

典藏版

菊花与刀

——日本文化诸模式

文思博要·英汉对照



The Chrysanthemum and the Sword
— Patterns of Japanese Culture

【美】鲁斯·本尼迪克特

编译：苏勇强 费解

追踪世界思想大师的人生之路

记录思想史的珍贵文库

品赏魅力永存的经典作品

汇集最权威的文思信息

陕西人民出版社
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giving and takingThe seven selves
The fox The wise king Ambition
new pleasureThe other language The
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菊花与刀



The Chrysanthemum and the Sword

——Patterns of Japanese Culture

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编者的话

在帝国主义国家以坚船利炮轰开中国大门之前，我们几乎还不知道有这样一种与我们迥异的人存在。他们与我们外貌不同，这让我们产生了种种仇恨的联想。我们视其为妖魔，用故老相传抵御妖魔的手段与之对抗。今日，我们难免会想，在当日的侵略者眼中，我们所采用的是否是一种巫术？以巫术对抗现代文明，难怪我们会一败涂地，只是当年，有多少志士空耗了血泪？

痛定思痛，有识之士开始思考，使东西方的发展差距如此之大，其根本原因何在？答案就是理性精神。

西方的理性精神源自古希腊，古希腊哲学中所谓的“爱智慧”，即体现了对理性的推崇。理性精神在西方持续发展，虽有中世纪的低迷，但在文艺复兴和启蒙时代后冲破了种种精神钳制，使西方爆发了真正意义上的思想革命。自此，人类对自身的理性产生了极大的信赖，人类理性代替上帝的意志成为“万物的尺度”。理性意识的高涨使人们重视现世人生价值，造就了自由进行创造的进取精神，使得西方无论在理论还是在实践上，都踏上了健康蓬勃的发展道路。

与西方重视个人价值与实践的理性精神相比，中国的传统思想太过于“内求于心”。我们所强调的个人体验与涵养缺乏思辨、超越、分析、实证，除了提升个人修养，为社会定制道德规范外，对社会实践并不具有指导意义。

这种东方式的精神，使得17、18世纪，当西方世界在理性精神指导下蒸蒸日上时，中国却陷入了柏杨先生所谓的“文化酱缸”之中，思想界是“一塌糊涂的污泥”，看不到些微的光芒。而相应的，科学与文化也只有承袭，难得创新。毋庸讳言，若无外力介入，强迫国人“睁眼看世界”，或许今日的中国，仍然以为自己处于不与外界通人烟的“桃花源”中呢！

回顾来路，感喟再三。为此，在《文思博要》首批十种获得良好的反响之后，我们又择取十种图书：《理想国》《乌托邦》《人性论》《权利意志》《菊花与刀》《人口原理》《艺术哲学》《宽容》《人类理解论》《伦理学》，汇为《文思博要》第二批，以馈读者。这十种图书为不同时代、不同文化领域的杰作，但都

闪耀着西方理性精神的光芒。相信阅读之后，读者非但能在语言学习上更进一步，其思维的宽度与广度也将会得到极大的拓展。

鲁思·本尼迪克特（Ruth Benedict）的《菊与刀》写作于20世纪40年代，正值盟军进攻日本本土之前。为了彻底打败日本，美国人深感自己必须了解日本。为此，美国政府动员了各方面的专家和学者研究日本。《菊与刀》就是美国人类学家本尼迪克特的研究成果。在本尼迪克特这本书中，美国人关注的主要是“日本政府是否会向盟军投降”，然而对于中国人来说，我们关心的是“日本这个民族何以与我们如此不同，他们文化得之于我们，却为何又如此残忍并且缺乏仁德之心。”

