

A Study of Kant's *Groundwork of the Metaphysics of Morals* (1)

——A Study of “Preface” ——

by

Hiroyuki Kitao

This paper is the first one of a series of papers which aims at giving a comprehensive study of *Groundwork of the Metaphysics of Morals* (*Grundlegung zur Metaphysik der Sitten*), one of Kant's major works on ethics. These papers present some commentaries and a new interpretation grounded on thoroughgoing examinations in order to clear away difficulties and misunderstandings which beginners and critics often have. My new interpretation is that the style of demonstration of the second chapter of this work is not a regressive and analytic style (as many usual interpreters think), but a progressive and synthetic style.

This paper treats the Preface (Vorrede) of the work and makes clear (1) the aim of the work, (2) the place of the work in the system of Kant's ethics and (3) the structure of the work in the light of the above interpretation.

越南汉喃研究院图书馆所藏的《日本维新列家慷慨诗》和福田英子《致薛锦琴书》考

平塚 顺良

越南汉喃研究院图书馆馆藏文献中，跟日本有关的资料有两种：一是《日本见闻录》，此书前人已有研究；二是《日本维新列家慷慨诗》，此书的专门研究还未出现。本文要讨论的就是《日本维新列家慷慨诗》的来历。

西村三郎的《近古慷慨家列传》是一本记录了日本明治维新时期三十五位人物的传记。此书有两个汉语版本。一是赵必振翻译的《日本维新慷慨史》，二是陈伯舆翻译的《维新人物列传》。汉喃研究院的《日本维新列家慷慨诗》就是由赵必振翻译的《日本维新慷慨史》里摘录下来的汉诗构成的。

《日本维新列家慷慨诗》后面还附有福田英子的《致薛锦琴书》。福田英子是日本的妇女运动家，她曾给参加拒俄运动的上海少女薛锦琴写过一封书信。这封书信在《清议报》第82期上发表过。

根据越南人潘佩珠等的记载，《日本维新慷慨史》和《清议报》在越南流传开来的可能性很大。

《日本维新列家慷慨诗》的存在证明，摘录的越南人比起传记部分更看重日本人的汉诗。越南阮朝文人定期去清朝朝贡，这个时候他们写了很多汉诗，跟清朝文人交流。另外阮朝文人跟朝鲜使节之间，也有汉诗的应酬。东亚文化圈的汉诗应酬交流是很普遍的，从这个背景来看，从传记中摘录汉诗的行为是可以了解的。

越南的某人从《清议报》中特意摘录了福田英子的《致薛锦琴书》，说明此时越南可能在一定程度上受到了中国、日本的妇女运动的影响，这为以后研讨东亚妇女运动提供了一个新的视角。

“Nezu Shinpei Sadanao’s Anecdotes in the Family Tradition of *Takashou* (falconers) :
A Study of the Falconry Documents of the Yoda *Takashou* of the Kaga Domain”

by
Yasuko Nihonmatsu

After Tokugawa Ieyasu promoted warlord Nezu Shoyoken in the late middle ages, Nezu-School *Takajyutsu* (falconry) spread and became popular in various places in the early modern era. Especially, since the Kaga feudal lords modeled their rituals on those of the *Shogun* they promoted the falconers of the Yoda clan, who had inherited the *Takajyutsu* from the Nezu family who had served Ieyasu. The Yoda clan, who had become retainers of the Kaga feudal lords, transmitted numerous “*Takasho* (books on falconry) of the Nezu family”, and Mr. Yoda Moritaka, the present head of the Yoda clan, owns over a hundred documents relating to *Takajyutsu*. Several texts among those documents contain entries on hitherto unknown anecdotes of Nezu Sadanao. These anecdotes of Sadanao, the leading *Takashou* of the Nezu family, were probably an important tradition for the Yoda clan since they served the Kaga feudal lords as Nezu-School falconers.

This article considers Sadanao’s anecdotes contained in newly-disclosed Yoda *Takasho* and analyzes the features of Nezu Shinpei's anecdotes, which showed diverse developments in the era. As a result, it is indicated that Sadanao's anecdotes contained in *Takasho* transmitted by the Yoda clan were not Sadanao's personal stories but rather accounts that symbolized the “family traditions” of the Nezu family. Furthermore, the *inkajyo* (certificates) issued by the Yoda clan reflect Sadanao's anecdotes, referring to Sadanao as the founder of the Nezu School. From this it is inferred that Sadanao's anecdotes included in the Yoda clan's *Takasho* played a role in enhancing the value of Yoda *inkajyo*.

