³	tɕiau ²¹³	kuei ²¹³
延安	p ^h ei ³⁵	t ^h au ⁴⁴	ts ^h ai ⁴⁴	tʂ ^h aŋ ⁴⁴	tɕ ^h iau ⁴⁴	k ^h uei ⁴⁴

②知、庄、章組及び日母合口二、三等字、又は江開二等知、庄組と宕開三等庄組字は、延安方言において、北京語と同じように、[tʂ、tʂ^h、ʂ、z]と読まれるが、漢中方言では[ts、ts^h、s、z]と読まれる。西安方言においては、知、莊、章組字は[pf、pf^h、f]になり、日母字は[v]になる。例えば：

	豬 ^{遇合三、知}	磚 ^{山合三、章}	吹 ^{止合三、昌}	窗 ^{江開二、初}	霜 ^{宕開三、生}	軟 ^{山合三、日}	絨 ^{遇合三、日}
西安	pfu ²¹	pfā ²¹	pf ^h ei ²¹	pf ^h aŋ ²¹	faŋ ²¹	vā ⁵³	vuŋ ²⁴
漢中	tsu ³⁴	tsuan ³⁴	ts ^h uei ³⁴	ts ^h uaŋ ³⁴	suaŋ ³⁴	zuan ³⁵⁴	zuŋ ²¹
延安	tʂu ³¹⁴	tʂuaŋ ³¹⁴	tʂ ^h uei ³¹⁴	tʂ ^h uaŋ ³¹⁴	suaŋ ³¹⁴	zuā ⁵³	zuŋ ³⁵

③北京話零声母合口呼字は漢中方言において、同様に零声母合口呼で読まれる。しかし、西安方言では古微母由来の零聲母字が[v]と読まれ、古疑、影及び喻母由来の零声母字は北京方言と同じように零声母合口呼になっている。延安方言では、これらの字が区別されず、すべて[v]と読まれる。例えば：

	文 ^微	萬 ^微	望 ^微	外 ^疑	窩 ^影	偉 ^喻
西安	vē ²⁴	vā ⁴⁴	vaŋ ⁴⁴	uai ⁴⁴	uo ²¹	uei ⁵³
漢中	uən ²¹	uan ²¹³	uaŋ ²¹³	uai ²¹³	uo ³⁴	uei ³⁵⁴
延安	vəŋ ³⁵	vā ⁴⁴	vaŋ ⁴⁴	vai ⁴⁴	vo ³¹⁴	vei ⁵³

④北京方言の[n]、[l]声母字は西安方言と延安方言の中で同じように[n]と[l]が分けられている。漢中方言では、[n]、[l]聲母開口呼及び合口呼字が[l]と読まれ、齊、攝二呼韻母の前では区別されて、[n]・[l]と読まれている。例えば：

	男	藍	暖	卵	你	李	女	呂
西安	nā ²⁴	lā ²⁴	nuā ⁵³	luā ⁵³	ni ⁵³	li ⁵³	ny ⁵³	ly ⁵³
漢中	lan ²¹	lan ²¹	uan ³⁵⁴	luan ³⁵⁴	ni ³⁵⁴	li ³⁵⁴	ny ³⁵⁴	ly ³⁵⁴
延安	nā ³⁵	lā ³⁵	nuā ⁵³	luā ⁵³	ni ⁵³	li ⁵³	ny ⁵³	ly ⁵³

⑤現代北京方言で[tʂ, tʂ^h, ʂ]と読まれている知、庄組開口二等字、庄組開口三等字及び止攝開口三等の章組字は、3方言でも同じように[tʂ, tʂ^h, ʂ]と読まれている。例えば：

	站 <small>成開二、知</small>	炒 <small>效開二、初</small>	沙 <small>假開二、生</small>	皺 <small>流開三、庄</small>	齒 <small>止開三、昌</small>	師 <small>止開三、生</small>
西安	tsã ⁴⁴	ts ^h au ⁵³	sa ²¹	tsou ⁴⁴	ts ^h ɿ ⁵³	sɿ ²¹
漢中	tsan ²¹³	ts ^h au ³⁵⁴	sa ³⁴	tsou ²¹³	ts ^h ɿ ³⁵⁴	sɿ ³⁴
延安	tsæ ⁴⁴	ts ^h au ⁵³	sa ³¹⁴	tsəu ⁴⁴	ts ^h ɿ ⁵³	sɿ ³¹⁴

⑥北京方言と同じように、西安方言、漢中方言と延安方言では尖音と團音を区別しない。例えば：

	擠 <small>精</small>	幾 <small>見</small>	齊 <small>從</small>	旗 <small>群</small>	西 <small>心</small>	稀 <small>曉</small>
西安	tɕi ⁵³ = tɕi ⁵³	tɕi ⁵³	tɕi ^{h,24} = tɕi ^{h,24}	tɕi ^{h,24}	çi ²¹ = çi ²¹	çi ²¹
漢中	tɕi ³⁵⁴ = tɕi ³⁵⁴	tɕi ³⁵⁴	tɕi ^{h,21} = tɕi ^{h,21}	tɕi ^{h,21}	çi ³⁴ = çi ³⁴	çi ³⁴
延安	tɕi ⁵³ = tɕi ⁵³	tɕi ⁵³	tɕi ^{h,35} = tɕi ^{h,35}	tɕi ^{h,35}	çi ³¹⁴ = çi ³¹⁴	çi ³¹⁴

⑦北京方言の[tʂ, tʂ^h]声母の後にくる[ɿ]、[y]韻字及び[ʂ, z]声母開口韻字は、西安、漢中、延安の3方言において、北京方言と同様に[tʂ, tʂ^h, ʂ, z]声母として読まれる。

	知	吃	遮	車	上	陝	然	認
西安	tʂɿ ²¹	tʂ ^{h,21} ɿ	tʂy ²¹	tʂ ^{h,y,21}	ʂaŋ ⁴⁴	ʂan ⁵³	zã ²⁴	zẽ ⁴⁴
漢中	tʂɿ ³⁴	tʂ ^{h,31} ɿ	tʂy ³⁴	tʂ ^{h,y,34}	ʂaŋ ²¹³	ʂan ³⁵⁴	zan ²¹	zẽn ²¹³
延安	tʂɿ ³¹⁴	tʂ ^{h,314} ɿ	tʂy ³¹⁴	tʂ ^{h,y,314}	ʂaŋ ⁴⁴	ʂã ⁵³	zã ³⁵	zẽŋ ⁴⁴

⑧現代北京方言の[ɕ]声母の匣母開口二等の部分字は、3方言では[x]と読まれ、曉母開口二等字の一部も[x]と読まれている。例えば：

	下 <small>假開二、匣</small>	鞋 <small>蟹開二、匣</small>	咸 <small>咸開二、匣</small>	閒 <small>山開二、匣</small>	瞎 <small>山開二、曉</small>	孝 <small>效開二、曉</small>
西安	xa ⁴⁴	xai ²⁴	xã ²⁴	xã ²⁴	xa ²¹	ɕiau ⁴⁴
漢中	xa ²¹³	xai ²¹	xan ²¹	xan ²¹	xa ³⁴	ɕiau ²¹³
延安	xa ⁴⁴	xai ³⁵	xã ³⁵	xã ³⁵	xa ³¹⁴	xau ⁴⁴