关于这类问题的答案，该书记载道：

中国人讲的保家卫国和孝敬父母是每个人应尽的“义务”，而在日本通过无条件化这些“义务”使得这些道德规范成为日本特有的东西。7世纪以来，日本不断改良中国的伦理体系，使之为自己所用。“忠”、“孝”原来都是汉字。但是，中国人并没有把遵守这些道德规范看成是一种无条件的“义务”。中国人的“忠”、“孝”之上还有更高的道德规范，那就是“仁”，通常“仁”被译作“benevolence”（仁慈、博爱），但它的含义几乎囊括了西方人对建立良好的人际关系所提出的一切要求。父母必须拥有一颗“仁慈”的心。统治者如果没有“仁德”，人民可以群起揭竿反抗。中国的“仁”是其“忠”的前提条件。作为天子要能施行“仁政”，而文武百官同样也要如此。中国的伦理学将“仁”当成试金石，检验所有的人际关系……

日本学者朝河贯一在论及中世纪中日两国的这种差异时写道：“在日本，中国‘仁’的观点显然与天皇制度无法融合，所以，即便作为学术理论，也不为人们所接受”。而事实上，日本人将“仁”摒弃在其伦理体系之外，而“仁”也彻底失去了其在中国伦理体系中所具有的崇高地位。在日本，“仁”被读成“jin”（字形仍沿用汉字写法），即使身居高位的人也不必具备“仁”或“行仁义”的品德。被摒弃在外的“仁”由此成了“法律以外”的事情。人们对于诸如提倡为慈善事业捐款、赦免犯人这些事会大加赞赏，然而更强调这只是额外的工作，并不要求人人必须如此。

日本的“行仁义”还有另一种“法律之外”的含义，即它是强盗地痞间通行的道德规范。在德川时代，那些抢劫杀人的强盗（武士佩双刀，十分威武，而强盗则只佩单刀）之间的荣誉，就是“行仁义”。一个强盗如果向另一素昧平生的强盗请求藏身之地，后者为了防止请愿者的同伙前来报复，便协助其藏起来，

这就是所谓的“行仁义”。(《菊花与刀》第六章《万分之一的恩报》)

由上面的引述,本尼迪克特已经向我们初步描述了日本的文化特性。这种文化特性讲求实际,然却缺乏中国人所倡导的来自于天的道义和原则。既然我们出生以来,它就客观存在于我们的身边,我们最好还是对这个无可选择的邻居多一些了解。

前段时间,有朋友来信,论及中国刀术与日本刀术的区别。我于刀术没有研究,然若论中国刀与日本刀之区别。我以为区别不在技巧本身,而在“气度”之不同。

具体而言,我以为中国刀术的最高境界,讲究的是一种精神,即那种“适可而止”(或曰“点到即止”)的精神。它强调的是令对手从精神上屈服,而非进行肉体上的凌辱。日本刀术我不懂,然从二十世纪三四十年代,日本侵略者在中国的杀戮行为来看,日本刀术无疑崇尚的是“进攻,置敌人于死地而后快”。抛开技巧层面的东西不提,按中国儒家精神衡量,我以为中国刀所提倡的就是“仁者无敌”;而日本刀则缺乏中国“仁者”之精神。

从儒家精神的字面解读,既然说“仁者无敌”,那么我们只要保有“仁爱”精神,就可解决世间的所有问题。这也即是说,一旦事情不谐,最坏的结果就是把仁者的身体捐出去即可。然而世界之大,什么人都有;仁者一一死去,那“无敌”的事业将何以为继呢?由此看来,“仁者”不能死,“仁爱”的精神更不能死。为了“无敌”的千秋大业,“仁者”首先要掌握某些贯彻身体和魂灵的技能。因此就“仁者无敌”而言,我以为最为关键的是如何才能成为“仁者”。一般的理解,“仁者”就是孔夫子那样的道德学者,就是无缚鸡之力、手握经书的儒生。以我的理解,其实不然。我认为,“仁者”当通达天下“仁人”之术。这“仁人”之术绝非几本经书那般简单,天文地理、周易占卜之外,于我们处境的险恶而言,时刻提醒自己,武备不懈是成为“仁人”的关键。因此,简单地说,有本事的人才能成为“仁者”,伸脖子让人杀戮者绝非真正的“仁者”。所以,欲“仁者无敌”,简单的舆论教化所起的作用实为有限。唯有手握钢刀,武备不懈,方能教化敌人,感动朋友。

