

The Characterization of Nezame no Ue, who is “aeka”, in *Yoru no Nezame*:  
The Relationship of “nabiku” (yielding) with Yūgao, Ukifune, and Onna Sannomiya

by

Ayane Ikeda

*Yoru no Nezame* is a story that was written in the late Heian period. Nezame no Ue, the female protagonist, is “aeka” (weak-looking) but actually has a strong will. Judging her by her feeble appearance, men try to treat her as a yielding woman. However, she stubbornly refuses to yield to them. Where was this premise that “aeka” women yield easily derived from? The term “aeka” is not found in works preceding *The Tale of Genji*. Therefore, it is probable that the use of the term “aeka” in *Yoru no Nezame* was based on its usage in *The Tale of Genji*.

The present article examines the relationship between “aeka” and “nabiku” (yielding) based on the ways in which Yūgao, Ukifune, and Onna Sannomiya are depicted in *The Tale of Genji*. Similarly to Nezame no Ue, Yūgao and Onna Sannomiya are depicted as “aeka”. Although Ukifune is very similar to Yūgao, she is not depicted as “aeka”. How is the term “nabiku” used with regard to the three women? This article considers this question and reveals the relationship between “aeka” and “nabiku”. It shows how Nezame no Ue was characterized as “aeka” in *Yoru no Nezame* under the influence of *The Tale of Genji*.

A Comparative Analysis of Good and Bad Children in the Brothers Grimm’s Fairy Tales

by

Kazuho Mizuguchi

It is rare now to punish children or label them as good or bad. However, in the 19th century, it was common to punish children who misbehaved. What was the criterion for such judgement and how were bad children punished? This article explores the features of good and bad children by using the Brothers Grimm’s fairy tales, especially those that compare children, as historical texts.

Comparing these stories reveals that they develop differently depending on the protagonist’s gender. In boy’s adventures, a mysterious creature plays a significant role by helping or hindering. The boy’s fundamental task is to obtain its help. The boys who fail are unkind to it, so it does not help and may even hinder them. The protagonists are polite or kind to the creature, and are rewarded by its help, leading them to success. In the girls’ stories, independence from their parents and an ability to resolve issues—to acquire a handsome, wealthy husband, are the means to a happy ending. The children who fail resent the protagonists and try to kill them, and thus penalized by death or its equivalent.

The Office of *Bugyô-nin* under the Muromachi Shogunate (3)

—Bunwa 2 (1353) to Joji 6 (1367)—

A Study of Clans (the Jibu Family)

by

Makoto Tanaka

The present article considers the office of *bugyô-nin* under the Muromachi Shogunate. The scope of analysis is from Bunwa 2 (1353), under the Unification of Shohei and when the shogun Takauji Ashikaga visited Kamakura and his son Yoshiakira remained in Kyoto and attended to government affairs, to Joji 6 (1367), when Yoshiakira died. This period saw the invasion and occupation of Kyoto by the Southern Court, Takauji's death and Yoshiakira's succession to the position of shogun, frequent changes in *shitsuji* (chief of staff of the Ashikaga regime), etc., and the shogunate organization to which *bugyô-nin* belonged experienced changes.

Furthermore, the article focuses on a particular clan, namely the *bugyô-nin* Jibu family, examines the family's origins and activities during the Kamakura era and the period of the Northern and Southern Courts, and describes the process by which they established themselves as *bakufu bugyô-nin*. The Jibu family continued to produce *bugyô-nin* into the 15th century and thereafter. They were originally *hikan* (vassals) of the Kanesawa Hojo family, and after the collapse of the Kamakura shogunate they served as *Onshô-kata bugyô-nin* under the Muromachi shogunate, especially under Kô-no-Moronao, based on their familial ties with the Ashikaga family. Although they fell from power in the middle period of the Northern and Southern Courts, they became acquainted with Imagawa Ryoshun through Kyogoku school waka poems and were reinstated as *bugyô-nin* under the regency of Hosokawa Yoriyuki. Members of the family rose up the ranks in the closing years of the period of the Northern and Southern Courts and deepened their ties with the Hosokawa family. The Jibu family changed from a vassal of the Kanesawa family to *bakufu bugyô-nin*, fell from power during the period of the Northern and Southern Courts, were reinstated due to their ties with the *kanrei* (shogunal deputy) Hosokawa family and the *taimei* Imagawa family, and were finally able to establish their position. The Jibu family served the shogun as *bugyô-nin* but also built close ties with the *shitsuji* (*kanrei*) and *taimei*, which were the major factors behind their establishment as *bakufu bugyô-nin*.