⑨擬・影母開口一等字は北京方言では殆ど零声母字になるが、この3方言では一律に[ŋ]声母で読まれている。例えば：

	鵝 <small>果開一、疑</small>	愛 <small>蟹開一、影</small>	傲 <small>效開一、疑</small>	歐 <small>流開一、影</small>	岸 <small>山開一、疑</small>	惡 <small>宕開一、影</small>
西安	ŋy ²⁴	ŋai ⁴⁴	ŋau ⁴⁴	ŋou ²¹	ŋã ⁴⁴	ŋy ²¹
漢中	ŋy ²¹	ŋai ²¹³	ŋau ²¹³	ŋou ³⁴	ŋan ²¹³	ŋy ³⁴
延安	ŋuo ³⁵	ŋai ⁴⁴	ŋau ⁴⁴	ŋəu ³¹⁴	ŋã ⁴⁴	ŋuo ³¹⁴

二、陝西方言の韻母

(一) 韻母の構成

(1) 西安方言の 39 韻母

ɤ	日兒耳二	ɿ	死事支遲	ɿ	直恥世織		
i	皮禮細筆	u	木扶土誤	y	女育區驢		
a	抓拿打嚇	ia	加牙假亞	ua	瓜滑寡話		
ɤ	說轍我個	ie	接斜寫借	ye	缺雪月癩		
o	坡捉佛所	uo	多羅喝過	yo	腳學藥確		
ai	揣奶改愛	iai	階皆涯	uai	乖懷塊外		
ei	北特誰睡			uei	堆脆鬼喂		
au	包撈考超	iau	苗咬小腰				
ou	偷愁醜厚	iou	六求有舊				
ã	磚煩傘岸	iã	天變見演	uã	菖端算款	yã	捐權選遠
ẽ	分春人恨	iẽ	林心印民	uẽ	頓村滾穩	yẽ	輪軍雲訓
aŋ	裝網張炕	iaŋ	江想養亮	uaŋ	光狂王荒		
əŋ	中燈成坑	iŋ	聽井命應	uŋ	東從孔甕	yŋ	日兒窮擁用

(2) 漢中方言の 35 韻母

ɤ	二兒耳而	ɿ	資次池師	ɿ	知吃食時		
i	衣幾疑氣	u	務古苦土	y	魚橋渠須		
a	啊爸大拿	ia	鴨家霞假	ua	娃瓜垮花		
ɤ	哥這車蛇	ie	姐滅鐵葉				
o	波破摸佛			uo	過活多挪	yo	腳雪月藥
ai	該害菜賽			uai	外怪快懷		
ei	給賊客額			uei	偉貴回虧		
au	跑少腦考	iau	要叫橋笑				
ou	走收狗搜	iou	有舊秋修				
an	安班慢南	ian	煙先間前	uan	彎關環團	yan	原全卷旋
ən	根狠庚能	in	今勤星鈴	uən	滾昆穩噸	yn	雲軍群訓
aŋ	昂邦髒狼	iaŋ	羊江強象	uaŋ	王狂光黃		
əŋ	蹦蹦蒙風			uŋ	紅共懂同	yŋ	用窮凶雄

注：「腳雪月藥」など[yɔ]韻字は時に[ye]とも読まれるが、ここでは[yɔ]だけを示している。

(3) 延安方言の36韻母

ə	兒而耳二	ɿ	資支絲是	ɿ	池持知世		
		i	第比西泥	u	古母兔粗	y	魚舉區許
a	八爬拉瞎	ia	家俠壓夏	ua	瓜花掛抓		
ɤ	車虻折熱	ie	姐野鐵滅				
o	菠坡磨佛			uo	多活桌郭	yo	雪學缺櫛
ai	蓋拜開來			uai	怪快懷帥		
ei	北妹倍背			uei	貴惠隊腿		
au	飽桃高好	iau	條苗叫笑				
əu	鬥口走收	iəu	救有舊秀				
ǣ	膽三含扇	iǣ	電檢先臉	uǣ	短環觀算	yǣ	園權宣院
aŋ	黨幫忙忘	iaŋ	良祥洋將	uaŋ	光黃狀霜		
əŋ	根肯更	iŋ	林緊鈴景	uŋ	魂滾紅共	yŋ	雲瓊用窮
əʔ	十直不服	iəʔ	一席集笛	uəʔ	熟毒忽綠	yəʔ	局續屈橘

注：(1) [ie]における[e]は広母音で、[ɛ]に近い。(2) [au]・[iau]における[au]は単母音[ɔ]に近い。
 (3) [u]韻は、[ts]組声母の後では[ɥu]と読み、[tʂ]組声母の後では[ʉu]と読む。(4) [əʔ]組韻字には現在 [ɿ、i、u、y]など舒声韻の読み方がある。

(二) 韻母の特徴

①北京方言の[ən]、[əŋ] 2組の韻字は西安方言でも殆ど同じように読まれている。しかし、少し異なる点として、北京方言の[ən]組韻母を鼻化母音[ẽ]と[ɛ̃]に分けている。漢中方言では2組の読み方を維持しているが、北京方言の[iŋ]韻字は[in]韻になり、北京方言の[əŋ]韻字は、唇音の後ろに来るときは[əŋ]韻になり、それ以外は全て[ən]韻になった。延安方言には[əŋ]組韻しかなく、北京方言の[ən]組韻字は延安方言ではすべて[əŋ]組韻と合流した。例えば：

	盆	朋	因	英	盾	凍	群	窮
西安	p ^h ẽ ²⁴	p ^h ɛ̃ ²⁴	iẽ ²¹	iŋ ²¹	tuẽ ⁴⁴	tʉŋ ⁴⁴	tɕ ^h yẽ ²⁴	tɕ ^h yŋ ²⁴
漢中	p ^h ən ²¹	p ^h əŋ ²¹	in ³⁴	in ³⁴	tun ²¹³	tʉŋ ²¹³	tɕ ^h yn ²¹	tɕ ^h yŋ ²¹
延安	p ^h əŋ ³⁵	p ^h əŋ ³⁵	iŋ ³¹⁴	iŋ ³¹⁴	tʉŋ ⁴⁴	tʉŋ ⁴⁴	tɕ ^h yŋ ³⁵	tɕ ^h yŋ ³⁵

②西安方言には[w]韻と[v]韻の区別があり、[w]韻字は延安方言では入声韻の[əʔ]と読まれている。漢中方言には[w]韻字がなく、西安方言の[w]韻字は漢中方言では「遮車」などと同じように[v]韻で読まれている。例えば：

	圪~攪	虻~蚤	咯~吱	咳~膝蓋	核~桃	蛤~蟆
西安	kʉ ²¹	kʉ ²¹	kʉ ²¹	k ^h ʉ ²¹	xʉ ²⁴	xʉ ²⁴
漢中	kʉ ³⁴	kʉ ³⁴	kʉ ³⁴	kʉ ³⁴	xʉ ²¹	xʉ ²¹
延安	kəʔ ⁵⁴	kəʔ ⁵⁴	kəʔ ⁵⁴	k ^h əʔ ⁵⁴	k ^h əʔ ⁵⁴	xəʔ ⁵⁴

③中古の蟹攝開口二等見系字は、北京方言では大部分が[ie]韻で読まれ、少数の字が[ia]或いは[ai]と読まれている。これらの字は漢中方言・延長方言でも[ie]・[ia]・[ai]韻で読まれているが、西安方言ではその中の一部分が[iai]韻で読まれている。例えば：

	皆 ^見	階 ^見	介 ^見	界 ^見	械 ^匣	涯 ^疑	挨 ^疑
西安	tɕiai ²¹	tɕiai ²¹	tɕie ⁴⁴	tɕie ⁴⁴	tɕie ⁴⁴	ia ²⁴	nai ²⁴
漢中	tɕie ³⁴	tɕie ³⁴	tɕie ²¹³	tɕie ²¹³	tɕie ²¹³	ia ²¹	ŋai ²¹
延安	tɕie ³¹⁴	tɕie ³¹⁴	tɕie ⁴⁴	tɕie ⁴⁴	tɕie ⁴⁴	ia ³⁵	nai ³⁵

