

On the Japanese Clinging to the Land-- Centered on the Japanese “Place Name Reference”

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Abstract: This paper extracts the subtleties of Japanese culture and amplifies it through discussion to compare it with the traditional Japanese self.

The comparative exploration of natural view, local consciousness, and group belonging consciousness. This paper combs the pragmatic way of address with Japanese characteristics, and excavates the differences and interest of the national expression of Chinese character circle through the expression of place name.

Keywords: Land love place name refers to the national community

Japan showed an aging trend in the 1980 s, and in recent years, it has been “among the best” in the world “. However, according to statistics, the Japanese society over 65 years of age labor force more than 9 million people. The reasons are: first, the shortage of labor force caused by the problem of aging and fewer children in Japanese society; second, many over-age workers still need to continue to work to maintain huge expenditure on huge housing loans. Most of the life with high loans stems from the collapse of the bubble economy in the 1990 s. For this, it is generally believed that income has plummeted, the value of the house has shrunk, and the dream of making a fortune on the house has been shattered. However, the traditional culture of shame in Japanese society makes the Japanese value fame and personal integrity, so some people choose to end their lives. In contrast, the surviving lenders are driven by their nationality to insist on repaying their loans based on the Japanese innate attachment and preference for real estate. Even if they are burdened with high loans, they are unwilling to sell their real estate. It can be understood that some reasons hidden behind traditional culture are mixed with practical factors, resulting in the phenomenon of many silver-haired people in the Japanese workplace. Tracing back through historical time, we can find a number of interesting factors and traditions that have created the strange landscape of today’s Japanese workplace.

1. The influence of traditional farming patterns and natural thought

When it comes to the Japanese attachment to land and housing, it is inseparable from the small-scale peasant economic and social model since ancient times. The rise of the power of the martial arts rewrote the distribution of land and other major means of production, with ownership falling to the samurai class headed by generals. However, the main political contradiction of the martial arts is to compete with the public (imperial power) for the actual ruling power, resulting in the power of the martial arts being divided into local vassals due to the perennial war. The leaders of the fiefdoms are controlled by the most powerful local names, so the power in power changes frequently. In this context, the tenant farmer became the main supporter of the farming of the Daming Fief, and what is more, the lord leased the land to the tenant farmer and only had the “right to tax” the tenant farmer “. In the history of Japan, there have been many civil chaos, such as “one kui”, “one kui” and “one kui for the common people”. In essence, it is a struggle to defend the ownership of land and materials with the participation of tenant farmers.

Despite owning small-scale peasant land, in Japan’s traditional belief system of “all things are gods”, land is only a natural workplace, and does not emphasize the issue of ownership as the fiercely contested ruling class. Although the feudal rule absorbed the Confucian culture from the mainland and established a set of ruling mechanism similar to “great unification”, the broad masses of people at the bottom who were not educated by feudalism abided by traditional beliefs. Therefore, on the basis of the consciousness of temporarily preserving precious land for God, it is difficult for farmers who have lived on natural land for generations to give up

the land handed down by their ancestors.

For most ordinary people from the countryside, their own homes in cities and towns have the same meaning as the ancestral land in their rural hometowns. They are their lifelong habitat, a gift from heaven and the shade of their ancestors. Especially in the process of industrialization, the family model of the large family has gradually evolved into the small family model of the “nuclear family”, which is more important for the urban housing inhabited by two generations. Even though it is jokingly called “rabbit hut” by Europeans and Americans, the yearning and attachment to a fixed place to settle down has resulted in Japan’s real estate values different from those of Europe and the United States. At the same time, the privatization of land has released the inheritance value of land, so there are not a few Japanese who are in debt to death and unwilling to let go of real estate.

When exploring the willingness of Japanese to own real estate, the historical and cultural background is only one way to analyze it. As far as the actual conditions are concerned, it depends to a large extent on the Tenant Law, which emphasizes the protection of the rights and interests of tenants. It has become a simple and universal “Japanese dream” for foreigners from foreign countries to own their own homes in metropolises such as Tokyo “.

2. The Origin of Japanese Names

Contemporary Japanese surnames as many as 120000, not ancient. There were only 30000 surnames in the Edo period. After the Meiji Restoration, Japan began to turn to the imperial system and embarked on the road of colonization, which opened the history of Japan’s militarism. In 1875, the Meiji government issued the “Order on the Required Names of Common Surnames”. Japanese talents gradually began to name themselves and their families. At this time, there were more than 90000 kinds of surnames.