Center and Region in Modern China: A Study of China under a Protectionist System,  
with a Focus on the Chang Jiang River Basin

by

Yoritaka Ikuta

This article considers political democratization in contemporary China, a country that is characterized by a protectionist system. Under China's protectionist system, the domestic economy is in a fragmented state. For example, leaders of local branches of the Chinese Communist Party concurrently serve as managers in companies, and high tariffs are imposed on products from other regions to protect the local economy. In such a situation, citizens, as consumers, find products from other regions expensive even if they like them, and, as laborers, are discontent with the labor policies of companies that are under the protection of branches of the Chinese Communist Party, which have become monopolistic corporations in the regions. However, even if they are discontent with companies that have become monopolistic corporations, citizens cannot change the prices themselves, and, even if they are discontent with the labor policies of the monopolistic corporations, cannot easily get another job. Overthrowing this system would require the formation of independent labor unions, but that runs the risk of destroying the support base of the Chinese Communist Party. However, leaving the current protectionist system unaddressed also runs the risk of destroying the effectiveness and legitimacy of the Chinese Communist Party. Therefore, in order to remove the discontent of citizens as consumers and laborers, the current protectionist system must be dismantled, and a unified national market needs to be rebuilt. One necessary measure would be to revitalize the regional people's congresses (i.e. local assemblies), in other words, promote political democratization. Currently, some administrative measures taken by the local branches of the Chinese Communist Party and local governments are apparently not in line with instructions from the central government. If regional people's congresses become more active and, on behalf of discontented citizens, express the will to dismantle the protectionist system, local authorities of various levels would not be able to ignore such voices. Furthermore, this would enable the central government to secure a central position in administration and would also contribute to the legitimacy of the current Chinese Communist Party regime.

## What is Value?: On the Reason Why the Sociality of Commodities Appears as Value

by

Yasushi Inoue & Masaki Sakiyama

In societies in which the capitalist mode of production prevails, the sociality of those societies is the very sociality of commodities, and the sociality of commodities appears as value. In our previous arguments, however, value itself did not be inquired. Thus the questions, as follows, are not inquired and solved: Why is value and no other than value as the sociality of commodities?; In the first place, what is value?

In point of fact, Marx carries the task of such inquiry out as his radical and fundamental critique of “Wealth-Value-Commodity” in *Das Kapital*, Band I. We have not referred to Marx’s such theoretical solution about value. This paper aims to submit Marx’s solution to a thorough *wissenschaftliche* consideration.

Based on the description of the beginning theory of commodity, comparing German first and second editions, we can say as follows: the *Waarenwelt* keeps ultimately abstract universality as well as extremely superficial sociality and therefore constitutes a homogeneous and uniform ‘force field’, the sociality of appears as value in which the unity of commodities is formed.

Then, why value?

This question is still intact and unsolved. To submit the question to a thorough *wissenschaftliche* consideration, we need to think about the problem along with the complicated meandering line of Marx’s argument. Marx argues in the second edition of *Das Kapital* the undermentioned.: So long as the equivalence of two different commodities, the equivalence exists in a common attribute of those two commodities.; it poses such attribute as  $x$ .; Through abstracting the use-value from the two equivalent commodities, the result of the abstraction is deduced to abstract human labor, indicated in commodities, as ‘the third’ other than these two commodities.; Reflecting from that abstract human labor on the two commodities, it is confirmed that each of those commodities are converted in totally indifferent congelation of abstract human labor, that is, ‘phantom-like objectivity’.; As *etwas* which have no other than such ‘phantom-like objectivity’, these two equivalent commodities are value. In conclusion, the common attribute  $x$  is value. The former four arguments are logical. But apparently there exists a logical jump between those former four and the last one. In other words, value is suddenly inserted from the ‘outside’ of those logical arguments. That is, Marx argues that the capitalist societies make the common attribute  $x$  value. Then, why does Marx argue the societies equivalent commodities as value? First of all, why can Marx argue so?

