

A Study of Kant's Groundwork of the Metaphysics of Morals (2)

—A Study of Chapter 1—

by

Hiroyuki Kitao

This paper is the second 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 chapter 1 of the work and makes clear (1) how Kant showed the supreme principle of moral by analyzing our ordinary knowledge of morality, (2) that the starting point of his argument is general views of moral and nature in those days and the views are not grounds to justify the principle, but mere clues to find the principle and therefore we don't need to share the views in common, and (3) that the principle presented in this way is the same principle shown as the principle of the categorical imperative in the chapter 2 of this work. These will make clear a contrast of the style of demonstration between the chapter 1 and the chapter 2, of which the latter will be the theme of my next paper.

명사를 기록하는 일과 법적 힘

—니시 아마네西周의 '성법性法' 번역과 'Philosophy' 번역의 사이

허지향 (許智香)

이 글은 근대 일본에서 처음으로 *Philosophy* 를 한자어 '哲学' 으로 번역했다고 알려진 니시 아마네 (西周, 1829 ~ 1897) 의 번역 작업에 관하여 논한다. 지금까지의 선행 연구는 니시 아마네의 문장 중에서 실제로 '哲学' 이라는 개념이 출현하고 있는 문맥에만 집중해서 철학 번역 과정을 논해 왔다. 이에 비해 이 글은 다소 다른 방향에서 출발한다. 즉, 니시의 번역 작업을, 그가 새로운 명사로 기록해 내는 경험으로서 다룬다. 구체적으로는 서양 개념인 *Philosophy* 에 대해서, 이전에는 존재조차 하지 않았던 한자어 명사로 대치하는 니시의 경험 자체를, 그가 생전에 몰두했던 번역 작업의 연속선상에서 파악한다. 이를 위해서 우선은 그의 번역 작업이 본격적으로 시작된 네덜란드 경험으로 되돌아가서 그 때 일본으로 가지고 돌아온 강의 노트인 『性法說約』 를 예로, 그가 서양 개념을 특정 명사로 번역하는 과정에서 기존의 '성性' 개념에 어떤 일이 벌어졌는가를 밝혀 낸다. 이어서 그의 「尚白割記」 를 예로, 그가 서양 개념을 이해하는 과정에서 '이理' 개념이 어떻게 쪼개지고 있는가를 구체적으로 그려낸다.

A Humean Reconstruction of the Experienced World (II)

by
Toshihiko Ise

This article is the second part of my attempt at reconstructing the world of our everyday experience along a Humean line. The first part of this project focused on relationships between people and examined the workings of the network of trust that supports interactions of people in both private and public spheres. Following this discussion, we now move on to consider our access to material objects, and the assumptions about other people's behavior that lie behind our belief in our power over them. Hilary Putnam's argument about the 'division of linguistic labor' shows that our grasp of the meanings of words that refer to material objects, that is, our semantic access to them, depends on other people's 'linguistic labor'. We will use this insight as a key to understand some seeming oddities and difficulties in David Hume's discussion of property, namely our practical access to material objects, as a kind of causation. Among these oddities we can count, first, the imaginary belief in the power attending property without any possibility of its exercise, and second, the imperfection of the idea of property when it is considered apart from morality. These problems, we will see, arise because our assurance about property depends on unspecific assumptions about the behavior on the part of other members of society. We depend on their 'labor' for our practical access to things we suppose we are possessed of, but seldom have clear ideas about what this 'labor' is. This finding will throw further light on our interdependence vulnerability as essentially social beings.

A Study of Roster of Bugyonin under the Muromachi Shogunate (1)

by
Makoto Tanaka

This paper considers the services of bugyonin (administrators) from the third year of Genko (1333) to the third year of Koei (1344) under the Muromachi shogunate with the aim of contributing to the development of research on the Muromachi shogunate. Under medieval military governments such as the Kamakura and Muromachi shogunate, bureaucrats with knowledge of the law and customs called bugyonin carried out legal affairs and writing in administrative areas such as litigation. In Shinichi Sato's study on the Muromachi shogunate published in 1960, bugyonin emerged as an important aspect for demystifying the historical features of military government, and since then, due to the progress of research on the Kamakura era and the era after the sixth shogun Yoshinori, various bugyonin and their services have been studied. However, for the period in between, that is from the Nanboku-cho era to the early Muromachi era, although there have been some studies based on the office organization of the shogunate, bugyonin and their services have not been considered as a whole.