Variations on Mother Figures through the Misogynist Lens in *Wuthering Heights*

by
Mayumi Takagi

In the mid-nineteenth century when *Wuthering Heights* was published, the male-dominant ideology of the feminine ideal was theoretically pervaded and the concept of the ideal motherhood—good, self-sacrificing, devoted—was created during the period while First Wave Feminism was occurring in reaction to that.

However, we find few idealized mother figures in the nineteenth century's masterpieces, not only by male authors but also by the female authors including Jane Austen, Charlotte Brontë and Emily Brontë, whose works instead depict vividly an ineffective, powerless or bad mother, or mother-substitute. This motherless plot where an evil mother-substitute persecutes a heroine is characteristic of the literary convention of fairy tales, akin to the Grimm brothers' tales which were first published in England in 1823 and enjoyed a wide circulation throughout the century.

Among the stories by the Victorian female novelists cited above, the plot of *Wuthering Heights* has more close affinities with that of the fairy tales. This essay examines *Wuthering Heights* from the fairy-tale perspective referring to the historical situation of women in particular. The situation might be manifested in the pattern in which the heroine, Catherine, resists the conservative ideology represented by an evil mother-substitute, Nelly. According to this conjecture, this essay is to prove that the work depicts women's life realistically through the variant form of fairy tales it adapts by demonstrating the similarity with the fairy tale pattern and the deviation from it. Emily Brontë criticizes severely the male-centric society and the ambiguity of women's status in the midst of the period when the contradicting debates over women were developing. What constitutes the riveting feature of the novel is that she does it through the peculiar style where a woman narrates a misogynic story intrinsic to the structure of fairy tales.

Leonardo Sciascia e Giornalismo

da

Noriko Yoshimura

Leonardo Sciascia (1921-1989) è considerato un autore *engagé*. Ha scritto diverse opere sulla mafia ed il potere politico in uno stile giornalistico e da reportage, collaborando anche con rubriche di giornali e riviste. In questa tesi, mi soffermo, in particolar modo, sul suo rapporto con quei giornali e riviste e la sua idea di giornalismo, analizzando le seguenti categorie: giornali regionali, giornali di partito o politici, giornali nazionali. La sua attività ha raggiunto una portata nazionale soprattutto tramite il successo de *Il giorno della civetta* (1961), oltre agli scritti sui giornali di schieramento politico e non. In particolare, risaltano le collaborazioni con il quotidiano siciliano «L'Ora», il quotidiano comunista «L'Unità» e la rivista comunista «Rinascita», dai quali articoli emerge un forte senso di “impegno” sociale. Le relazioni intrattenute con i comunisti in epoca fascista e la sua coscienza in quanto intellettuale meridionale hanno evidentemente influito sulla sua letteratura.

“Shun-ka (Erotic Parody Songs)” during/after the Asian and Pacific War: Toru Kasagi's Research for Parody Songs, vol.3

by

Yusuke Uno

This paper will introduce the materials of erotic parody songs, called “Shun-ka”, sung by Japanese people mainly during/after the Asian and Pacific War (1931-1945), collected by the late Toru Kasagi (1937-2014), a folk-singer and song-writer, known as an organizer the legendary concert, Nakatsugawa Folk Jamboree in 1969. Beside the career as a singer, he had been interested in the parody songs during the Asian and Pacific War because of his own experience singing them as one of school-children at the period. Through the research of meaning and historical background of the words of parody songs, he seems to have tried to find out the reason why human-beings sing songs. In vol.3, I will arrange his collection of erotic parody songs into two parts: (I) ones based on the songs whose words were written by Kasagi himself, and (II) ones based on the songs whose words were written by others. The number of former songs amount to 12 and the number of latter songs amount to 18. The investigation of erotic parody songs must give a certain answer for the question why Kasagi had tried to collect, create and sing parody songs so eagerly for more than twenty years.

PAIDEIA (XI) — 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 —" (especially Volume II : In Search of the Divine Centre, 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 "Philosophical Speculation : the Discovery of the World-Order".

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