

## On His Innovative Thought from the Book of Sangetsuki by Nakajima Atsushi

Qi Jing

Xi'An University, Xi'an, China

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**Abstract:** Sangetsuki is a Representative Work of Modern Japanese Writer Nakajima Atsushi. Although Based on the Legends of the Tang Dynasty, the Theme Change and Confession Also Have the Shadow of Modern Western Literature. as the Research Object, the Content Center is Mined Here. It Studies the Creative Relationship between the Works of Tiger, Metamorphosis, the Incarnation of God, Fox Woman and the Four Works, Compares and Analyzes the Protagonists of Them, and Investigates Their Process and Results. It Points out the Background of His Creation of World Literature and the “Ambition” of World Literature in Modern Japanese Literature.

### 1. Introduction

This Thesis Takes the Masterpiece Sangetsuki of Nakajima Atsushi as the Research Object, and Explores the Influence of World Literature from the Perspective of Comparative Literature. the Academic Circles of China and Japan Have Made Great Achievements in This Aspect. in the Field of Chinese Scholars, Guo Lingling Investigated the Similarities and Differences between His Creation and the Legendary Jinkoden in the Tang Dynasty from the Perspective of Comparative Literature[1]. from the Perspective of Text Analysis, Li Ruoxian, Guo Yong and Other Scholars Explored the Historical Prospects of the Theme and Internal Meaning of Work, the Influence of Fate, the Relationship between Self and Others. Since the Moon of China Was Selected as the Advanced Textbook for China and Japan in 1950, the Research Direction of Japanese Academic Circles Has Mainly Been the Study of Works and Textbooks. in the Study of Works, the Research Results of Comparative Literature Mainly Include Models, Kafka, Japan, Narratives, Etc. It Can Be Seen from the Research Status That in Addition to the Themes of Restlessness and Self-Consciousness, the Research on Mountain Theme is an Important Research Direction[2]. Sangetsuki is One of the Representative Works of Modern Japanese Literature. It is a Model of Tang Dynasty Legends. His Creation Can Be Said to Be Deeply Influenced by World Literature. However, in the Current Research on Mountaineering Diary, There is No Parallel Comparison of All Works. Professor Copeland r Pointed out That It is Necessary to Take Modern Chinese Literature as the Basis and the Broad Perspective of World Literature to Emphasize the Comprehensive, Multi Angle and Multi-Level Carding and the Research Methods of the Potential Connection between Modern Chinese Literature and Japanese Literature. Based on Material and Scientific Experience, Impact Acceptance Research Combines Parallel Research and Impact Acceptance Research. with This in Mind, the Four Works Mentioned Above Are Compared[3]. First, It Focuses on Documentary Studies, Revealing the Creative Connection between Shannyueji and Other Works. Secondly, It Explores the Reason, Process and Result of the Transformation to Explore the Significance of Sangetsuki.

### 2. The Creative Connection between Sangetsuki, Jinkoden and Metamorphosis

With Regard to the Dispute over the “Moon Mountain” Model, Chinese and Japanese Scholars Generally Believe That the Biography of the World Written by Li Jingliang in the Tang Dynasty is the Creative Foundation Used by Nakajima Atsushi[4]. the Author Also Wrote an Article on the Moon Mountain Model. What's More, the Contents of the Textbook, the Quotation of Seven Poems and the Communication between Nakajima Atsushi and His Friends Are Indisputable. from the Perspective of Comparative Literature Research, Kafka's Metamorphosis is the Second Jinkoden