④止攝合口三等影、喻母字は現代北京方言で零声母[uei]韻となっている。漢中方言でも殆ど[uei]と読まれている。しかし、西安方言と延安方言では、その中の一部の字が[y]と読まれ、しかもその殆どで文白両読が存在する。文読が[uei]・[ei]で、白読は[y]となっている。例えば：

	喂 ^{(影)~猪}	慰 ^{(影)~問}	尉 ^{(影)上~}	葦 ^{(喻)~子(葦葦)}	渭 ^{(喻)~河}	緯 ^{(喻)~線}
西安	uei ⁴⁴	y ⁴⁴	y ⁴⁴	y ⁵³	y ⁴⁴	y ⁵³
漢中	uei ²¹³	uei ²¹³	uei ²¹³	uei ³⁵⁴	uei ²¹³	uei ³⁵⁴
延安	y ⁴⁴	y ⁴⁴	y ⁴⁴	y ⁵³	uei ⁴⁴	y ⁵³

⑤漢中方言では止攝、蟹攝合口三等非組字が北京方言と同じように[ei]・[uei]韻で読まれるが、延安方言ではすべて[ei]韻で読まれ、西安方言では[i]韻となっている。例えば：

	飛 ^{止合三、非}	肥 ^{止合三、奉}	肺 ^{蟹合三、敷}	廢 ^{蟹合三、非}	微 ^{止合三、微}	味 ^{止合三、微}
西安	fi ²¹	fi ²⁴	fi ⁴⁴	fi ⁴⁴	vi ²⁴	vi ⁴⁴
漢中	fei ³⁴	fei ²¹	fei ²¹³	fei ²¹³	uei ²¹	uei ²¹³
延安	fei ³⁴	fei ³⁵	fei ⁴⁴	fei ⁴⁴	vei ³⁵	vei ⁴⁴

⑥遇合一等端系字、臻合一等入聲沒韻端系字及び通攝合口一、三等の屋韻、燭韻の知系端系字は、漢中方言では北京方言と同様に[u]韻で読まれるが、西安方言では殆どが[ou]・[əu]と読まれる。延安方言では遇合一等の泥、來母字のみ[əu]韻で読まれ、端、精組字は[u]と読まれる。さらに入声沒韻・屋韻・燭韻は[əuʔ]韻となっている。例えば：

	圖 ^{遇合一、定}	努 ^{遇合一、泥}	爐 ^{遇合一、來}	卒 ^{臻合一、沒、精}	讀 ^{通合一、屋、定}	竹 ^{通合三、屋、知}	燭 ^{通合三、燭、章}
西安	t ^h ou ²⁴	nou ⁵³	lou ²⁴	tsou ²⁴	tou ²⁴	tsou ²¹	tsou ²¹
漢中	t ^h u ²¹	lu ³⁵⁴	lu ²¹	tsu ²¹	tu ²¹	tsu ³⁴	tsu ²¹
延安	t ^h u ³⁵	nəu ⁵³	ləu ³⁵	ts ^h uəʔ ⁵⁴	ts ^h uəʔ ⁵⁴	tʂuəʔ ⁵⁴	tʂuəʔ ⁵⁴

⑦現代北京方言において[ye]韻で読まれている宕開三、合三藥韻字と江開二等覺韻字、果合三等戈韻と山合三等薛韻・月韻・山合四等屑韻字及び臻合三等物韻字は、漢中方言と延安方言では[yo]韻で読まれているが、西安方言では藥韻、覺韻字は[yo]となり、戈、薛、月、屑、物韻字は[ye]韻となっている。例えば：

	脚 ^{宕開三・藥}	覺 ^{江開二・覺}	削 ^{宕開三・藥}	學 ^{江開二・覺}	靴 ^{果合三・戈}	雪 ^{山合三・薛}	缺 ^{山合四・屑}	倔 ^{臻合三・物}
西安	tɕyo ²¹	tɕyo ²¹	ɕyo ²¹	ɕyo ²⁴	ɕye ²¹	ɕye ²¹	tɕ ^h ye ²¹	tɕye ⁴⁴
漢中	tɕyo ³⁴	tɕyo ³⁴	ɕyo ³⁴	ɕyo ²¹	ɕyo ³⁴	ɕyo ³⁴	tɕ ^h yo ³⁴	tɕyo ²¹³
延安	tɕyo ³¹⁴	tɕyo ³¹⁴	ɕyo ³¹⁴	ɕyo ³⁵	ɕyo ³¹⁴	ɕyo ³¹⁴	tɕ ^h yo ³¹⁴	tɕyo ⁴⁴

⑧現代北京方言において[y]韻で読まれている曾開一等德韻端・見系字、曾開三等職韻庄組字、梗開二等陌・麥 2 韻の知・見系字及び[o]韻で読まれている德韻幫組「墨黙」、そして[ai]韻で読まれている古陌・麥韻幫組の「柏白」・「麥脈」などの韻字は、この 3 地域の方言では読みが非常に一致し、すべて[ei]韻となっている。例えば：

	德 ^{曾開一・德・端}	測 ^{曾開二・職・初}	窄 ^{梗開二・陌・庄}	隔 ^{梗開二・麥・見}	墨 ^{曾開一・德・明}	百 ^{梗開二・陌・幫}	麥 ^{梗開二・麥・明}
西安	tei ²¹	ts ^h ei ²¹	tsei ²¹	kei ²¹	mei ²⁴	pei ²¹	mei ²¹
漢中	tei ³⁴	ts ^h ei ³⁴	tsei ³⁴	kei ³⁴	mei ²¹	pei ³⁴	mei ³⁴
延安	tei ³¹⁴	ts ^h ei ³¹⁴	tsei ³¹⁴	kei ³¹⁴	mei ³⁵	pei ³¹⁴	mei ³¹⁴

三、陝西方言の声調

(一) 声調の構成

	調類	調値	例 字	調類	調値	例 字
西安	陰平	21	偏低三豬高筆切麥	陽平	24	扶難龍人窮白讀合
	上聲	53	比體死手女口碗網	去聲	44	抱對菜世陣害厚用
漢中	陰平	34	剛初出桌尺納法黑	陽平	21	窮時娘人鵝寒白讀
	上聲	354	醜手死草體女老走	去聲	213	共醉放世岸送漢大
延安	陰平	314	詩梯高專天說出法	陽平	35	時提才陳人鋤拔截
	上聲	53	使體口好手女五老	去聲	44	是弟近柱放愛對舊
	入聲	54	石服毒極七局捨席			

(二) 声調の特徴

古入声の中で、清声母と次濁声母字は西安方言と漢中方言ではほぼ陰平となり、全濁声母字は基本的に陽平となっている。延安方言では鹹・山・宕・江四攝の入声字がすべて舒声となり、清声母・次濁聲母字が陰平で読まれ、全濁声母字が陽平で読まれる。曾開一等・梗開二等の入声字は延安方言でも舒声となっているが、深・臻・通三

攝の入声字及び曾開三等・梗開三、四などの入声字は殆ど入声になっている。例えば：

	臘 <small>咸開一・盍・來</small>	奪 <small>山合一・未・定</small>	各 <small>宕開一・禪・見</small>	學 <small>江開二・覺・匣</small>	立 <small>深開三・韻・來</small>	實 <small>臻開三・質・船</small>	席 <small>梗開三・昔・邪</small>
西安	la ²¹	tuo ²⁴	ky ²¹	ɕyo ²⁴	li ²¹	ʂɿ ²⁴	ɕi ²⁴
漢中	la ³⁴	tuo ²¹	ky ³⁴	ɕyo ²¹	li ³⁴	ʂɿ ²¹	ɕi ²¹
延安	la ³¹⁴	t ^h uo ³⁵	kuo ³¹⁴	ɕyo ³⁵	liəʔ ⁵⁴	ʂəʔ ⁵⁴	ɕiəʔ ⁵⁴