People without surnames are obliged to create surnames, but they are not given choices and standards. Most of the old nobles followed the surnames of the samurai era, and some farmers and citizens inherited their ancestral names or business names and professional names. However, the names of the vast number of illiterate farmers, even including towns, villages, counties and other places, are mostly the same as those of nearby villages or land. Japanese folklorist Liu Tian said that this naming will not cause future generations to forget their family roots due to reasons such as moving. The use of land names as surnames is conducive to the search for roots and the preservation of traditional memories. Liu Tian Guo Nan has also risen to the height of the consciousness of the national community. It is evaluated that this naming method will help later generations to explore the taste of ancestral life and create a sense of belonging through deep inheritance in the bone marrow. Naturally, it will consolidate the foundation of national integration and enhance the patriotism of the Chinese people.

At the same time, the names of mansions, led by the martial arts before the Middle Ages, were all based on place names as family names. In order to avoid taboo, place names are often used as the surnames of the residents, and places are rarely named according to the residents’ home names in turn.

Later, the name of the mansion was also used to call the character to become a model of the royal family, such as “courtyard number”, which is generally related to the mansion, temple, or history. In 823, Emperor Saga moved the palace to Saga in Kyoto, and the Saga House was fixed as the courtyard number of the alias of Emperor Taishang. According to the regulations, the number of the women’s court is usually decided before her death. The name of the mansion or the forbidden gate is the candidate name. With the development of the times, the palace gate, the inner gate, the cabinet gate, etc. are also selected as candidates. For example, Pingdezi is called Jianli Gate Court, and Tokugawa is called Dongfu Gate Court, etc.

During the period of Ping’an, the Purple Ministry wrote the Tale of Genji, in which the protagonist Guangyuanshi, after the official became the minister of Taizheng, his palace was called Liutiaoyuan, just like its name, near the Liutiaojing pole of Ping’an capital, Genji became the quasi-imperial emperor to refer to it. Also as another important figure, the former East Palace Concubine six imperial rest, its name comes from its widowed place. The Imperial Rest was intended to be a place for the Emperor to rest. After the emperor’s concubines, female royal or change clothes if there is a prince royal female, also known as the royal house. Liutiao Yuyi had a daughter with the former Eastern Palace, so it was called Yuyi; Liutiao was named because its residence was located in the area of Liutiao in Kyoto. The original intention of Liutiao Yuyi was to live in Liutiao and have the concubine of the emperor.

3. The function of place name as lingo

The phenomenon of referring to people or organizations by place names or buildings can be seen everywhere in modern Japan. Taking traditional performing arts as an example, all the famous stand-up crosstalk artists have special references. For example, the first national treasure of stand-up crosstalk, the fifth generation of Liu Jiachao, is called “Master Mu Bai”, the sixth generation of Sanyou Ting Yuansheng is called “Master of cypress”, and the eighth generation of Gui Wenle is called “Heimending Wenle” because of its residence “. In addition, the second generation of the national treasure on the end of the world is called “Mr. Matsuoka in the

end of the world” because it lives in the end of the end of the world, and the seventh generation of Mr. Nakamura is also called “Mr. Kamiya” because of his residence “.

In addition, place names can also be used to refer to certain industrial places, for example, Dou-cho refers specifically to the securities industry; Akihabara is another name for Electric Street, and also implies otaku, etc.

There are still the capital Tokyo official hall and other titles, but also more use of place names. For example, Nagata-cho is located at the southern end of Chiyoda-ku, Tokyo, because it concentrates on Japanese national politics such as the Diet Hall, the Prime Minister’s Residence (the Prime Minister’s Office of Japan), the House Speaker’s Residence, the Senate Speaker’s Residence, and the headquarters of various political parties. As a result, the prime minister was jokingly called “Nagata Town Mayor”, which is also a proper place term that often appears in Japanese film and television dramas. In addition, Xiaguan, located in Chiyoda District, Tokyo, was full of daimyo mansions in the Edo period. Now it is the place where central government agencies such as the Ministry of Education, Culture, Science and Technology, the Accounting Inspection Institute, the Ministry of Foreign Affairs, the Ministry of Land, Transport and Justice, and the law are concentrated. Xiaguan has also become synonymous with “Japanese bureaucracy”, especially the earliest Ministry of Foreign Affairs here. The term “Xiaguan diplomacy” is often used. Like Nagata Town and Kasumiguan, the official hall is also concentrated in the nearby Hayabata Town. Because the Supreme Court is located here, Hayabata Town is also another name for the Supreme Court. The police hall is directly opposite the Sakurata Gate, so the police hall is also commonly known as the “Sakurata Gate”. Even place names are directly used to refer to political figures, for example, “Mu Bai” means Kakuei Tanaka and his daughter Makiko Tanaka.

The above-mentioned place names refer to a kind of euphemistic expression, which belongs to the lingo or slang in the language. Within the group, the function of this kind of address is more obvious to create a sense of collective belonging, and use language games to resolve the rigid feeling in conversation. Although the lingo is generally not regarded as a tasteful and high-grade expression, it plays a similar cultural function to the aforementioned Yanagida Guonan’s consciousness of building a national community.

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