If we look back at Classical Political Economy theories such as of Adam Smith, David Ricardo or Samuel Bailey, we do confirm there is even no concept of value. Now we can also confirm that Marx accomplishes to pose the concept of value after his longtime theoretical struggle based upon the fruits and lack of those theories. Marx, however, does not wrestle with the value concept itself in *Das Kapital*. Although one would investigate the three editions of *Capital* or its directly connected manuscripts, from ‘1858-61 Manuscripts (including the first fascicle of *Kritik der Politischen Ökonomie*) to ‘1863-67 Manuscripts’, to what extent, the person can never find A-proposition which says “Value is ...”. One just can read that the wealth has become a concentration of

commodities, that the value has become the one of commodities, and that all human creative activities have become all kinds of commodity producing labor.

However in ‘1857-8 Manuscripts (*Grundrisse*)’, the first manuscripts for *Das Kapital*, there exists a fundamental re-position of “Wealth-Value”. From the viewpoint of *Das Kapital*, this re-position says that “Wealth-Value” is born, through the long historical process, deprived of all *Bestimmungen*, but simultaneously says that such ‘Wealth-Value’ makes its appearance as the totally inverted, i.e., “Commodity-Commodity Value” in capitalist societies. Here exists the answer why Marx does not grapple squarely with the value itself. He fulfills his theoretical inquiry into value by fundamentally criticizing the totally inverted mode of value. In short, the definition of “Wealth-Value” is completed as the radical critique of “Wealth-Value”. Marx’s critique is the only possible way to answer the question what value is. *Grundrisse*, especially the text “Formen, die der kapitalistischen Produktion vorhergehen”, indicates that the societies in which the capitalist mode of production prevails is the result of intensifying all the development of ‘Formen, die der kapitalistischen Produktion vorhergehen’. Namely, from the viewpoint of the sociality, Marx describes in that text what capitalist societies have realized.

Marx poses an entirely new definition of value throughout his works of critique from *Grundrisse* to *Das Kapital*. The definition thus has no place in narrowed ‘Political Economy’ or ‘Economics’. Rather, we need to grasp value which Marx poses as the intensive and comprehensive focal point of all sorts of conventional and historical values. Other than do so, we can never deal with value as the radical critique of value.

## Betrachtungen über die Selbständigkeit des Volksbuchs *“Reynaert de Vos”*

von  
Yoichiro Hieda

In der vorliegenden Arbeit wird zu zeigen versucht, in welcher Umgebung das Volksbuch *“Reynaert de Vos”* im Jahre 1564 in Antwerpen entstanden ist. Zuerst wird die überlieferte Stelle von der Reiminkunabel *“Cambridge Fragments”* mit den entsprechenden Stellen von der Prosainkunabel *“Historie van de Renyaert de Vos”* und dem Volksbuch *“Reynaert de Vos”* verglichen, woraus es sich herausstellte, dass das Volksbuch nicht immer Kapiteleinteilung und Kapitelüberschriften von *“Cambridge Fragments”* übernommen hat. Es gibt Stellen, bei denen es das eine Kapitel nicht eingeteilt hat und die Kapitelüberschrift ausgelassen hat. Aus dieser Tatsache kann man schliessen, dass man das Volksbuch mit gewisser Selbständigkeit bearbeitet hat. Dies bedeutet, dass man das Volksbuch als selbständiges, zu damaliger Zeit aktualisiertes Werk betrachten muss. Wenn man dann das Volksbuch *“Reynaert de Vos”* mit den anderen Werken vergleicht, die Drucker Peeter van Keerberghen in Antwerpen drucken liess, wie *“Testamenten der XII Patriarchen”*, *“Communications familiares”* von Gabriel Meurier und *“Historie van David”*, so sind gemeinsame Charakteristika festzustellen. Sie dienen alle als Lektüre oder als Schulbuch für junge Schüler und Schülerinnen. Typisch für solche Zwecke war, dass sie alle mit *Civilité-Schrift* gedruckt waren, die Robert Granjon in Lyon geschnitten hat, um die damalige Handschrift nachzuahmen. Das Volksbuch *“Reynaert de Vos”* ist gerade in dieser Umgebung entstanden. Es gab in Antwerpen ein Netzwerk von Pädagogen, Druckern und Herausgebern wie Peter Heyns, Gabriel Meurier, Peeter van Keerberghen, Christopher Plantin und Ameet Tavernier usw.. *“Reynaert de Vos”* ist zwar als Schulbuch bis jetzt nicht bewiesen, aber es ist offensichtlich, dass es zur Lehre der Moral für junge Leute bestimmt war, wie dies in dessen Vorrede geschrieben steht: *“Maer leest met verstande, ende siet tot wat eynde elck dinck geschreuen is, ghi sulter groote leeringen ende vnderwijsingen in vinden.....Ende aengesien men niet beter ensoude connen gheleeren, dan tghene datmen met ghenuechten leert, so hebben wy gheerne desen Boeck aenghenomen om den seluigen in Nederduytsch te laten drucken.”* Gerade in diesem Sinne hat das Volksbuch *“Reynaert de Vos”* in der Überlieferung vom Fuchs Reynaert einen neuen Charakterzug eingenommen.