終わりに

陝西方言は、晋語に属す陝北方言と、四川・湖北などの西南官話に属す陝南方言、そして中原官話に属す関中方言という 3 種類の方言からなる複雑な方言である。私たちは陝西省にある 3 種類の方言の代表的な方言点（西安、漢中、延安）を調査し、3 地域方言の声母・韻母・声調をそれぞれまとめ、音韻の特徴及び内部の韻律的差異を分析し、3 地域方言の声母・韻母・声調のそれぞれの特徴を明らかにした。さらに 3 方言点の音声系統と中古音韻について詳細な比較を行った。これにより、3 種類の方言の音位系統を明らかにした。

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Using Linguistic and non-Linguistic forms to facilitate communication practice in English Communication classes

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Abstract

This paper reports on a study related to linear and non-linear communication activities in first year English communication classes at Nagasaki University.

Previously collected 1st year English communication student feedback reflects low interest and motivation to write narratives in both English and Japanese.

Students report that combining English narrative writing with Mind Mapping and Visual Mapping is more interesting, more useful and challenging. Data also reflects that the perception of imagination varies depending on the faculty. Visual mapping is an effective method to exercise imagination.

Non-linear activities promote learner motivation to improve the quality of linear and non-linear communication.

Keywords: linguistic, meaningful learning, narrative, non-linguistic, process

1. Introduction

The aim of this study is to trial visual tools for constructing representations of knowledge that can be integrated with linguistic (linear or written) representations of knowledge. It is estimated that visual tools¹ would support learners to take personal information and examples which would be otherwise static and transform their ideas into active maps of knowledge. Buzan, Hyerle and Margulies offer up the following ways in which maps would offer many benefits:

- Constructing meaning;

- Remembering meaning;
- Communicating meaning;
- Negotiating meaning;
- Assessing and reforming meaning;
- Connecting meaning to familiar and hitherto unfamiliar ideas;

IN ADDITION TO:

- Rediscovering information;
- Rediscovering experiences;
- Rediscovering ideas;
- Re-connecting to new and old ways of understanding.

Mapping in particular is estimated to be the exercise in which our communication students can gain mental fluency to transform information into meaningful and relevant knowledge. Instructors can then scaffold the map activity with interactive and interpersonal speaking, active listening and reading. The famous cartologist, James H. Wandersee, states that cartography links perception, interpretation, cognitive transformations, and creativity². Furthermore, mapping serves four basic purposes which can be related to students in our communication classes working solo, in pairs or in discussion groups:

1. To challenge one's assumptions;
2. To recognize new patterns;
3. To make new connections; and
4. To visualize the unknown.

The following is a list of common dichotomies that (English communication class) instructors face:

Content or Process?

Factual Information or Conceptual Knowledge?

Linear or Holistic thinking?

Analytical or Creative?

Recall or Understanding?

The Basics or Higher-Order Thinking?

Classes of diverse learners require differentiated instruction and benefit greatly from instruction that supports developing habits of mind and high-order thinking according to learning specialists and current brain research.³ Therefore, more activities that exercise the right side of the above dichotomies should be incorporated into (English communication) class design.⁴

Another reason to incorporate more non-linear/non-linguistic, visual representations of knowledge is that they are likely more easily accessible to more learners than linear/linguistic representations. Researchers believe that the human brain receives 70% of information from our environment through our eyes and that humans make and store images and pictures of this information in our brains. Furthermore, the majority of our students, though not all, are predominantly visual learners (followed by aural and kinesthetic learner types).⁵ Media and technology has been steadily increasing the use of keywords that are associated with images, feelings, smells, and sounds. Similarly, such keywords and associations might be used in activities which integrate “the basics” with high-order processes and promote better retention, faster understanding, awareness of connections to personal experiences, professional goals and global themes. For instructors teaching large classes, visual representations would therefore be more accessible to a variety of learner’s with diverse experiences, varying levels of motivation and learner skills and diverse personal cultures and personal interests.

English Communication class sizes at Nagasaki University vary between thirty-five and forty-five students with students of higher and lower skill sets and motivation being mixed together. The researcher wanted to try a writing activity that would 1) Challenge English communication students to write longer and what could be considered more meaningful - intelligent, emotional and innovative- essays. 2) Exercise a wider range of communication through invention, and 3) Integrate speaking, (active) listening and reading activities in interactive ways in the learning laboratory.

The researcher’s first hypothesis is two-fold: that writing activities would be more successful if 1) There were a focus on writing about something they were familiar with in their lives, and 2) The risk of failure were low. The hypothesis was that a non-fail narrative essay related to the students’ general experiences in the present time would ensure high participation.

A second hypothesis was that if the writing practice depended solely on the students’ personal experiences, plagiarism and cheating, which is quite common among 1st year students according to data collected and presented by CALL language instructors in our center at recent FD workshops, would be reduced.

Students were asked to write two essays. The students were given nine quotes from Albert Einstein or were allowed to select their own quote as a theme for each essay. The reason for choosing Einstein’s quotes was that virtually all students were familiar

with him. Before the assignment, there were discussions in class, which centered on the meaning of the quotes and on the duality that each of the quotes represented. These quotes were chosen to encourage the students to not only think and reason more critically, but also to exercise empathy and increase attention to the particulars of their experience rather than on generalizations. Student writers were also encouraged to choose a stance or point of view towards the quote: agree or disagree. Student writers were challenged to present an example that supports the opposite view and then present personal experiences and specific personal details to defend their point of views. These stipulations would serve to increase the complexity of the messages conveyed and enable discussions with student writers who had similar points of views or opposite points of views.⁵ When these stipulations were not implemented, the researcher noticed how student writers generally tended to present simplistic and rhetorical points of views.

The essays were required to be written in six paragraph narrative style. Paragraph one introduced the meaning of the quote, the duality of the quote and the writer's stance or point of view; paragraph two related the quote to at least one of the students' personal experiences; paragraph three related the quote to a required previously read text; paragraph four related the quote to their major area of study; paragraph five related the quote to their hobby or passion; and paragraph six was the conclusion.

The third hypothesis was that the activity would place greater emphasis on the process of writing than on the final product. The researcher estimated that the writing process would benefit from non-linear, also called non-linguistic, forms of communication practice. Indirectly, these alternate forms would give students more varied opportunities to invent, review, reflect, re-interpret and re-use their personal experiences, personal details and ideas, impacting positively on the quality of meaning and on high order thinking skills. In order to promote this effect, mapping activity was further supported during class time by scaffolding narrative essay writing with associated speaking, (active) listening, reading activities and other non-linear forms such as Mind Maps. In other words, learners spent more class time interacting with other students about their narrative essay quote and paragraphs, adding details and ideas to their maps and notes to their rough essay drafts in English and Japanese. Paragraphs were typed in English outside of class time for homework before the essay interactive reading and peer evaluation day. Essays were collected at the end of the essay interactive reading and peer evaluation day by the instructor. Any late essays were automatically graded 55%, ensuring that no student could fail this activity nor

pass easily without some genuine effort.

Mind Maps and metaphorical visual maps were used to support in class authentic speaking and active listening activities. Associated speaking with symbolic representations of the essay message in the form of Mind Maps and Visual Maps is less predictable, and requires more interpretative and spontaneous engagement by the speaker and active listener/viewer. This activity promotes authentic speaking and active listening among English learners with high skill and high motivation. English learners with low skill and low motivation also benefit because they are more quickly able to see and understand the symbolic representations than written text.

