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# THE CULTURAL WAVE

MALLORY  
FROMM

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EDITED,  
WITH NOTES,  
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**SANSHUSHA**

## PREFACE

Culture flows in waves of various size and strength. Cultural patterns may flow gently for centuries when suddenly, something the size of a tidal wave may produce sudden and dramatic change. Japan from 1603 until 1900 is a good example of steady flow suddenly shocked by a powerful wave. The point is that there is always cultural and social change. Change may be subtle, it may be dramatic, but it is there. This book is about those changes, and the waves that produced them.

The idea for this book came about when I realized many of my students were unfamiliar with patterns of cultural and social change. They were under the impression that changes in Japanese work habits, fashion habits, dietary habits, leisure habits, and literary habits were quite unique to their own generation. In fact, they are no more than the latest tip of a wave that has been rolling for thousands of years. I thought it would interest students that their experiences are part of an on-going global experience. That experience includes travel, sports, literature, diplomacy, economics, migration and all the other factors that combine to form our "culture". Thus, I have tried to paint the culture of change on a broad canvas that includes all of the above.

The words "global" and "internationalization" have become the buzzwords of the mid-1990s. An understanding of the cultural waves of history, and the feeling of being a

part of a continuing world-wide wave will give insight into the true meaning of those two words. And with understanding will also arise a sympathetic outlook that comes from a feeling of kinship.

Mallory Fromm

## まえがき

フロム先生から原稿が届いたのが、昨年の秋だった。もし気に入ったら注釈をつけてくれ、あまり面白くないと思ったら、そう言ってくれば、また別のものを書いてみても良い、という事だった。

面白くないなんてとんでもない。とても面白く読ませてもらった。特に外国（この場合は主としてアメリカだが）から見た文化的な変化と日本に於ける文化的変化との比較は見事なものだと思ったので、そのようにフロム先生にお話した。

すると、これは三修社にいる大学の教え子からの依頼によって書いたものなのだ。彼の方から連絡があるだろうから、そうしたら三修社の方針にそって仕事をしてくれ、と言われた。

最初は5つのチャプターに分かれていたのだが、各チャプターを半分ずつにして10章にして、それぞれの章の終わりには練習問題を付ける、という事になった。

練習問題は各章とも同じ形式で、**Comprehension, Listening, Useful Expression, Composition**の4項目に分かれている。

しかし、やはりここで強調して置かなければならないのは、練習問題はあくまでも本文をしっかり理解し、咀嚼した後でその理解を定着させるためのものである、ということだ。

先にも書いたように、このテキストの主眼とするところは、色々な文化の変遷を角度を変えながら観察し、その文化的価値観の推移を描くことにある。

つまり、*The Cultural Wave* というタイトルにあるように、文化の波が時代によって大小様々に姿を変え、力強さを変えながら洋の東西の国々に及ぼした影響について、経済、旅行、スポーツ、文学、移民等々を通して描いているのである。

筆者のフロム先生は、アメリカに生まれ、高校まではアメリカで生活をしてきたが、大学教育はイギリスで受け、日本文学研究で博士号を授与された

ということである。その幅広い学識を縦横に駆使して、聖書からギリシャの詩人、英米文学の作品から日本の鴨長明や芭蕉、さらに宮沢賢治等を引用しながらの比較文化論は、学問の楽しさを伝えて余りあるものだ、と言えよう。

注は、あくまでくどくならないように付けたつもりであるが、『リーダーズ・プラス』（研究社）、『最新英語情報辞典』（小学館）には大変お世話になった。

また、三修社の芦川正宏氏、松本さよ子氏には多大なご尽力を頂いた事に対して、この場をお借りしてお礼を述べさせて頂くことにする。

1995年12月

編注者

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## RAGS TO RICHES (1)

As long as I can remember, people warned me against going to India. Walking among poor, sick and starving people was hard to take, they said. The sight of so many pitiful beggars made it difficult to enjoy sightseeing. Sanitation was awful; you had to be very careful what you ate and drank. The country was hot and dusty, and transportation was slow and inefficient. And, in fact, all that they said was true. 5

I was at first overwhelmed by the sheer numbers of people. Walking was difficult, especially as so many people clustered round me to beg or to sell me something. I found that there were always people in my way. Some of the sights were gruesome, and it was difficult to get used to seeing vultures in the downtown area of the capital. To be honest, I did not enjoy the first few days of my visit. 10

However, what people had not told me, and what took me time to discover, was the rich, dense culture of India. It

took a while to discover because I could not see the woods for the trees. The poverty I observed and experienced daily was not only part of Indian culture, but I realized it is the foundation of Indian culture.