仁者无敌,这本是儒家千古流传的名言,然似乎已渐为国人遗忘。这可说是吾国民之不幸矣。如果以上所言尚有可取,当与读者共勉。改日闲暇,我们或可舞弄太极,手握利刃。不为杀敌,只为制敌。

Classical Gems

The Chrysanthemum and the Sword

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1. Assignment: Japan

The Japanese were the most alien enemy the United States had ever fought in an all-out struggle. In no other war with a major foe had it been necessary to take into account such exceedingly different habits of acting and thinking. Like Czarist Russia before us in 1905, we were fighting a nation fully armed and trained which did not belong to the Western cultural tradition. Conventions of war which Western nations had come to accept as facts of human nature obviously did not exist for the Japanese. It made the war in the Pacific more than a series of landings on island beaches, more than an unsurpassed problem of logistics. It made it a major problem in the nature of the enemy. We had to understand their behavior in order to cope with it.

The difficulties were great. During the past seventy-five years since Japan's closed doors were opened, the Japanese have been described in the most fantastic series of "but also"s ever used for any nation of the world. When a serious observer is writing about peoples other than the Japanese and says they are unprecedentedly polite, he is not likely to add, "But also insolent and overbearing." When he says people of some nation are incomparably rigid in their behavior, he does not add, "But also they adapt themselves readily to extreme innovations." When he says a people are submissive, he does not explain too that are not easily amenable to control from above. When he says they are loyal and generous, he does not declare, "But also treacherous and spiteful." When he says they are genuinely brave, he does not expatiate on their timidity. When he says they act out of concern for others' opinions, he does not then go on to tell that they have a truly terrifying conscience. When he describes robot-like discipline in their Army, he does not continue by describing the way the soldiers in that Army take the bit in their own teeth even to the point of insubordination. When he describes a people who devote themselves with passion to Western learning, he does not also enlarge on their fervid conservatism. When he writes a book on a nation with a popular cult of aestheticism which gives high honor to actors and to artists and lavishes art upon the cultivation of chrysanthemums, that book does not ordinarily have to be supplemented by another which is devoted to the cult of the sword and the top prestige of the warrior.

一、研究课题：日本

日本是美国在一场全力以赴的战争中所遇到的最怪异的敌人。这个主要的竞争对手，其行为和思维习惯与我们是如此不同，以至于需要我们认真加以对待。这也是我们在其他战争中从未遇到的情况。正如 1905 年面对的沙俄一样，如今与我们作战的对手是一个既不属于西方文化传统，且又经过严格训练、武装到牙齿的民族。西方国家所恪守的那些基于人道的战争惯例，在日本人身上显然不存在。这就使得目前太平洋上的战争不仅成为逐岛争夺的登陆作战，而且也由此产生了困难卓绝的后勤保障问题，从而使得了解“敌人的本性”成为我们面临的主要课题。为了更好地对付眼前的顽敌，我们必须了解他们的行为特性。

困难是巨大的。自从日本闭关锁国的大门被打开至今，七十五年间，对日本人的描述总是使用一些“但是，而且”等之类对其他任何民族都从未用过的、捕风捉影的词汇。一个严肃的观察家在论及日本以外的其他民族时，不会既说他们彬彬有礼，然后又加上一句，“但是，他们也很蛮横和傲慢。”他不会指责该民族行为极为刻板，随后又补充说，“但是他们又极富创新精神。”他不会说该民族性格温顺，又说他们不轻易服从上级的控制；不会既说他们忠诚、宽厚，又宣称“但是他们又心存叛逆，满腹怨恨”；不会既说他们勇敢成性，又描述他们如何怯懦；不会既说他们的行动完全因为在意别人的评价，即自己的面子，又说他们具有真诚的良心；不会既讲他们在军队接受机器人式的训练，又描述那个军队的士兵是如何不服管教，甚至犯上作乱；不会既讲该民族热诚倾慕西方文化，又极力渲染他们顽固的保守主义。他不会一面写一本书，介绍某个民族普遍拥有唯美主义倾向，介绍该民族如何醉心于菊花栽培，对演员和艺术家给予很高的荣誉，而另外又写书补充说明这个民族如何地崇尚刀剑和武士。