The Mind Map according to Buzan is a key word, picture and symbol representation of something. The five rules that govern Mind Maps are: 1. A main theme in the middle; 2. Main points are on thick lines drawn around the main theme; 3. Keywords and pictures associated with each main point are on lines that go from thicker to thinner; 4. Printing goes from larger near the center to smaller on the outside; and 5. New keywords, pictures and symbols can be added to any main point easily.⁶ Metaphorical visual maps are not defined by organizational rules as in Mind Maps.⁷ Main themes are suggested by pictures and symbols primarily and keywords secondly. The pictures are representations of the key message and often have associations that increase the potency of meaning. The layout and design of metaphorical visual maps is highly individual although generally the main themes are found in the middle of the paper.

The metaphorical visual map activity involved choosing the keywords of the essay theme and paragraphs and then choosing a concrete object to represent the outline and pictures to represent keywords and ideas. Initially a house and a bicycle were used as generic examples to introduce the metaphoric representation of narrative essay paragraph messages. As learners became familiar with the metaphorical representations the researcher challenged the learners in each faculty to choose objects that could be related to their major.

The researcher used a hand drawn picture of a Mt. bike as an example. It was divided into parts and each part was labeled with a part of the essay: The handlebars of the bike = the meaning and paradox of the essay theme; the front tire = the English graded reader; the back tire = the major area of study; the chain = experience; the brakes = interest/passion and the light is the conclusion. Smaller pictures related to each part of the essay are placed in and around the metaphor.

The illustration is the essay cover page. A fourth hypothesis is that these metaphoric

visual maps will provide the writers with the opportunity to interpret their ideas in different ways and give increased context to the readers as they see the writer's thought processes. The researcher predicted that there would be interest in the metaphor representations of their essays when attention was directed towards the use of metaphor in songs (both Japanese and English). Weather metaphors and metaphors for love were exemplified during class time using YouTube and a search engine to listen to live performances and read lyrics. These types of ground breaking activities ensured that more students were acquainted with how figurative language, in particular metaphor, operated in subtle and pervasive ways to communicate emotions in non-linear, non-linguistic ways.

2. Methods

2.1 Study Site and Participants

This study was conducted at Nagasaki University in November 2010. Two hundred and eighteen first year, first semester students in six different faculties participated in this study.

2.2 Procedure

This study used convenience sampling in the six different English Communication classes. Data was collected by anonymous self-reported questionnaires with closed-ended questions. Questions were written in English and orally translated into Japanese by the researcher and by class members.

2.3 Content of Questionnaire

The questionnaire contained questions about demographic characteristics such as age and gender. Descriptive data was collected about the narrative essay writing and metaphorical visual map activity. Three questions were asked: 1) Was your essay writing experience useful? 2) Did you feel that the metaphorical visual map technique was interesting? 3) Were you satisfied with your metaphorical visual map?

Answers were scaled using a five-point Likert-type scale. Each of the three questions uses the same scale with different categories.

The categories for question 1 were your essay writing experience useful were: Very Useful = 5; Useful = 4; Ok = 3; Not Useful = 2; Absolutely Not Useful = 1.

The categories for question 2 were: Very Interesting = 5; Interesting = 4; Ok = 3; Not Interesting = 2; Absolutely Not Interesting = 1.

The categories for question 3 were: Very Satisfactory = 5; Satisfactory = 4; OK = 3; Not Satisfactory = 2; Absolutely Not Satisfactory = 1.

Question number four asked about the importance of imagination: Is imagination important? The fourth question used a simple yes or no answer.

2.4 Analysis

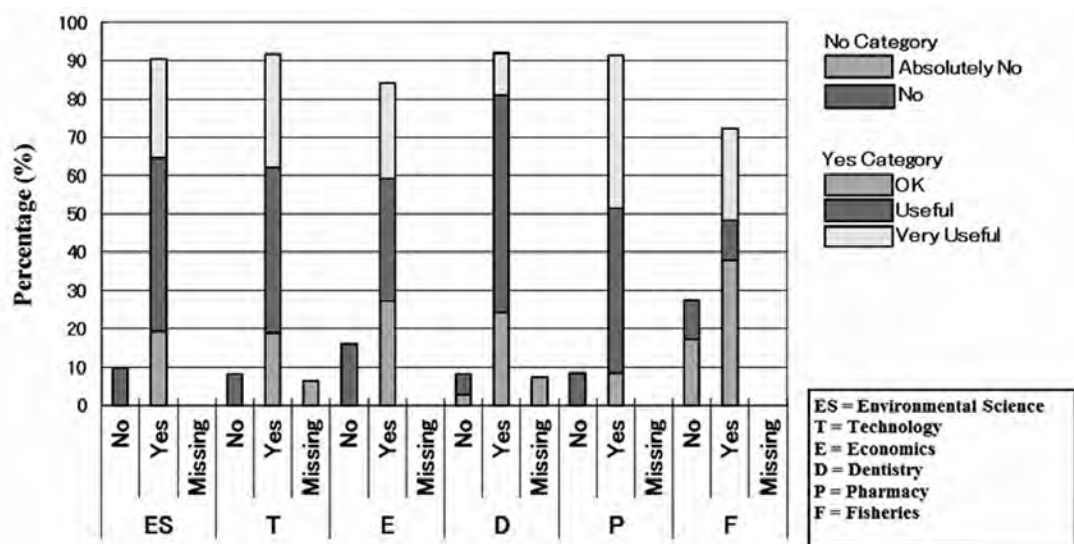
Descriptive data is shown by percentage.

3. Results

75 females and 141 males completed questionnaires for the study.

Graph 1 (ES = Environmental Science; T = Technology; E = Economics; D = Dentistry; P = Pharmacy; F = Fisheries) shows the usefulness of the narrative essay writing by faculty. All students rated the usefulness at over 80%, with the exception of Fisheries (F) which rated it at about 70%.

Graph 1 Narrative Essay Writing is Useful

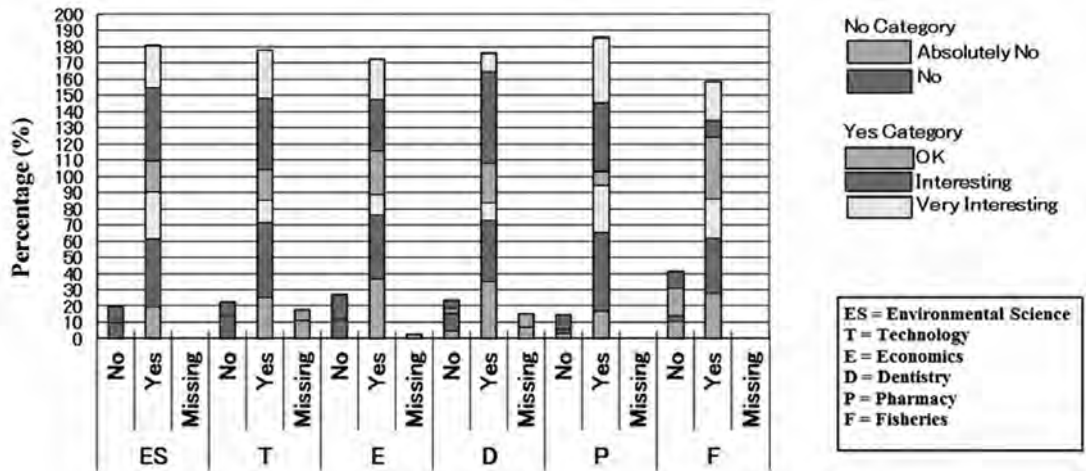


Graph 2 shows the interest in the metaphoric visual map technique. Over 80% of all students in all faculties showed an interest in the metaphoric visual map technique.