5 The religious beliefs, the festivals, the lifestyle are all rooted in poverty. Poverty is the stimulus of a complex culture that sustains and satisfies the Indian people. Even wealthy Indians I met abided by the traditional simplicity of the culture. Their clothes, though cleaner and more expensive than those of the poor, were otherwise the same. Their religious habits, too, were the same. And they did not  
10 despise the poor for their poverty.

I drove through villages without electricity and running water. Homes were small and squalid, and the villagers  
15 used dried cow dung for fuel. My friend who was guiding me through the country surprised me by saying that many of these villagers were actually well-to-do. They had





refused to become modernized because it would have meant giving up their traditional culture. They were satisfied with the lives they were living, and used their money on their children's marriage dowries.

Soon, even the presence of vultures took on a different <sup>5</sup> meaning. To me, vultures changed from being unclean symbols of death to the symbols of sanitation and hygiene they are to Indians. Dead animals which would otherwise rot are quickly and neatly cleaned up by the vultures. Their presence seemed a natural sight in the culture of poverty. <sup>10</sup>

After three weeks, when it was time to return home, I found myself comparing the cultural texture and variety of India with that of America. America is rich, to be sure, and life is long and comfortable. However, it lacks a pervasive culture that gives meaning to life as in India. An American <sup>15</sup> may live for money or fame or pleasure. He may even die for money or fame or pleasure; it happens every day. Certainly, comfort and status are two ideals of American culture. There is no chance of a typical American being <sup>20</sup> spiritually sustained by the beliefs and rituals that sustain an Indian. Americans are told to seek wealth, and Indians are taught to make do with poverty.

Thus, after travelling slowly around the country and talking with people, I came to the awareness that India is a culture of poverty, while America is a poverty of culture. I <sup>25</sup> recalled the words of Henry David Thoreau, America's finest thinker and essayist. He wrote almost 150 years ago in "this restless, nervous, bustling, trivial Nineteenth Century" that Americans were too caught up in material

desires and the pursuit of wealth.

Thoreau was upset that the growing wealth of the nation, though providing more comfort, was leading to a decline of spiritual and cultural values. After all, Christian culture was founded on the idea of poverty. It was Christ who said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." This means that wealth distances one from true religion, because one pays attention to money rather than to God.

With a world view that seems much more Indian than American, Thoreau wrote: "Cultivate poverty like a garden herb, like sage. Do not trouble yourself much to get new things, whether clothes or friends. Turn to the old; return to them. . . If you are restricted in your range by poverty. . . you are but confined to the most significant and vital experiences. . . It is life near the bone where it is sweetest. . . Money is not required to buy one necessary of the soul." Here in a nutshell is the philosophy of Indian culture.

My awareness of the culture of poverty did not make the sight of poor and dying people less painful. However, it did give me insight into the Indian tolerance of poverty. This insight went beyond the usual economic reasons. It had to do with their participating in 3,000 years of Indian culture, and the belief that they would have the chance to participate again. India cannot grow rich, its every citizen cannot become prosperous, and still keep their traditional culture. It will take a rejection of cultural history to bring an acceptance of material wealth to Indians.

## Exercises

### Comprehension

Answer the following questions.

1. What was at first overwhelming about India?
2. To me, what animal became the symbol of sanitation and hygiene?
3. What are two ideals of American culture?
4. Upon what was Christian culture founded?
5. How old is Indian culture?

### Listening



Listen and fill in the blanks with the words listed below.

Poverty is at the   (1)   of Indian culture. Certainly, it is   (2)   to see poor and dying people. However, one soon realizes that India cannot   (3)   rich, and still   (4)   its traditional culture.

a) grow   b) painful   c) heart   d) keep

## Useful Expressions

Fill in the blanks with the words listed below.

1. Tell him to get out of the \_\_\_\_\_.
2. The British political system is \_\_\_\_\_ in democracy.
3. Business is good and he's become \_\_\_\_\_.
4. She was too \_\_\_\_\_ to enjoy the movie.
5. He is too \_\_\_\_\_ in his career to help yours.
6. His outlook goes \_\_\_\_\_ the ordinary.
7. Would you \_\_\_\_\_ this for me until tomorrow?

a) caught up   b) way   c) keep   d) rooted  
e) well-to-do   f) beyond   g) restless

## Composition

Using the phrases in parentheses, put the following sentences into English.

