

## Obituary Notice: KAMEI Takashi

KŌNO, Rokurō

Professor Takashi Kamei, Professor Emeritus of Hitotsubashi University, passed away on the 7th of January, 1995, due to a renal disease, at the age of 82. Over a number of years, he had been very cooperative and contributed immensely to the growth and operations of the Toyo Bunko as a trustee. Especially as a research fellow from 1966, Professor Kamei was in charge of the reorganizing process of the old and rare Japanese books of the Iwasaki Collection in the possession of the Toyo Bunko. Thus his contributions to the Toyo Bunko were so great that his sudden death is a lamentable loss to our institution.

Professor Kamei was born in Tokyo on the 3rd of June, 1912. Having graduated from Keio-gijuku Yochisha (elementary school) and then from Musashi Kotogakko, a seven year high school course, entered the Tokyo Imperial University, the Department of Literature, the course of Japanese Language and Literature, in 1932. Upon completing his studies in 1935, he remained at the Tokyo Imperial University as an assistant at the Department of Literature. In 1939 he was appointed as lecturer at Tokyo Shoka Daigaku (present day Hitotsubashi University) and attained professorship in 1954. Since then he taught at the Hitotsubashi University until his mandatory retirement in 1976. In the same year, Professor Kamei accepted an offer of professorship from Seijo University and after instructing for 7 years, in 1983, he retired from this position. As for Professor Kamei's teaching experience overseas, in 1950, while he taught at Hitotsubashi University, he was invited to teach a course on Japanese language at Cambridge University in England. Furthermore, in 1967-68, he lectured on Japanese language at Berlin Free University of former West Germany, and lastly he visited the University of Arizona in 1975.

Professor Kamei was considered as a child prodigy. While still very young, he had already published an anthology. His major was the study of Japanese language, but he was never satisfied nor confined to the narrow limits of Japanology. Thus Professor Kamei, based upon his knowledge of Japanese, wished to further his knowledge and broaden his perceptions on languages in general.

While he was a student at Tokyo Imperial University, his mind and research techniques of philology were trained by Professor Shinkichi Hashimoto 橋本進吉. Professor Hashimoto was convinced that study of languages should be based upon solid knowledge and foundation of philology. At the same time, Professor Hashimoto payed attention to the results of traditional learning. For example, he recovered the work "Kanazukai Okuyamaji" 假名遣奥山路, treating Chinese

characters representing Archaic Japanese words of Ishizuka Tatsumaro 石塚龍磨, a scholar of the Edo Period. It is a well known fact the Professor Hashimoto promoted linguistic studies of Kanazukai (kana spelling) of Archaic Japanese, contributing a great deal to the elucidation of the phonemic system of Archaic Japanese.

Under the guidance of such a master, Professor Kamei had acquired a solid philological method of analysis and left numerous outstanding studies in his lifetime. He published many works among which the following three are noteworthy. The first is the study of the language of “Kyogen (狂言)”, the second being “Shomono (抄物)” and the third that of “Doctrina Christan”. They all deal with the usage of Japanese during the Muromachi Period. Japanese used during Muromachi Period was the starting point of the development of Modern Japanese and therefore the most important and the most interesting period to students of historical studies of the Japanese language.

First of all, “Kyogen” is the farce orally transmitted to the present day together with the “Noh (能)” plays. The language of “Kyogen” had originated from the oral language of Muromachi Period, but questions remain as to its transmission. Professor Kamei made keen observations and minute analysis of its real conditions when he was still young. The result was published in his article, “Kyogen no Kotoba 狂言のことば (The language of Kyogen)”, (first published in 1944; re-published in his Collected Papers, Vol. 5, Yoshikawa-Kobunkan in 1986). This article attracted the attention of scholars and established a solid reputation for himself in this respective field.

Next, we should mention Professor Kamei’s research of “Shomono”. “Shomono (抄物)” was originally a draught of lecture on a certain Chinese Classic. For example, the draught of lecture on the Lun-yü (論語, called Rongo in Japanese) was called “Rongo-sho (論語抄)”. The style of a draught of lecture gradually came to be regarded as a kind of reading material. Since the draught of lecture was originally oral, so that written in the style of oral language and was prevailing during Muromachi Period, it is looked upon as a source of the spoken Japanese of that period among Japanologists. Among many “Shomono”, Professor Kamei paid special attention to the “Chuka-jakuboku-shi-sho (中華若木詩抄)”. This is an anthology of Chinese poems of both Chinese and Japanese poets, with the draughts of lecture on these poems. Professor Kamei became interested in “Shomono”, while he was a student under the guidance of Professor Shinkichi Hashimoto. He intended to analyze in earnest the “Chuka-jakuboku-shi-sho”. After World War II, in spite of hardships, Professor Kamei endeavoured to collect old books of “Shomono”, among which an Old Typographical Edition (古活字版) printed by the Gozan (五山) School was found. He planned to publish the facsimile edition of the Old Typographical Edition in 18 lines and was occupied in making critical notes of the text. Meanwhile, in collaboration with his pupils he realized the publication of the “Chuka-jakuboku-shi-sho, as a Linguistic Data” (Seibundo, 1977). Mr. Kenji Sakai 酒井憲二 offered his services to making critical

notes. From the same publisher, another book with an identical title, but with a sub-title “Keifu (系譜) (genealogy)” was published in 1980. This treats the genealogy of the “Shomono”, with the assistance of Mr. Seiji Yanagida 柳田征司.