That Specializes in Comparative Literature. the Main Reason is That the Two Themes Are Similar. However, This is Only a Survey Based on the Similarity of Themes, and There is No Literature on the Relevance of the Two Works. on This Point, the Literature Works of Nakajima Atsushi Are Being Reviewed Comprehensively. through Investigation, It Can Be Inferred That Nakajima Atsushi Has Been Influenced by “Transformation” in Terms of Creation[5]. in Addition, Although There is No Abnormal Appearance in Nakajima Atsushi's Catalogue of Books, There Have Been Research Papers on Japanese Works At That Time. the Author of This Paper, Okamura Hong, Was a German Student At Imperial University in Tokyo At That Time. Gangcun Believes That in the Metamorphosis, We Can Really Feel the Uneasiness and Fatigue of the Class. in This Delicate Reality, in the Explanation, the Author Cleverly and Naturally Absorbed the Very Unrealistic Fantasy Plot of Human Insects. the Son Became a Worm, and in the Other Rooms, the Rest of the Father's Bankbook Was Filled with a Sigh. Irrationality is Organically Combined with Everyday Trivial Explanations. the Combination of Reality and Fantasy is One of the Main Themes of Kafka's Literature. This Article Was Published in 1932. as a Lover of Literature Worried about Kafka, Nakajima Atsushi Should Also Pay Attention to Kafka's Masterpiece Metamorphosis. Based on This, We Can Infer That Kafka is Proficient and Respected. Nakajima Atsushi Was Exposed to Metamorphosis At Least At the University Level. Dr Stevenson's Avatar is Included in the Above References, and Nakajima Atsushi Based His Novel Light and Wind Dream on Vinson[6]. for the British Writer Gnett's the Woman Who Turns into a Fox, Jin - Sishenyi, According to the Chronological Order of the Editor's Works by Nakajima Atsushi, Shows That the Moon Like Diaries Read by Gnett after 1935, Including “the Zoo is Entering the Male”, Are Closely Related. through Investigation, Their Mountain Climbing Diaries Are Making Relevant Explanations to Understand as the Object of Comparative Study, So It is Necessary to Carry out Research.

Table 1 Reasons for Transformation in Five Works

Works	Reasons for transformation
“Mountain”	< Fatality > It's the life of us creatures to accept the imposed things completely and live for unknown reasons. “On character” Timid pride and arrogant shame
“Man”	< karma > I often remember that in the outskirts of Nanyang, I tasted a widowed woman who was stolen from her family and often hurt my heart. Widows can't be reunited. I'm going to burn my family because of the wind. It's hate.
“Change”	< external environment > Work pressure, always travel.
“Bo”	< dual personality > There is a kind of pride and stubbornness, which is incompatible with his own spiritual pride, and it is hidden as a kind of morbid shame. “One side of the evil is another. It is liberated from the positive, upward thinking and self reproachful thinking of the just side. It is self-made.” In this way, he liberated his evil side.
“Fox”	< Destiny > Mrs. tbrik was originally fox. When he was ten years old, he was taken to hunt foxes. It is said that he was baptized with this kind of blood - smeared on his face with the blood of the shot foxes. After the Hunt came back, he vomited.

### 3. The Relationship between Sangetsuki and the Other Four Works

Through the above research, it can be found that Sangetsuki is greatly influenced by the above four works in the creation process[7]. From the following three aspects: the reason, the process and the result of the transformation, this paper studies the influence of the four works on shanyueji.

Table 2 Personal Pronoun Changes Before and after the Transformation of Five Works

Works	Appellation	Name change
“Mountain”	Narrator	Li Xuan → voice of Li Zheng → tiger
“Man”	Narrator	Li Zheng → tiger
“Change”	Sister Gretel	Brother → this thing → this monster
“Bo”	Dr. Jekyll	I → Hyde → monster → him
“Fox”	Narrator	Sirubel → Madame → she → his mother fox

### 3.1 Reasons for Change

First of all, these five works are literary works starting from the theme. However, the story about the hero's change is quite different. According to the original text, it can be summarized as shown in Table 1[8]. As shown in Table 1, there are five works about the change of the protagonist. According to its nature, it can be roughly divided into. One is the power of fate. The explanation of the reason for the fate of the good deeds temple is understood as the uneasiness of existence, that is, one of the unexplained reasons for the existence of creatures. The profound analysis and detailed explanation of Nakajima Atsushi, combined with the strange plot to become a tiger, made the “uneasiness” permeated in modern Japanese literature more distinct and specific, and then aroused the metaphysical resonance - intellectuals. At the same time, this kind of attention and far-reaching explanation deepen the concept of metaphysics inheritance. Compared with the moon and the moon, the fatalism perspective of Mr. Fox abnormal is a little simple in dealing with the causes of deformation. He mentioned that the hero's last name was Fox and accepted Fox's blood baptism. The fox's reason is this[9]. This simple method is based on the investigation of the cause of the workpiece's separation from the center transformation. This is different from the disturbing and deadly debate in the mountain diary.