1. 正直なところ、私は彼があまり好きではない。 (to be honest)
2. 奨学金は、それがなければ大学に行けなかった学生の助けとなる。 (would otherwise)
3. それがつまり、私の意見なのだ。 (in a nutshell)
4. 君の病気は君の生活様式と関係がある。 (have to do with)

## RAGS TO RICHES (2)

Like Indian culture, the heart of traditional Japanese culture is founded on poverty. By poverty, I do not mean people starving to death, or having barely the means to survive. I mean a lack of superfluous wealth, and a life lived simply, in closeness to nature. Japanese concepts such as *wabi*, *sabi*, and *hana* all stem from this simple, natural outlook on life. 5

Kamo no Chōmei, in the *Hōjōki*, tells us that at the age of sixty he built himself a one-room house near the river Kamo. The house was a tenth of the size of his former 10 home, where he had lived about thirty years. He lived a life of quiet thought, satisfied with nature and simplicity. His book speaks the very heart of Japanese culture. It is for this reason that this little book of barely thirty pages has become a classic. 15

The haiku of Bashō are strongly rooted in poverty. When Bashō used the word *sabishisa* in his poems, it has a

very different meaning from that of the English “loneliness.” The English word suggests something unpleasant, a solitary condition in which one is unloved. Bashō’s usage, on the other hand, is poetic, and suggests a unity with nature. This is the very essence of traditional Japanese culture.

Bashō’s world famous poem on the frog jumping into the old pond demonstrates the poverty I speak of. One cannot imagine a Western poet even noticing a frog jump into a pond, much less writing a poem about it. It takes a high degree of awareness of, and sensitivity to, nature to create a poem such as Bashō’s.

A perfect example of the Japanese outlook on poverty and nature is found in a haiku by Kikaku:

15       The beggar !  
          He has heaven and earth  
          For his summer clothes.

In other words, nature will provide us with what we need; any more than that is unnecessary.

20       Miyazawa Kenji, like Henry David Thoreau (to whom he bears a strong philosophical resemblance), lived at a time of growing national prosperity. His own region was deep in poverty, yet Japan as a whole was quickly modernizing and growing prosperous. Kenji viewed the growing materialism and pursuit of wealth as something bad for traditional culture. The pursuit of wealth, he believed, was an individual action. The creation of art, too, he said, was an individual action. However, the creation of true art

—NOTES—

*Rags to Riches (1)*

Page Line

- 見出し **Rags to Riches** 貧乏から始まって自分自身の努力によって最後は大きな財産を得ているという意味である。
- 9 6 **The country**=India  
9 **be overwhelmed by** 「～で圧倒される」  
**sheer numbers** 「ただ数だけのために」  
9- **the sheer numbers of people** 「人々の数が多いということ」  
12 **in my way** 「私の行く先々で」  
14 **vulture (s)** 「秃げ鷹」 貧欲に腐った肉を食することで知られている。
- 10 1- **I could not see the wood for the trees** 「木を見て森を見ず」という諺からきている。つまり小さいことに目が向けられて、もっと大切なことを見落としてしまうこと。  
6 **the stimulus of** 「励みになるもの」  
13- **running water** 「水道 (の水)」  
15 **cow dung** 「牛の糞」 乾かして燃料に使用する。 *cf.* cow shit (卑語)  
17 **well-to-do** 「裕福な暮らし」
- 11 4 **dowry(-ies)** 「(新婦が結婚のとき持って行く) 持参金」  
5 **take on (took on)** 「様相を呈する」 秃げ鷹の存在さえも違った意味を持つようになった。  
7 **sanitation and hygiene** 「衛生」 sanitation は「地域的な衛生」であり、hygiene は「人間の衛生」を意味する。同じ意味の単語を並べることでそのことを多少強調することになる。 *ex.* She is a *tranquil and quiet* lady. (彼女は大変に物静かな女性だ)  
8- **would otherwise rot** 「(秃げ鷹) が片付けなければ腐ってしまう」  
12 **the cultural texture and variety** 「文化の性質と多様性」  
14- **pervasive culture** 「普及した文化」  
22 **make do with** 「～で我慢する」  
25 **culture of poverty** 「貧困の文化」 次の poverty of culture 「文化の貧困さ」との対比。