Professor Kamei wrote the article “On the Kan’ei Edition of the Chukajakuboku-shi-sho, especially on one Aspect of its Individuality as a Linguistic Material”, incorporated in the aforementioned edition. This article was his attempt to compare the Kan’ei edition with the Old Typographical Edition. He displayed his philological talent in his observations on linguistic facts and paid attention to the historical conditions of the publishers at that time.

The third study can be said as the masterpiece resulting from his study. It concerns the language of the so-called “Kirishitan-mono”, i.e. the works of the Catholic Christians in Japan in the seventeenth century. The book of his teacher, Professor Shinkichi Hashimoto, “The Study on Doctrina Christan, the Amakusa Edition, 1592” (Toyo Bunko Ronso Vol. 9, 1928) is a famous contribution to the study of Japanese language used in Muromachi Period. Professor Kamei once mentioned that there was almost nothing to add to the study of his master (“Kirishitan Yori”, p. 149) and he considered the following work as his own task to accomplish. He would trace back the comparison of the texts of Doctrina Christan between the four editions and he would analyze new facts in terms of language history (ibid. p. 199). But the research he intended was a difficult task. The Japanese text of Doctrina Christan was based upon the catechism in Portuguese. It has four kinds of text, the two of which are romanized, and the other two are written in Japanese kana. The comparison process of the four texts demands the knowledge of Portuguese in earlier stage and also of Latin which was in constant reference in ecclesiastical problems. Versed in such foreign languages, Professor Kamei attempted at comparing the four texts, but for a while occupied himself in secular matters, he could not achieve his aim. Fortunately two collaborators appeared to complete his ambitious work. The one was Father Cieslik, of the Jesuit Mission in Tokyo, and the other was Miss Yukie Kojima 小島幸枝, serving as an assistant to Professor Kamei. The result was published by Iwanami Shoten in 1983, entitled “Nihon Iezusukai-ban, Kirishitan Yori 日本イエズス會版キリシタン要理 (Christian Catechism, the Edition of the Jesuits in Japan)”. In the latter half of this book the whole text of the Portuguese catechism (in the possession of the British Library): M. Jorge, “Doctrina Christan, ordenade a maneira de dialogo, pera ensinar os minios, Lisbon, 1602”, reproduced in photograph. This is the Portuguese catechism on which the Japanese Doctrina Christan was based.

The “Nihon Iezusukai-ban Kirishitan Yori” consists of two parts, the first of which is the part dedicated to the studies, and the second of which comprizes the sources. In this second part, the text of the Doctrina Christan in Japanese letters (in the possession of Vatican Library) is reproduced with critical notes. The first part is composed of six chapters. Chapt. I: Introduction and Chapt. II: Doctrina in Japan were written by Father Cieslik, who discusses the details of the genesis of Japanese Doctrina. Chapt. III: The Words of Japanese Doctrina and the

Portuguese catechism, Chapt. IV: The Style of the Translation, Chapt. V: The Development of the Translation and Chapt. VI: Annex were written by Professor Kamei with the collaboration of Miss Kojima. In these chapters he explored in detail the development of Japanese text, by comparing the Japanese and Portuguese texts.

These three works mentioned above concerns entirely with Japanese used during the Muromachi Period. His knowledge of language of that period was so diverse, but his learning of Japanese was not restricted only to that period. His erudition in the history of Japanese was extended from the Archaic Time to Edo Period. He was always critical to the general views. For instance, as to the Kojiki, he upheld an unique view to the Kun (訓)-readings of the Chinese characters with which the text of the Kojiki was written ("Can we read the Kojiki?", in his Collected Papers, Vol. 3). Furthermore, "The History of the Japanese Language" in 7 vols. (published by Heibonsha in 1963–1966) was the result of the cooperation of various scholars under the editorship of Prof. Kamei and reflected his thoughts on the historical perspective of Japanese.

His scholarly attainments are made known in numerous articles and his Collected Papers published in 6 volumes (by Yoshikawa-Kobunkan, in 1971 to 1992). There are several valuable contributions to linguistics. Since Japanese is also a language, the study of Japanese should be based upon linguistic principles. Professor Kamei had been interested in linguistics since he was still young, especially in European linguistics. His primary concern was focused on the historical study of languages, but he had a wide sphere of vision as to linguistic theories of the twentieth century.

Although Professor Kamei was respected by Japanology scholars as a great personage, he himself claimed to be a proud loner. As is usually the case with Japanese elites, he appreciated Western culture, particularly in terms of clothing and cusine. Furthermore, he was especially devoted to the German language and the German way of thinking. Professor Kamei became a devoted Catholic in the latter part of his life and also was known to his peers as Augustino, his Christian name. He was close to Western scholars such as Professor E. Coseriu, the famous linguist and Professor Kamei translated Professor Coseriu's "Sincronia, diacronia e historia. El problema del cambio linguistico", (Madrid, 1973) into Japanese with the collaboration of Mr. Katsuhiko Tanaka 田中克彦 under the title, "Utsuriyuku koso kotobanare", entirely in classical Japanese!

We will surely miss Professor Kamei's contributions to the study of Japanese language, his friendly character and endeavours for the Toyo Bunko.