All these contradictions, however, are the warp and woof of books on Japan. They are true. Both the sword and the chrysanthemum are a part of the picture. The Japanese are, to the highest degree, both aggressive and unaggressive, both militaristic and aesthetic, both insolent and polite, rigid and adaptable, submissive and resentful of being pushed around, loyal and treacherous, brave and timid, conservative and hospitable to new ways. They are terribly concerned about what other people will think of their behavior, and they are also overcome by guilt when other people know nothing of their misstep. Their soldiers are disciplined to the hilt but are also insubordinate.

When it became so important for America to understand Japan, these contradictions and many others equally blatant could not be waved aside. Crises were facing us in quick succession. What would the Japanese do? Was capitulation possible without invasion? Should we bomb the Emperor's palace? What could we say in our propaganda to Japanese troops and to the Japanese homeland which could save the lives of Americans and lessen Japanese determination to fight to the last man? There were violent disagreements among those who knew the Japanese best. When peace came, were the Japanese a people who would require perpetual martial law to keep them in order? Would our army have to prepare to fight desperate bitter-enders in every mountain fastness of Japan? Would there have to be a revolution in Japan after the order of the French Revolution or the Russian Revolution before international peace was possible? Who would lead it? Was the alternative the eradication of the Japanese? It made a great deal of difference what our judgments were.

In June, 1944, I was assigned to the study of Japan. I was asked to use all the techniques I could as a cultural anthropologist to spell out what the Japanese were like. During that early summer our great offensive against Japan had just begun to show itself in its true magnitude. People in the United States were still saying that the war with Japan would last three years, perhaps ten years, more. In Japan they talked of its lasting one hundred years. Americans, they said, had had local victories, but New Guinea and the Solomons were thousands of miles away from their home islands. Their official communiqués had hardly admitted naval defeats and the Japanese people still regarded themselves as victors.

In June, however, the situation began to change. The second front was opened in Europe and the military priority which the High Command had for two years and a half given to the European theater paid off. The end of the war against Germany was



然而，所有这些矛盾，都无一例外地经纬交织在与日本有关的论著之中，而这些对于日本的介绍都是真实的。刀与菊都是这幅日本图画的重要组成部分。日本人的性格既好勇斗狠而又待人态度温和；黠武而又爱美；尊大自傲而又彬彬有礼；冥顽不化而又柔弱善变；表面服从而又心存怨恨，不甘受人摆布；忠诚而又诡诈；勇敢而又怯懦；保守而又易于接受新的方式。他们极为介意别人如何看待自己的行为，然而当别人对他们的劣迹一无所知时，他们又会被罪恶所征服。他们的士兵训练有素但又并不服从。

了解日本既然已变得如此重要，我们就不能对这些矛盾以及其他许多同样的喧嚣争论置之不理。危机的事态接二连三地出现在我们面前。接下来我们对日本人将采取什么行动，我们能否不进攻日本本土而迫使日本投降？是否应该轰炸日本的皇宫？从日本战俘那里，我们能期望得到些什么？在对日本军队和日本本土的宣传材料中，我们该说些什么才能拯救我们士兵的生命，并削弱日本人那种抵抗到最后一个人的战斗意志？关于这些问题的激烈争论，即使在那些所谓的“日本通”那里也是如此。一旦和平到来，为了维持当地秩序，日本是否需要永久实行军事管制？我们的军队是否有必要准备与那些隐藏在日本深山堡垒中的死硬分子作战？在世界和平成为可能之前，日本是否会发生一次法国式的或俄国式的革命？谁将领导这次革命？或许我们应灭亡日本民族？在这些问题上，我们的判断定然是众说纷纭，莫衷一是。

