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 Introduction: Japan as screen-memory: psychoanalysis and history; 1
 Introduction: Bruce Suttmeier: Speculations of murder . . . ; 1
 Speculations of murder: Ghostly dreams, poisonous frogs and the case
 of Yokoi Shoichi; 2 Introduction: Carl Cassegard: Japan's lost decade
 and its two recoveries . . . ; 2 Japan's lost decade and its two recoveries:
 On Sawaragi Noi, Japanese Neo-pop and anti-war activism; 3
 Introduction: Yutaka Nagahara: The corporeal principles of the national
 polity . . .
 3 The corporeal principles of the national polity: The rhetoric of the
 body of the nation, or the state as memory-apparatus4 Introduction:
 Ayelet Zohar: Pelluses/Phani . . . ; 4 Pelluses/phani: The multiplication,
 displacement and appropriations of the phallus; 5 Introduction: Nina
 Cornyetz: Penisular cartography; 5 Penisular cartography: Topology in
 Nakagami Kenji's Kishu; 6 Introduction: Margherita Long: Two ways to
 play fort-da . . . ; 6 Two ways to play fort-da: In Yoshino with Tanizaki
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 Mishima Yukio . . .
 7 The double scission of Mishima Yukio: Limits and anxieties in the
 autofictional machine8 Introduction: Dawn Lawson: Navigating the
 inner sea . . . ; 8 Navigating the inner sea: Utsumi Bunzo's affects in
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 Keith Vincent: Sexuality and narrative in Soseki's Kokoro . . . ; 10
 Sexuality and narrative in: Soseki's Kokoro: "At last, I was able to read
 Sensei's letter from beginning to end"
 10 Sexuality and narrative in Soseki's Kokoro: "At last, I was able to
 read Sensei's letter from beginning to end"11 Introduction: Christopher
 Hill: Exhausted by their battles with the world . . . ; 11 Exhausted by
 their battles with the world: Neurasthenia and civilization critique in
 early twentieth-century Japan; 12 Introduction: Kazushige Shingu:
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How did nerves and neuroses take the place of ghosts and spirits in
 Meiji Japan? How does Natsume Soseki's canonical novel Kokoro pervert
 the Freudian teleology of sexual development? What do we make of
 Jacques Lacan's infamous claim that because of the nature of their
 language the Japanese people were unanalyzable? And how are we to
 understand the re-awakening of collective memory occasioned by the
 sudden appearance of a Japanese Imperial soldier stumbling out of the
 jungle in Guam in 1972? In addressing these and other questions, the
 essays collected here theorize the relation of u