

Swans, Falcons and Blacksmiths: in Search of “Asahino Sato” in *Futarasan Engi*

by
Akira Fukuda

Futarasan Engi, which was probably written around the Nanboku-cho era, explains the Honji-suijyaku of Nikko-sansho-gongen in Shimotsuke. The text is comprised of the Honji-tan (part one) that tells the story of the former life of Nikko-gongen and the Engi-tan (part two) that tells us about the origins of the religious rituals. This paper considers the narrative concerning a skilled falconer named Ariuno Chujyo, included in the first part of the text, and aims to reveal the folkloric landscape of Asahino-sato (Asahi village) in Oshu to which he travelled.

As a result of a detailed consideration of the narrative we may assume that the village in which Ariuno Chujyo came across the beautiful princess lay in the depths of Tosando and was situated in a place across the Abukuma River from Nikko and beyond Atsukashi Mountain, the northernmost point of Iwashirono-kuni. The site is a sanctuary for swans situated along Shiraisi River, a tributary of Abukuma River, and used to be a hunting ground where falconers gathered to chase swans. Furthermore, this village that was a sanctuary for swans and falcons was once also, during the Heian era, a place that prospered due to its steelmaking and forging skills. Asahino-sato was a blacksmiths' community that shone in the morning light, fostered a beautiful princess, and proved to be a haven for wealthy villagers who prospered from its forging and charcoal industry.

Thus the Honji-tan tells us that Ariuno Chujyo left the capital and found Asahi-hime, the daughter of wealthy man, in a remote area of Oshu called Asahino-sato, and after much difficulty manifested as Nikko-gongen. The aforementioned cultural situation underlies this story, and this paper looks into the folkloric-spiritual landscape.

The Turn of Constitutionalism in Times of Emergency and a Peaceful Nation

by

Naoyuki Hayashi

The paper aims to assess the historical significance of constitutionalism in modern Japan through considering the changing process of international / domestic sovereignty, especially by focusing on the change of the legal and constitutional principles (the principles of the integration of power) of the right of self-defense that took place during the war / post-war era. On the one hand constitutionalism is a system aimed to restrict public power and guarantee the liberty and rights of the people through constitutional laws, but on the other hand it functions as a public order that regulates public power so as to maintain its stability. It is from the viewpoint of considering the latter aspect, the mechanism of public power as a constitutional/constitutionalist function, that this paper inquires how sovereignty and constitutionalism changed during the war era and in what way that change shaped the foundation of post-war Japan. As a result of an analysis based on the above interests the following observations are made.

The sovereign state established after the Meiji Restoration created a large-scale government/people alliance, a system of harmony between the government and people, in order to prevent any attempt of self-revolution by the sovereignty. In order to gain the people's confidence the securement of the right to life of the people became the main objective of governance; the ultimate goal of the Japanese Empire was to create a government that could carry that out. An attempt to create such a government reached its peak in the Konoë new political movement, which overcame the separation of power under the imperial constitution during a time of emergency from the Manchurian Incident up to Japan's defeat. However, due to the failure of this attempt by the Konoë new political movement to create a de facto sovereign other than the emperor, an attempt was made to make the emperor the de facto sovereign, but this failed too. The acceptance of the Potsdam Declaration put an end to the imperial constitutional regime that collapsed without a sovereign. After World War II Japan was reborn as a peaceful nation that restricted itself within the international community in order to guarantee its peaceful right to life. Taking into account the fact that the war was caused by sovereign nations exercising their right of self-defense, the post-war international community established the United Nations and thus created a de facto collective security system that restricted the use of self-defense. Post-war Japan's pacifism has the characteristics of international constitutionalism, securing its peaceful right to life by transferring its sovereign right of self-defense to a global-wide international organization.