1944年6月，我作为文化人类学者，受命使用一切技术手段从事研究日本的课题，以便弄清日本是个怎样的民族。就在这年初夏，我们对日本的进攻已经开始显露出它真实的规模。在美国，许多人仍认为对日战争将会持续三年，也许是十年，或者更长时间。而在日本，他们认为战争会长达一百年。日本人认为美军虽然在新几内亚、所罗门群岛等地方赢得了局部胜利，但是那些地方距离日本本土还有几千英里。日本的官方公报甚至根本不承认日本海军已经被击败，而日本国民仍然认为自己是胜利者。

进入6月以后，形势开始发生变化。随着欧洲第二战场的开辟，最高司令部已经给予欧洲战场长达两年半的军事优先权，如今对德战争已经胜利在望了。而

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in sight. And in the Pacific our forces landed on Saipan, a great operation forecasting eventual Japanese defeat. From then on our soldiers were to face the Japanese army at constantly closer quarters. And we knew well, from the fighting in New Guinea, on Guadalcanal, in Attu and Tarawa and Biak, that we were pitted against a formidable foe.

In June, 1944, therefore, it was important to answer a multitude of question about our enemy, Japan. Whether the issue was military or diplomatic, whether it was raised by questions of high policy or of leaflets to be dropped behind the Japanese front lines, every insight was important. In the all-out war Japan was fighting we had to know, not just the aims and motives of those in power in Tokyo, not just the long history of Japan, not just economic and military statistics; we had to know what their government could count on from the people. We had to try to understand Japanese habits of thought and emotion and the patterns into which these habits fell. We had to know the sanctions behind these actions and opinions. We had to put aside for the moment the premises on which we act as Americans and to keep ourselves as far as possible from leaping to the easy conclusion that what we would do in a given situation was what they would do.

My assignment was difficult. America and Japan were at war and it is easy in wartime to condemn wholesale, but far harder to try to see how your enemy looks at life through his own eyes. Yet it had to be done. The question was how the Japanese would behave, not how we would behave if we were in their place. I had to try to use Japanese behavior in war as an asset in understanding them, not as a liability. I had to look at the way they conducted the war itself and see it not for the moment as a military problem but as a cultural problem. In warfare as well as in peace, the Japanese acted in character. What special indications of their way of life and thinking did they give in the way they handled warfare? Their leaders' ways of whipping up war spirit, of reassuring the bewildered, of utilizing their soldiers in the field – all these things showed what they themselves regarded as the strengths on which they could capitalize. I had to follow the details of the war to see how the Japanese revealed themselves in it step by step.

The fact that our two nations were at war inevitably meant, however, a serious disadvantage. It meant that I had to forego the most important technique of the cultural anthropologist: a field trip. I could not go to Japan and live in their homes and watch the strains and stresses of daily life, see with my own eyes which were crucial and which were not. I could not watch them in the complicated business of arriving at a decision. I

在太平洋战场上，我们的军队在塞班岛登陆，这是一场预告日军最终必将失败的大战役。自那以后，我们的士兵将要与日军持续地进行短兵相接的战斗。自从新几内亚、瓜达尔卡纳尔、缅甸、阿图、塔拉瓦和比亚克等地的战役之后，我们已经清楚地知道所面对的敌人是何等可怕。

由此，到了1944年6月，关于我们的敌人——日本的诸多问题都急需获取答案。这些问题，无论其关键因素是外交的或是军事的，也无论是出自最高决策部或是出于前线散发宣传单的需要，各方面提出真知灼见才是最重要的。在日本发动的总体战中，我们必须了解东京当权者的目的和动机，了解日本的漫长历史，以及他们在经济上和军事上的统计数据。我们还必须了解日本政府能指望日本国民些什么，了解日本人的思维和情感表达习惯，以及养成这些习惯的模式。我们也必须了解在他们这些行动和意见背后的制约因素。因此，我们不得不把自己作为美国人采取行动的前提暂时放到一边，并且尽量不要轻率地得出结论，说什么在某种既定的情形之下，日本人所做的与我们如出一辙。