## “Singing Together” and Collective Feeling: Through Rethinking A.Schutz’s Music Sociology

by

Naomi Miyamoto

Renowned sociology phenomenologist, Alfred Schutz, examines musical activities as non-language communication in his essay, “Making Music Together,” by placing an emphasis on ‘tuning-in’ relationships when people make music. While Schutz mainly focuses on music created by instrumentalists, I will rethink his theory in terms of chorus, i.e. vocal music activity. While it is true that Schutz considers all kinds of music including vocal music in his essay, this paper will attempt to analyze more closely the particular function of singing in a chorus.

As an example of a vocal music activity, I will examine the Japanese popular folksong ‘Furusato’ (‘My Home Country’), which was frequently performed by choruses directly after the Great East Japan Earthquake in 2011. At the time, it was a symbol of Japanese unity at various charity events, used to overcome the disaster and to realize a national bond. This song is generally regarded as important because of its lyrics, which depict an old Japanese landscape, but it is also significant that the song was sung in unison; people sing together the same melody and lyrics at the same time. As such, they can share the communal memory and feeling the song invokes through the collective act of singing. The function of this song is different from the chorus of Beethoven’s Symphony No. 9, which was viewed as a symbol of unification for Europe. In fact, the ‘We-feelings’ that are formed by both types of choruses are dissimilar.

Through my discussion it is clarified that vocal music communication varies according to the types or forms of choruses: singing in unison or in polyphony, and the type of song they are singing.

### 『皇明條法事類纂』卷四八・刑部類・斷罪引律令 譯註稿（中）

明律研究會・井上充幸・猪俣貴幸

《大明律》，在明朝幾乎無法修改。可是在實際的司法中，有一些案件在《大明律》中無法完全處理。因此，除了《大明律》之外，法司採用根據皇帝裁可的臨時法令和先例為裁判。為了防止每種情況下任意引入條例，歷代皇帝使該條例只對一代有效，以新皇帝的即位詔放棄以前的條例是習慣做法。但是，因為這是不合理的。自明代中葉以來，法司將編制有用的條例。結果，弘治中編纂了《問刑條例》，並將其與《大明律》組合使用作為裁判。

《皇明條法事類纂》是在此類更改中編纂的事例集。收載一千二百九十七條事例，分類法，基本上同《大明律》，分八類一百七十五目。可以準確地檢索與單個條文相關的案例。

本譯稿是對被收錄《皇明條法事類纂》卷四八・刑部類・斷罪引律令，案例“問囚犯擬罪不該載引律比附明白方許奏請”進行了日本語譯和註釋，並添加了評解。

## PAIDEIA(17) — The Ideals of Greek Culture

by

Yoshihiko Murashima

This is the Japanese translation of G. Highet “PAIDEIA — the ideals of Greek culture —”(especially Book Four : The Conflict of Cultural Ideals in the Age of Plato, Oxford University Press, 1971). 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 I could not help showing only one translation in this paper like “Sophocles and the Tragic Character”.



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