### 3.2 The World Literary Significance of Sangetsuki

It is one of the important themes of Nakajima Atsushi literature to think and question such philosophical problems of existence and human beings. Reading Chinese and foreign works, Nakajima Atsushi tries to find the answer from the life track of ancient and modern characters. Among the works of Nakajima Atsushi, including Stevenson's light and wind and dream is the main character. Li Lin, the protagonist of Li Lun, is the son of the protagonist's “disciple”. The protagonist's way of action and thinking can see the shadow of Nakajima Atsushi. They are replaced by Nakajima Atsushi's metaphysical problems about existence. Most of them are Sinology works. It can be seen that theology has a profound influence on the creation of Nakajima Atsushi. However, from the study of this article, we can see that in the creation of Sangetsuki, the powerful elements of Western literature can not be ignored. The eastern and Western literature, philosophy and art of Nakajima Atsushi are also closely related. Zhang zezjun pointed out that Japan has been deeply influenced by Chinese culture since ancient times. The close geographical environment is the prerequisite for promoting exchanges between the two countries and shaping the image of Japan for thousands of years. Many Chinese cultures and literature introduced by Japan are the basis of the formation of Japanese image. However, after the middle of Edo era, Japan carried out the port closure policy, opened the port of Nagasaki to Chinese and Dutch merchant ships, actively introduced modern western technology and culture, and developed folk education. Finally, it became the modernization and main power of Asia. After the Meiji Restoration, the government pursued the Europeanization policy and set foot in the western culture more widely. At the same time, due to the implementation of the comprehensive Europeanization policy, Japan began to re-examine itself. After 1897 (Meiji 30 years), the nationalism of revitalizing local culture expanded and formed a scale in the field of literature and art. The opposition of Europeanization and nationalism is juxtaposed with the opposition of Chinese literature and Western literature. This opposition and combination is also one of the basic principles for the establishment of modern Japanese literature. Marushan Maru, a modern Japanese ideologist, wants to sort out the history of Japanese thought. Except for Confucianism, Taoism and Buddhism in China, the rest are zero.

Marushan changed his view and inspected the process of Japan's acceptance of foreign culture. Although Japan has no idea of its own, the “leakage” acceptance of foreign culture is unique to Japanese culture.

#### 4. Conclusion

Through investigation, the creation of Sangetsuki has the background of world literature, which is regarded as the expression of Japanese modernization in literature. Among them, the Oriental literary mode, which was used as a model of modern Japanese literature, reflected a strong dependence on the development of western modern literature. It not only reflected the use of Western literature and its “ambition”, but also attempts to grow independently in any literature. The writing skills of monologue psychoanalysis, introspection of personality and repeated emphasis on self existence can be regarded as the acceptance and practice of Western naturalistic literary tendency in modern Japanese novels. Emancipation of the ideological and moral model. However, for the rapid development of modern Japanese, the locals do not have strong spiritual support. The spirit, rationality, and objectivity of modern Western natural sciences are incompatible with Eastern perception and conservative thinking. The introduction and development of Japanese literature and art creation bring not chaos, but chaos. In 1927, Akutagawa Ryunosuke committed suicide because of “uneasiness”. In 1933, sanmuqing, a philosopher, tried to turn this uneasiness into a new humanism. In 1934, Xiangchuan also introduced the philosophy of Russian philosopher sedorf. Because of the existence of unreasonable propositions, these unsettling ideas immediately aroused the unsettling literary trend.

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