我受命完成的这项任务十分棘手，因为美国和日本正处于交战状态。在这种状态下，做到一边倒地谴责敌国很容易，但是要试图通过敌人的眼睛了解他们如何看待生命，就相当困难了。然而这项任务仍然必须完成。问题是日本人将如何行动，而不是假定处于他们的境遇时我们将如何行动。研究过程中，我必须将日本人在战争中的行为作为有价值的资料加以利用，而不能视之为于己不利的累赘。我不得不观察日本人对于战争本身的运作方式，并且暂时不将其作为军事问题而只是当作文化问题看待。与平时一样，战斗中的日本人依然按其日本特性行事。在日本人操控战事的方式之中有哪些特征是源于他们特有的生活方式和思维习惯呢？他们的领导人激励士气、消除疑虑，以及在战场上调兵遣将的方式，所有这些事情都显示出他们可以借助的力量究竟是什么。我必须追寻这些战争中的细节，一步步地观察日本人是怎样暴露出自己的。

美日两国正处于交战状态的事实，对我的研究尤其不利。这意味着我不得不放弃文化人类学者最重要的“实地考察”研究技术。我不可能去日本，更无法寄宿生活在日本人的家里，并且无法从他们每天生活的紧张和压力中，用自己的眼睛看出哪些东西重要，哪些东西不重要。我无法观察到他们做出某项决定的复杂

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could not see their children being brought up. The one anthropologist's field study of a Japanese village, John Embree's *Suye Mura*, was invaluable, but many of the questions about Japan with which we were faced in 1944 were not raised when that study was written.

As a cultural anthropologist, in spite of these major difficulties, I had confidence in certain techniques and postulates which could be used. At least I did not have to forego the anthropologist's great reliance upon face-to-face contact with the people he is studying. There were plenty of Japanese in this country who had been reared in Japan and I could ask them about the concrete facts of their own experiences, find out how they judged them, fill in from their descriptions I believed were essential in understanding any culture. Other social scientists who were studying Japan were using libraries, analyzing past events or statistics, following developments in the written or spoken word of Japanese propaganda. I had confidence that many of these answers they sought were embedded in the rules and values of Japanese culture and could be found more satisfactorily by exploring that culture with people who had really lived it.

This did not mean that I did not read and that I was not constantly indebted to Westerners who had lived in Japan. The vast literature on the Japanese and the great number of good Occidental observers who have lived in Japan gave me an advantage which no anthropologist has when he goes to the Amazon headwaters or the New Guinea highlands to study a non-literate tribe. Having no written language such tribes have committed no self-revelations to paper. Comments by Westerners are few and superficial. Nobody knows their past history. The field worker must discover without any help from previous students the way their economic life works, how stratified their society is, what is uppermost in their religious life. In studying Japan, I was the heir of many students. Descriptions of small details of life were tucked away in antiquarian papers. Men and women from Europe and America had set down their vivid experiences, and the Japanese themselves had written really extraordinary self-revelations. Unlike many Oriental people they have a great impulse to write themselves out. They wrote about the trivia of their lives as well as about their programs of world expansion. They were amazingly frank. Of course they did not present the whole picture. No people does. A Japanese who writes about Japan passes over really crucial things which are as familiar to him and as invisible as the air he breathes. So do Americans when they write about America. But just the same the Japanese loved self-revelation.

过程，无法观察到他们的孩子是怎么被教育的。人类学家约翰·恩布里撰有一本实地调研日本村子的著作，名为《须惠村》，很有价值，但是我们在1944年遇到的许多有关日本的问题，里边都没有涉及。

尽管困难重重，但作为一名文化人类学者，我仍然相信某些专业技巧及假说设定还可用于研究。至少我不必放弃文化人类学者所倚重的、与被研究的对象面对面地直接交流的研究方法。在我们国家中有许多在日本长大的日本人，我可以从这些人成长经历的具体事例中，发现他们做出判断的方式，并且根据他们的描述弥补我知识中的许多空白。我相信这些东西对于一位文化人类学者在理解某种文化时至关重要。与此同时，另外一些从事日本研究的社会科学家，则是利用图书馆的文献资料，分析过去的历史事件和统计资料，试图在日本人文字性的宣传材料、或者口头的宣传词语中寻求研究的进展。与他们不同，我相信他们所寻求的关于日本问题的许多答案都深藏于日本人的文化规则与价值之中，而从真正生活在此种文化中的日本人身上，才有可能获得令人满意的答案。