Reexamination on Naming Customs of Khitai Woman:
for the 10th Anniversary of Jin Qizong's Death

by
Chieko Yoshimoto

Khitai woman did not change her family name to her husband's after her marriage, so in many cases, name of woman recorded in epitaph includes her original family name. It is very valuable to examine Khitai clan and concerned problems. Most of names of Khitai clans so far discovered were identified by original family names of Khitai women recorded in epitaphs in the Khitai script. Decipherment of Khitai epitaphs shows that Khitais never changed family names of clans that intermarried with the Yelü clan to the Chinese-style family name "Xiao". Khitai woman only had "infant name" as her personal name before her marriage, but changed her infant name to another personal name affiliated with her husband after her marriage. This custom was never recorded in Chinese materials, only Khitai materials have valuable accounts about it. Her personal name affiliated with her husband formally used the root of her husband's style name. By language, names of Khitai women could be classified as two, that is, Khitai names and Chinese-style names. By constitutional form, they could be classified as three, that is, 1) root with addition of suffix, 2) without suffix, 3) compound. By each characteristics, historical change of names of Khitai women is divided into three phases, that is, 1) before Emperor Muzong (r.951-969), 2) the reigns of Emperor Jingzong (r.969-983), Shengzong (r.983-1031), and Xingzong (r.1031-1055), 3) the reigns of Emperor Daozong (r.1055-1101), Tianzuo (r.1101-25), and the early Jin era.

The Conclusive Distinction between the «Field» of *Warensprache* and the World of Natural Language: A Newly Minute Interpretation on the Structure and Contents of the Opening Theoretical Analysis of Capitalist Commodity in Karl Marx's *Das Kapital*, Part IV.

by

Yasushi Inoue & Masaki Sakiyama

In the last part of the paper, the authors focus on the “transitions” , or more accurately defining, the “revisions”, by inserting “historical moment”, of the descriptions from the first German edition (1867) to the second German edition (1872) and the French edition (1872, actually published in 1873) to the third German Edition (1883, after Marx's death) about the Value-Form theory.

Conventional authors, such as H.-G. Backhaus, W. Schwarz, or R. Hecker etc., have argued that in those “revisions” there exists a certain “historical materialistic progress and improvement”. Strangely those who believe in Marx's evolutive infallibility, however, have just proposed the “progress and improvement” superficially, and have never examined the structure and contents of the theory in detail.

And such atmosphere or tendency argues “historically logical” characteristic of the theory in the level of natural language, although Marx's descriptions commonly present the definitely strange «field» where capitalist commodities ‘speak’.

Moreover, those authors have overlooked one of the most important questions, which Marx problematized, “Why, How and Through What, *IS* Commodity Money ? ”, e. g. the ‘Money-Being’ (*Geldsein*) is inherent in all capitalist commodities, misunderstanding the question is “Why, How and Through What *HAS* Commodity *BECOME* Money?”, e. g. a fantastically fabricated story of the Genesis of Money.

The authors of this paper demonstrate conventional authors' undoubted error of their interpretations, and show the accurate course of reading and understanding the opening theoretical analysis of capitalist commodity, which includes the Value-Form theory.

PAIDEIA (Ⅶ) — The Ideals of Greek Culture
Translator's small Comment

by
Yoshihiko Murashima

This is the Japanese translation of G. Highet "PAIDEIA — the ideals of Greek culture —" Oxford, 1938. And Highet's work was famous as the English one of W. Jaeger "PAIDEIA — Die Formung des Griechischen Menschen —". When I tried to translate the latter original several years ago, the former was much helpful for me. For the former was much concrete and clear in comparison with the latter's abstraction and difficulty. Highet's work surpassed the level of mere translation and was a complete reading in itself.

Fortunately I had the nice chance to choose his work as the text of University lecture. According to the progress of my lecture I recorded my own translation into the personal computer. Reading it over again I was astonished by the smoothness of its meaning. So I dared to publish it on the University bulletin in order to compare each other.

Through the change of author contents itself also changed so dramatically. It was marvelous for me. Usually it is difficult for the translation to surpass its original. But often the former can be equal with the latter. Highet's work must be one of such rare exceptions.

By the limitation of paper volumes I could not help showing only one translation in this paper like "IONIAN AND AEOLIAN POETRY : THE INDIVIDUAL SHAPES HIS OWN PERSONALITY".

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7. 投稿先

〒603-8577 京都市北区等持院北町56-1
立命館大学文学部内 立命館大学人文学会

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