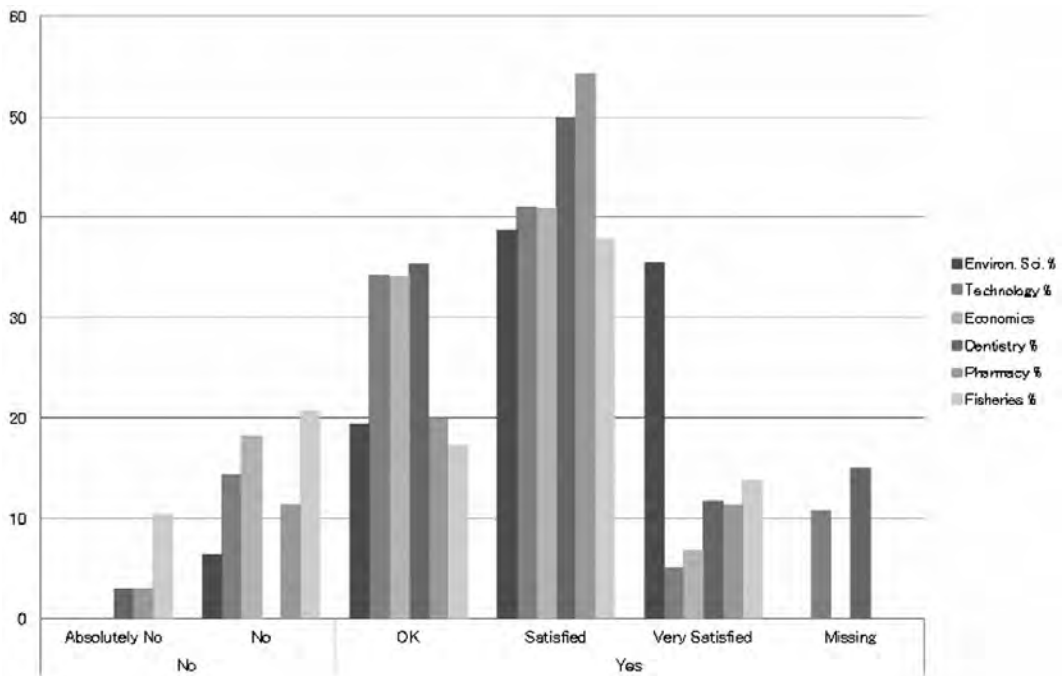
Graph 3 shows the comparison of essay cover page satisfaction. High levels of satisfaction were reported by students in the faculties of Environmental Science (ES) (93.6%), Technology (T) (80.4%), Economics (E) (81.1%), Dentistry (D) (97.1%), and Pharmacy (P) (85.7%).

The Faculty of Fisheries (F) shows a lesser degree of cover page satisfaction (68.9%).

Graph 2 Narrative Essay Writing is Interesting



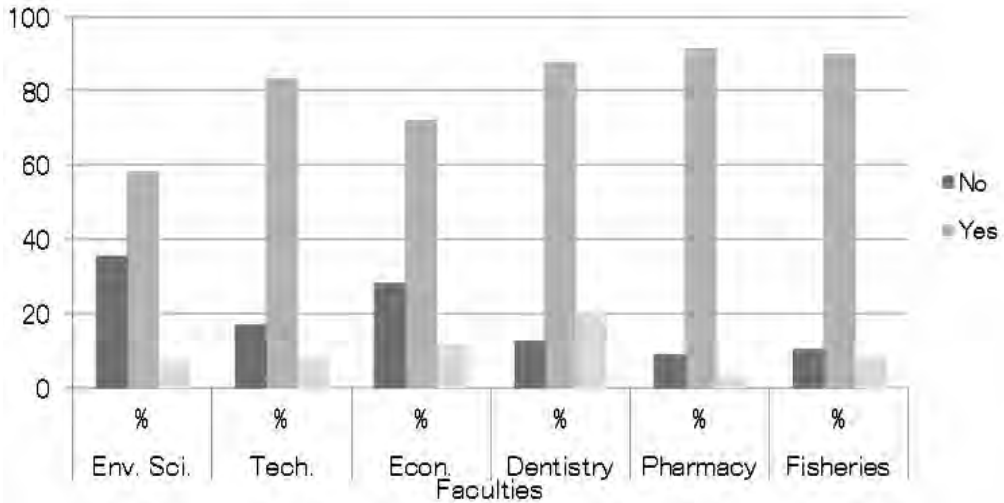
Graph 3 Visual Map Cover Page Satisfaction



Graph 4 shows the comparison of answers to the question, “Is imagination important?” The highest levels of affirmative responses were reported by the Faculty of Pharmacy (91.2%), and students in the Faculty of Fisheries (89.7%). 87.5% of students in the Faculty of Dentistry answered the question affirmative. Students in the

Faculty of Technology (Tech.) answered 83.3% affirmative. Students in the Faculty of Economics (Econ.) (71.8%) and Environmental Science (Env. Sci.) (58.1%) report that the imagination is important to a lesser degree.

Graph 4 Is Imagination Important?



Eight students in the Faculty of Dentistry did not answer the question; Five students in the Faculty of Economics (Econ.) did not answer the question; three students in the Faculty of Technology (Tech.) and in the Faculty of Fisheries did not answer the question; two students in the Faculty of Environmental Science (Env. Schi.) did not answer the question and one student in the Faculty of Pharmacy did not answer the question.

Students were from a variety of faculties, including Technology and Fisheries which are considered hard sciences. Among the 218 students sampled, 75 were female and 141 were male. With respect to the first question regarding the perceived usefulness of the essay writing activity, 139 students reported that it was useful or very useful and 48 reported that it was OK. (See Graph 1) With respect to the second question regarding the level of interest in the essay metaphor, 128 students reported feeling that it was interesting or very interesting and 58 reported that is was OK. (See Graph 2) With respect to the third question regarding the level of satisfaction with their cover page, 122 students reported being satisfied or very satisfied and 94 reported that it was OK. With respect to the last question regarding the importance of imagination, 162 students reported Yes, and 38 students reported No, and 18 students

did not answer the question.

This data is an indication that narrative essay writing with metaphorical visual maps was an activity that almost all students reported on positively. (See Graphs 1 & 2) In particular levels of satisfaction with essay visual map cover pages was higher than expected. This data is important to consider because class design was focused on including activities that increased student autonomy and student interaction in order to develop complexity through meaningful learning activity. Therefore, high levels of personal satisfaction reported by students are considered to be generally positive indications of success.

Students in Fisheries reported that the activity was least useful and least interesting. One reason for this might be that these students in this faculty generally tend to be lower skilled students that have a lower intrinsic motivation to learn English. Csikszentmihalyi⁸ discusses similar findings in other studies of hard science students in which their focus tends to be on the product of learning rather than the process of learning and therefore, resulting in feeling less enjoyment of the activity.

Students in the faculty of Fisheries reported the lowest levels of interest and satisfaction yet a higher number of students reported that imagination was important. The lack of enjoyment is reflected in the data from the faculty of Fisheries in which students reported that the essay metaphor activity was interesting, but also that they felt a low level of satisfaction with their essay cover pages. In fact, 10 of the 29 visual map cover pages for the first essay designed by the Fisheries students revealed a lack of originality (these cover pages used the same metaphor as the instructor). However, only 1 of 29 was not original for the second essay. This data indicates that students in the faculty of Fisheries probably feel less confident about writing activities and activities that feature their creativity.