这并不意味着我不看书，也不意味着我不能经常地从那些在日本生活过的西方人那里获益。浩瀚的日本文献以及曾在日本生活过的、数量庞大的西方观察家给予我任何文化人类学者均未获得过的帮助。这些优厚条件是那些到亚马逊源头或者新几内亚高原从事无文字部族研究的文化人类学家所无法比拟的。那些没有文字的部族，无法用纸笔来表现自我，而西方人对他们的论述也是屈指可数，异常浅薄。对于这些部族，没有人知道他们过去的历史。从事部族实地调查的学者们必须在没有先驱学者帮助的情况下，探索并发现该部族的经济生活方式、社会阶层构成以及在部族宗教活动中最高级别的崇拜者。在研究日本的过程中，我有许多前辈学者的学术成果可以继承，而且还可以充分享受那些藏在嗜古好奇文献中的生活细节描述。欧美人士记载了他们的生动经历，而日本人也真实地撰写了不同寻常的自我记录。与其他东方民族不同，日本人有强烈的、书写自我的冲动。他们既写自己琐碎的生活，也写他们的全球扩张计划，其坦率程度实在令人感到惊讶。当然，日本人也不会傻到要全盘托出，也没有其他任何一个民族会这么做。日本人在描述日本时往往会忽略许多重要的事情，原因是他们对于这些事情太熟悉了，就像呼吸的空气一样，所以反而视而不见。这就像我们美国人写美国时一样，往往也会因习惯而不自觉。尽管如此，日本人仍属于喜欢自我表现、自我暴露的一类人。

I read this literature, as Darwin says he read when he was working out his theories on the origin of species, ~~noting~~ what I had not the means to understand. What would I need to know to understand the juxtaposition of ideas in a speech in the Diet? What could lie back of their ~~violent~~ condemnation of some act that seemed venial and their easy acceptance of one that seemed outrageous? I read, asking the ever-present question: What is "wrong with this picture?" What would I need to know to understand it?

I went to movies, too, which had been written and produced in Japan – propaganda movies, historical movies, movies of contemporary life in Tokyo and in the farm villages. I went over them afterward with Japanese who had seen some of these same movies in Japan and who in any case saw the hero and the heroine and the villain as Japanese see them, not as I saw them. When I was at sea, it was clear that they were not. The plots, the motivations were not as I saw them, but they made sense in terms of the way the movie was constructed. As with the novels, there was much more difference than met the eye between what they meant to me and what they meant to the Japanese-reared. Some of these Japanese were quick to come to the defense of Japanese conventions and some hated everything Japanese. It is hard to say from which group I learned most. In the intimate picture they gave of how one regulates one's life in Japan they agreed, whether they accepted it gladly or rejected it with bitterness.

In so far as the anthropologist goes for his material and his insights directly to the people of the culture he is studying, he is doing what all the ablest Western observers have done who have lived in Japan. If this were all an anthropologist had to offer, he could not hope to add to the valuable studies which foreign residents have made of the Japanese. The cultural anthropologist, however, has certain qualifications as a result of his training which appeared to make it worth his while to try to add his own contribution in a field rich in students and observers.

The anthropologist knows many cultures of Asia and the Pacific. There are many social arrangements and habits of life in Japan which have close parallels even in the primitive tribes of the Pacific islands. Some of these parallels are in Malaysia, some in New Guinea, some in Polynesia. It is interesting, of course, to speculate on whether these show some ancient migrations or contacts, but this problem of possible historical relationship was not the reason why knowledge of these cultural similarities was valuable to me. It was rather that I knew in these simpler cultures how these institutions worked and could get clues to Japanese life from the likeness or the difference I found. I knew,