- 11 26 **Henry David Thoreau** ヘンリー・デビッド・ソー (1817-62)  
アメリカの思想家, 博物学者, *Walden* 『ウォルデン, 森の生活』  
(1854) が代表作.
- 28- “**this restless, nervous, ... Nineteenth century**” *Walden* の  
Conclusion からの引用. 「この忙しい, いらいらした, 騒々しい,  
こせこせした 19 世紀」
- 12 6- “**It is easier for a camel ... the Kingdom of God.**” 新約聖書  
マタイによる福音書第 19 章 24 節 「富んでいる者が神の国に入るよ  
りは, ラクダが針の穴を通る方がもっとやさしい」
- 11- “**Cultivate poverty ... necessary of the soul.**” *Walden* の  
Conclusion からの引用. 「賢人が薬草を育てるように, 貧困を育て  
なさい. 衣服かまたは友人のような新しいものを手に入れるために,  
そんなに悩むことはない. 古いものに目を向けなさい, 古いものに  
戻って行きなさい. ……もし貧困によって, 活動範囲が縮められる  
なら……最も重要で, 精彩に富んだ経験だけを頼りにする以外にな  
い. ……骨に付いている最も美味しい肉を食べる生活である. ……  
魂が必要とする物を買うのに金銭など必要ではない」
- 12 **sage** 「賢い人」ここではその前にある herb との関係で wise man  
としないで薬草の sage を用いている.
- 16 **It is life near the bone where it is sweetest** 「骨のそばの一番  
美味しい肉を食べるような生活」
- 18 **in a nutshell** 「一言で言えば, つまりは」
- 21 **insight into** 「察知する」
- 27 **take a rejection of** 「～を拒絶する」

### *Rags to Riches (2)*

- 15 2 **By poverty** 「貧困といっても」
- 6 **stem from** 「～から生じる」
- 8 **Kamo no Chōmei** 鴨長明 (1155? ~1216)  
**Hōjōki** 『方丈記』鴨長明著 (1212 年), 随筆. 仏教的無常観を基  
調に, 実例を挙げながら人生の無常を述べ日野山に隠栖する様子を  
記したものである.
- 9- **the river Kamo** 「鴨川」
- 16 **Bashō** 松尾芭蕉 (1644~1694) 俳人.



- 16 2 **The English word** すぐ前の“loneliness”を指している。  
 4- **a unity with nature** 「自然との一体感」芭蕉が感じる「寂しさ」  
 の解釈。  
 7- **the frog jumping into the old pond** 芭蕉の「古池や蛙飛び込む  
 水の音」を指している。  
 11 **awareness of, and sensitivity to** awareness of も sensitivity to  
 も、次の nature に続く。  
 14 **Kikaku** 宝井基角 (1661~1707)。芭蕉の門人。  
 15- **The beggar! He has heaven and earth For his summer  
 clothes.** 「乞食かな天地を着たる夏衣」  
 20 **Miyazawa Kenji** 宮沢賢治 (1896~1933)。岩手県花巻の生まれ。  
 詩人、児童文学者。  
 22 **His own region** 岩手県花巻のこと。  
 17 1- **something the pursuit of money ignores** 「金を追い掛ける者が  
 無視する物」  
 13- **to combine modern technological concepts with traditional  
 feelings** 「近代的な技術的概念と伝統的感覚とを合体させること」  
 宮沢賢治の作品の特質である。  
 23- **only the negative meaning** 「~という否定的な意味しかない」  
 25 **far removed from** 「~から遠く離れて」  
 18 4 **made a virtue of necessity** 「不満足な状況を我慢する」  
**champion(ed)** 「擁護する」  
 9 **all but** 「ほとんど」  
 9- **the traditional community spirit** 「昔から在るお互いに協力し  
 合うという精神」  
 14 **community-oriented** 「近所中心的な考え」  
 18 **Thoreauvian** 「ソロー的な、素朴な」  
 19 5 **such a life** =a life close to nature  
 10 **poems** 俳句と和歌のこと。  
 22 **view cherry blossoms** 「花見をする」  
 24- **pay (s) lip service to** 「口先だけで好意を示す」  
 27 **urban life** =city life *cf.* country life  
 20 1 **urbanite** 「都会人」  
 7 **sentiment(s)** 「感情、情緒」  
 10 **little intimate experience of nature** 「ほとんど自然を体験した  
 ことのない」