Metaphorical visual map cover pages from the faculty of Environmental Sciences were also investigated in order to find out how many students designed an original metaphor and how many simply copied the examples introduced by the instructor. Students in the faculty of Environmental Science reported the highest levels of interest and satisfaction overall, yet also reported that imagination was not important. However, only 1 essay had no metaphorical visual map cover page. All first essays except for 4 had original visual map cover pages and for the second essays, this increased to 5 visual map cover pages that used the same metaphor as the instructor and therefore could be described as lacking in imagination. The increased lack of imagination in metaphorical visual map cover pages for the second essay is an

indication that ongoing idea development, support and encouragement needs to be provided for students (who feel imagination is not important).

Data from the faculty of Dentistry revealed that 8 students did not report on if imagination was important or not. This finding was surprising because of the high level of essay cover page satisfaction reported and the wide age range of students in the class. Further inquiry into essay cover pages designed by students in this faculty found only 4 visual map cover pages for the first essay to lack imagination and 1 essay did not have a visual map cover page at all. While students reported that imagination was not important, the majority of students did find imaginative metaphors for their essay visual map cover pages and students in this faculty reported the highest level of satisfaction with their essay visual map cover pages.

While data indicates that the majority of students, well over half, reported that imagination is important, slightly more students in the faculties of Environmental Sciences and Economics reported that imagination is not important. Furthermore, 8, in the faculty of Dentistry did not answer the question, and 5 in the faculty of Economics did not answer the question. In total, one quarter of the students report that imagination is not important while 18 students did not answer the question.

4. Discussion

This study revealed that although 1st year university students reported low motivation to write in 1st and 2nd languages, almost all students wrote and typed two essays in English, each with six paragraphs and each paragraph with sentence requirements in this study. There were no known cases of plagiarism or copying of other student's work. Rather, students appeared proud and humble of their typed essays and a large number of students also were able to take pride in their hand-drawn visual map cover pages. The latter students may otherwise have not had an opportunity to use their talent of drawing in non-linear message making and therefore would not have received any recognition for their developed spatial-visual intelligence. This study reinforces the researcher's determination to strive to include a variety of class activities that promote the eight intelligences in order that all learners have opportunities to exercise their preferred communication form, rather than imposing the status quo linguistic and mathematical logical intelligence focused instruction. Assessment of these activities should also, therefore, strike a balance between qualitative and descriptive rather than strictly quantitative and prescriptive.⁹ Under such conditions a focus on process with the aim of an authentic and meaningful

product may be attainable while learner motivation is maintained, and even increased. This study is an indication that students are able to write longer narrative texts when the challenge is process focused, not product focused and when the fear of failure is not present. In other words, message making and meaningful communication were positive outcomes across all faculties.

Activities that supported the narrative essay writing and mapping were tailored to the multi-leveled and multi-skilled class contexts and the incorporation of blended learning using the CALL system in the computer learning labs for the associated speaking and active listening class activities which promoted a variety of cohesive and holistic learning experiences. Integrated activities included recorded pair discussions with active listening of essay paragraphs and metaphors, reading of graded readers (students wrote an essay paragraph about a graded reader); active reading for communication practice with group members and the author of the essay and peer reviews in random groups in which essays and cover pages were assessed using a rubric in the form of a Can-do checklist.

Linear representations of the essay in the forms of an outline with questions to be answered in each paragraph and homework assignments in which students were encouraged to write details for each of the paragraphs in either English or Japanese to increase intrapersonal communication were provided by the instructor. This activity was followed up with other intrapersonal meaning making activities including solo recordings about the essay paragraphs and the essay metaphors for weekly homework.

Narrative essay writing and metaphorical visual map cover pages were a successful activity in terms of high participation rate and low failure rate. More students than expected reported that the narrative essay writing activity was useful and that the metaphorical visual map cover page (metaphor) was interesting.

5. Limitations of the study and future research

While the number of students in this study gives a good indication of whether or not the activities of narrative essay writing and visual map cover page designing was useful, interesting and satisfying, student participants in the study were from the researcher's classes. Thus, the students had some influence from the researcher. In order to gain better insight into if these activities really promote complexity, the study needs to be extended to other university classes taught by other instructors.

A second limitation of this study is that there were varying degrees of awareness and understanding among students about self satisfaction with the visual map activity.

In particular, more thorough data collection needs to be conducted in order to gain a better understanding of what influences students' concepts of self satisfaction.

Self reported satisfaction is problematic because of the subjective nature of the question in this study. High achievers may not report a high level of satisfaction in relation to their big effort to find original metaphors. Despite putting a lot of effort and thought into their metaphor, these learners did not feel satisfied with the results. Perhaps these learners had high expectations but not a high visual-spatial intelligence. On the other hand, students who did not make a big effort may report a high level of satisfaction because the activity was new to them or because they are low achievers. None the less, this study reflects that reports of high levels of self satisfaction are important because they are related to increased intrinsic motivation. This would be the case when students find the activities compatible with their preferred intelligences.

A third limitation of the paper is with regards to inquiry about imagination. Some students may have felt some dilemma about admitting the importance of the imagination since they have been educated in primarily knowledge based education systems and societies. The information age, of which parents and other respected elders experienced during the eighties and nineties, also reinforced the value of knowledge and in particular, verbal communication.

A fourth limitation of the paper also addresses the question of imagination. Generally speaking, we might find a lack awareness of the roles that both imagination and knowledge play in the learning process, writing process, and in professional and daily life. Intuitively students might have circled Yes, (Imagination is important.) yet not really have clear examples or ideas of the ways in which the imagination operates. Raising awareness of the above is essential and ways in which it can be done would be taken into consideration in future research.

Future research would take into account the importance of including more visual tools in activities such as (extensive) reading, discussion, previewing, reviewing, and reflection. Continued research and documentation into what non-linguistic representations facilitate student's learning and, more precisely, which impact positively on English communication skills.

Endnotes:

1. Margulies, N. & C. Valenza. 2005. Visual Thinking. USA: Crown House Publishing LLC.
2. Hyerle, D. 2009. Visual Tools for Transforming Information into Knowledge. Corwin Press, USA

3. Csikszentmihalyi, M. 1990. *Flow The Psychology of Optimal Experience*. New York: Harper Perennial, Harper Collins Publishers.
4. Fink, L.D. 2003. *Creating Significant Learning Experiences*. San Francisco, CA, USA: Jossey-Bass, John Wiley & Sons.
5. Self reported data is collected from learners after they complete a questionnaire to determine their preferred learning style – VAK (Visual, Aural or Kinesthetic).
6. Buzan, T. 1996. *The Mind Map Book: How to Use Radian Thinking to Maximize Your Brain's Untapped Potential*. Plume, USA.
7. Margulies, N. & C. Valenza. 2005. *Visual Thinking*. USA: Crown House Publishing LLC
8. Csikszentmihalyi, M. 1990. *The Evolving Self*. New York: Harper Perennial, Harper Collins Inc.
9. Fink, L.D. 2003. *Creating Significant Learning Experiences*. San Francisco, CA, USA: Jossey-Bass, John Wiley & Sons.

