

Abstract of Doctoral Thesis

Title: A Case Study of Literary Translation in the Intercultural Context:  
Reception of *Chushingura* in Britain and Japan from the Late-19<sup>th</sup> Century to  
the Beginning of the 20<sup>th</sup> Century

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This dissertation aims to explore the reception of *Chushingura* in Britain and Japan through translation/interpretation from the late-nineteenth century to the beginning of the twentieth century from the perspective of Reception Studies. The previous studies on the topic have put more importance on the translators or the writers as recipients of *Chushingura* than the readers of their works. Reviewing the interpretations in their historical and cultural context, the thesis has examined the interaction of the reception between the source culture and the target culture as a case study.

The Ako Incident, the best-known revenge in Japan which occurred in 1701-1702, captured attention in Japan as soon as it occurred. Because of the massive success of *Kanadehon Chushingura*, the masterpiece of joruri, the revenge itself and also the legends and stories related to it started to be referred as *Chushingura*. From 1854, after Japan ceased the seclusion policy and started to interact with the West, *Chushingura* also got attention from the Westerners as one of the Japanese national legends.

This study can be divided into three parts. The first part, chapters 1 to 3, focuses on the writings by the British authors who introduced *Chushingura* to the readers of their own culture from the 1860s to the 1880s. It examines the preconceptions about the character of the Japanese which the early British writers had, their methodology for writing on *Chushingura*, and the reception of these writings. The second part, chapters 4 and 5, analyzes the reaction of the Japanese towards the recognition of *Chushingura* among the Westerners from the 1880s to the 1910s which reflects the rise of nationalism in Japan at the time. Finally, chapter 6 analyzes the reviews of John Masefield's *The Faithful* and shows how the British interpretation of *Chushingura* has changed under the influence of interactions of its receptions in both cultures.