*Physical Culture and Social Change(1)*

- 23 2 **alike** 「同様に」 名詞の前には用いない。  
 5 **metaphor** 「比喩, 隠喩」 一見不合理の表現をもって強い印象を  
 与えようとする一種の修辭法。  
 6 **warfare** 「戦争行為, 武力衝突」  
 7 **“guts”** 「根性」 その前にある strategy, speed, cooperation,  
 power とは異質なものだから quotation mark が付けられている。  
 9 **mythic heroics** 「神話的な誇張された感情」  
 10 **David and Goliath contest** 「ダビデとゴリアテの戦い」 David  
 (?~970 B.C.) 第二代のイスラエル王, Goliath はダビデに投石機  
 で殺されたペリシテ人の巨人戦士, 旧約聖書サムエル記上第 17 章  
 第 48 節~51 節。  
 12 **the fittest to rule** 「支配するのに最適である」  
 16 **Olympic performances** 「オリンピックの競技種目」  
 24 2 **on the line** =at stake 「危うくして」  
 4 **Adolf Hitler** アドルフ・ヒットラー (1889~1945), ドイツの政治  
 家, ナチの指導者。  
 5 **Nazi regime** 「ナチ政権」 Nazi はドイツ語の Nationalsozialist  
 (=National Socialist) による。  
 7 **Aryan** 「アーリア人」 非ユダヤ系の白人。  
 13 **the Olympics** =the Olympic Games  
 16 **Thomas Wolfe** トマス・ウルフ (1900~1938), アメリカの作家,  
 代表作 *Look Homeward, Angel* (1929).  
 19 **Hitler's Aryan theory** 「ヒットラーのアーリア系民族優勢説」  
 25 3 **oppressed countrymen** 「虐げられた同国人」  
 8 **Olympiad** 「オリンピック大会」 次のセンテンスにもあるよう  
 に, Olympiad は「オリンピア紀」のことであり, 古代ギリシャでオ  
 リンピア競技会から次の競技会迄の 4 年間のことである。  
 9 **Olympia** ギリシャのペロポネソス半島西部の平野。  
 15 **literature** 「文学作品」  
**Pindar** ギリシャの叙情詩人 (518~438B.C.).  
 20 **merely human** 「普通の人」  
 24 **Theseus** ギリシャ神話に登場するアテネの王, 怪物ミノタウロスの  
 退治などした英雄。

- 25 25 **Knossos** クレタ島にあった古代ギリシャの都市。古代ミノア (Minoan) 文明の中心地。  
**King Minos** ギリシャ神話のゼウスとエウロパの息子でクレタ島の王。
- 27- **charging bull** 「突進してくる牛」  
28 **gore(d)** 「(牛が) 角で突く」  
29 **somersault(ed)** 「とんぼ返りをする」
- 26 9 **a part of training youth** 「若者鍛練の一部」  
11 **Waterloo** ベルギーの首都ブリュッセルの南東 16 キロにある小村。1815 年 6 月 18 日、イギリスの將軍ウェリントンがナポレオンの軍を撃破した有名な古戦場。  
18 **at an early age** 「若いうちに」  
19 **intellectual or moral education** 「知的または道徳的教育」  
23 **public school(s)** イギリスの寄宿制私立学校で、大学進学、公務員をめざす生徒を教育する。Eton, Rugby, Harrow 等がその代表校。  
24 **the Victorian era** 「ビクトリア朝時代」 1837~1901 迄の期間。
- 27 2 **a key to** 「~の秘訣」  
5 **keep modest** 「控え目にする」  
7 **a hint of cheating** 「ごまかしをする気配」  
8 **self-reliance** 「自己依存」  
9 **assigned role** 「割り当てられた役割」  
10- **in order not to** 「~しないように」  
11- **epitomize amateurism** 「アマチュア精神の縮図」  
14 **worldly motive** 「俗っぽい動機」

## *Physical Culture and Social Change (2)*

- 30 1 **the turn of the century** 「世紀の変わり目」  
2 **obsess(ed) with sports** 「スポーツにとりつかれる」  
4 **Whereas** =while  
6 **the old pioneer myth** 「アメリカ開拓時代の神話」  
11 **the** avenue を強調するためにイタリックにしてある。  
**acculturate** 「(人々が異文化との接触により) 文化変容を起す」  
12- **America's National Game** 「アメリカの国技」
- 31 7- **"Great Jewish athletes... of the nation"** *Chicago Daily*