長崎大学言語教育研究センター紀要投稿内規

1. 長崎大学言語教育研究センター紀要を、毎年3月に刊行する。
2. (内容) 本紀要には、投稿論文と発行年度の言語教育研究センター活動報告を掲載する。ただし、編集委員会が特に必要と認めた場合には、この限りではない。
3. (投稿論文種別) 投稿論文は、研究論文(査読付き)、一般論文、研究・教育報告、研究ノート、翻訳、書評とし、未発表のものに限る。ただし、口頭発表したもので、その旨を記してある場合はこの限りではない。授業記、講義ノート、随想などで学術的な意味を持たないものは、掲載しない。また、書誌としての意味を持たない文献案内等も掲載しない。
4. (投稿資格) 投稿資格は、長崎大学言語教育研究センターの専任教員に限る。ただし、専任教員がファースト・オーサーである場合は、学内・学外教員、非常勤講師等も可能である。
5. (研究論文審査) 研究論文(査読付き)は、編集委員会が委嘱する学内外の複数の論文審査委員によって匿名式で査読され、編集委員会が査読結果に基づいて掲載の可否を決定する。
6. 掲載費用は徴収しないが、別途規定する部数を超える抜き刷りを希望する場合は、別途投稿者の負担とする。

付則 1. 本規程は、2012年4月1日より施行する。

長崎大学言語教育研究センター紀要執筆要領

1. 日本語および英語以外の言語で執筆された原稿は査読付きとする。
2. 原稿は、B5 サイズの横書きとして、編集委員会作成のテンプレートを参考に作成する。
3. 和文の場合は、テンプレートに従い 40 字×35 行にて作成し、英文の場合もそれに準じる。
4. 原稿書式として、マージンは上下 25 mm 左右 20 mm とする。本文使用フォントは、日本語は MS 明朝、英語・数字は Times New Roman とし、章、節の見出しは、ゴシック体とする。フォントサイズのポイントは、テンプレートに従い、タイトルを 14 ポイント、本文の日本語は 10.5 ポイント、英語は 12 ポイントで作成する。
5. 研究論文（査読付き）と一般論文は、特に次の規定に従うものとする。
 - (1) 注・参考文献・図表を含めて 20 ページ以内とする。
 - (2) 註は脚注とする。註は通し番号で 1, 2, 3 とする。
 - (3) 日英両語のタイトルを付すこととする。
 - (4) 英語のアブストラクトを 100 words 以内で付けるものとする。アブストラクトは、ワン・パラグラフにまとめる。
 - (5) アブストラクトの下には、内容に関するキーワードを 5 つ程度提示することとする。
6. 研究論文（査読付き）の投稿者は、9 月 30 日までに、編集委員長まで原稿を提出する。提出する原稿は、3 部とし、その内の 1 部には投稿者の氏名を明記し、他の 2 部は氏名を記入していない原稿とする。審査結果は、「掲載可」「修正条件付」「掲載不可」のいずれかとして投稿者に通知される。修正条件付論文は、修正後再び論文審査委員により査読され、審査の結果、編集委員会より掲載が認められた論文の投稿者は、12 月 10 日までに原稿 1 部とデータを編集委員長まで提出する。
7. 一般論文、実施報告、研究ノート等は、毎年 12 月 10 日までに、原稿 1 部とデータを編集委員長まで提出する。
8. 言語教育研究センター事業報告は、発行年度の 1 月 20 日までに、原稿 1 部とデータを編集委員長まで提出する。
9. 校正は投稿者の責任にて行なう。その際、内容や表記に関して、編集委員会からの指示があれば、それに従うこととする。また、校正は原則として、印刷上のミスに限るものとする。

付則 本規定は、2012 年 4 月 1 日より施行する。

長崎大学言語教育研究センター研究紀要投稿要領

1. 『長崎大学言語教育研究センター研究紀要』（以下「紀要」という。）は、言語教育研究センター所属教員の学術論考発表の場とし、センター長が発行者となり、その編集（掲載の可否の判断を含めるものとする）については、別に定める編集委員会（以下「委員会」という）があたることとする。
2. 執筆論文は長崎大学言語教育研究センター所属教員（共同研究者を含む）に限る。その他の希望があった場合は、委員会の承認を必要とする。
3. 紀要の発刊は、原則として年1回とする。
4. 執筆論文は未発表のものとし、論文、研究ノート、研究・教育報告、翻訳、書評とする。授業記録、講義ノート、随想などで学術的な意味を持たないものは、掲載しない。また、書誌としての意味を持たない文献案内等も掲載しない。
5. 寄稿申込及び原稿は、指定した期間内で受け付ける。提出の際は、執筆者名、提出日付を明記のうえ、編集委員会委員長に提出すること。ただし編集の都合上、委員会の指定する所定期日より後に受け付けたものについては、次号へ繰り越すことがある。
6. 原稿の提出は原則として **Word (Mac も含む)** または **PDF** 又を用いて作成し、**USB** 等の電子メディア媒体形式と、プリントアウトした原稿 1 部を提出する。プリントアウトする際は、**B5** 判用紙で印刷する。なお、提出された原稿は、原則として返却しない。
7. 原稿の枚数制限は、原則として写真、図表を含め印刷面 **20** ページ以内に収める。
8. 原稿の執筆は『長崎大学言語教育研究センター研究紀要執筆要綱』で別に定める。
9. 投稿原稿の掲載の可否及び掲載順序については、原則として、その分野の専門家等（外部査読者を含む）による査読のうえ、委員会が可否を決定する。なお、原稿の一部修正、書き直しを求めることがある。
10. 校正は原則として著者校正とする。なお、校正は二校までとし、単に誤値の訂正にとどめる。
11. 掲載された論文等については抜刷りを **30** 部まで贈呈する。**30** 部を超える分は、著者が実費を負担することとし、校正が終わる前までに委員会に必要部数を申し出ること。
12. 提出した論文の著作権は委員会に帰属する。

長崎大学言語教育研究センター研究紀要執筆要綱

1. 原稿の構成は次のとおりとする。
 - (1) 表題（和文および英文）
 - (2) 執筆者名（和文およびローマ字）
 - (3) 投稿日付
 - (4) 要旨（英文で 100 語程度）
 - (5) キーワード（5 個以内）
 - (6) 本文・脚注
 - (7) 参考文献等
2. 翻訳や資料については、必要な著作権を取得する。また、文献や参考資料等の取り扱いにあたっては、著作権や個人のプライバシー、社会的常識等に十分注意する。なお、著作権に関し問題が生じた場合は、執筆者の責任において処理する。
3. 常用漢字、現代仮名づかいを用いる。
4. 和文の場合、横書きではコンマ（,）と句点（.）、縦書きでは読点（、）と句点（。）をそれぞれ用いる。英文の場合、横書きに統一し、コンマ（,）とピリオド（.）を用いる。
5. 図と写真は原図を用い、本文中の挿入希望場所を原稿に記入する。
6. 数字やアルファベットなどは、横書きの場合、原則として半角とする。縦書きの場合は全角で漢数字を用いる。
7. 註・参考文献等については、原則として下記の項目・順番で記入することとするが、執筆者の所属する学会の慣行に従ってもよい。ただし、同一の論文内では書式を統一し、本文末にまとめて掲載すること。
 - ア. 註
通し番号で 1, 2, 3 と表記する。
 - イ. 参考文献等
 - (1) 単行本の場合
著者名, 出版年, 書名, 出版社, ページ（始め－終り）
例) 吉川誠次ほか (2002), 『食文化論』, 建帛社, pp.10-12.
Fossey E (1994), Growing up with Alcohol, Routledge, pp.10-12.

(2) 雑誌論文の場合

著者名, 出版年, 論文名, 雑誌名, 巻・号, ページ (始め-終り)

例) 木下孝司(1991), 「幼児における他者の認識内容の理解: 他者の「誤った信念」と「認識内容の変化」の理解を中心に」, 『教育心理学研究』, 39(1), pp.47-56, Chirgwin JM et al. (1979), Isolation of biologically active ribonucleic acid from sources enriched in ribonuclease, *Biochemistry*, N°18, pp.5294-5299.

(3) ウェブサイトの場合

ホームページ名, URL, アクセス日付

例) 国立国会図書館ホームページ, <http://www.ndl.go.jp/>, 2006.9.7

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