Following the above research results, this paper considers bugyonin and their services from the third year of Genko (1333), the year that the Kamakura shogunate collapsed, to the third year of Koei (1344), that is when the hikitsukekata, a judicial organization of the Muromachi shogunate, underwent a large-scale reorganization, and offers some basic research data. By doing so, this paper aims not only to stimulate further research on the Muromachi shogunate in the abovementioned period, but also to establish a foundation for research on bugyonin in the Middle Ages in general by connecting preceding and subsequent periods.

A Consideration of “*gonghouzinaanjun*” (公侯子男君) in the Western Zhou Period

by
Hideki Tani

This paper considers the origins and transformations of the titles of “*gong*”, “*hou*”, “*zi*”, “*nan*” and “*jun*” in the Western Zhou period, and attempts to clarify the actual situation concerning the five ranks of nobility in the above period.

Chapter one provides an overview of the various types of each title, and indicates that they can be broadly classified into two groups, namely monarchical titles and posthumous titles. Furthermore, while holders of the titles of “*gong*” and “*hou*” were numerous and likely played an important role within the dynastic system, holders of the titles of “*zi*”, “*nan*” and “*jun*” were comparatively few and were probably in a state of gradual decline.

Chapter two considers the tendencies of geographic distribution of the holders of each title. As a result, it is shown that holders of the title of “*hou*” were distributed in the periphery of the kingdom’s boundary areas. On the other hand, numerous holders of the titles of “*zi*” and “*jun*” were distributed in areas outside the kingdom (or in areas where the dynasty exercised little power).

Chapter three considers the historical transformations of each title. It is shown that the titles of “*hou*”, “*zi*”, (“*nan*”) and “*jun*” were already being used as monarchical titles before the Yin period. The monarchical title of “*gong*” first appeared in the Zhou period. The paper also points to the possibility that the title of “*gong*” was applied once a sovereign-subject relationship was established, and that the title holder could receive the title of “*hou*” through a “*houken*” procedure once he gained the trust of the monarchy.

Re-examination of Manchu Shamanism in the Early Qing Period:
Transformation from Shaman into Priest

by
Kan'ya Masui

It is often stated that Jürčen-Manchu people traditionally believed in shamanism. However, the validity of such a statement depends on how one defines shamanism. That is because, if one were to define shamanism as a religious phenomenon centered on shamans, persons who master spirits, who at their will make these spirits possess them, the shamanism of Jürčen-Manchu people was already at a major crossroads from the early seventeenth century onwards, and it is likely that shamans were forced to undergo a transformation.

The above argument is based on the following four reasons.

First, in Manchuria during the first half of the seventeenth century, that is during the early Qing era, Jürčen-Manchu shamans were not real shamans in the sense mentioned above, but were rather transforming into priests who merely performed ancestral religious services for clans.

Second, this transformation from real shaman into clan priest became actualized in the reign of Hong taiji (Qing Taizong, r. 1626-1643), second emperor of the Qing dynasty, and judging from cases in the Ningguta region, the process was substantially completed by the end of the seventeenth century.

Third, Hong taiji recognized real shaman's mystical powers as a threat to the maintenance of order in his regime and tried to restrict their activities to safer areas by making them become clan priests through promulgating bans.

Fourth, due to the fact that Hong taiji's successors carried out the same policy, at the beginning of the twentieth century most shamans had changed into clan priests (p'oyun saman), and real shamans (amba saman) had become very rare even in the Aigun region of the Manchurian frontier.

An Analysis of Both Review Essays and Book Reviews in *Journal of Japanese Studies*, 2001-2015:
An Assessment of Japanese Studies in Taiwan (1)

by
Koji Okazaki

This paper intends to consider the globalization of Japanese studies in Taiwan by analyzing both review essays and book reviews in *Journal of Japanese Studies* for the sample period from 2001 through 2015. Evidence proves that a cumulative total of 950 scholars reviewed 1008 books during the sample term, no books published in Taiwan were reviewed, and no reviewers appeared from Taiwan. This research suggests that Japanese studies in Taiwan have not been recognized so much in the world, although many books on Japan are published in the region every year. Since books written in different languages from English, e.g. French, German and Japanese, were reviewed in the journal, Japan specialists in Taiwan are encouraged to send their books to the journal for review, even if their books are not written in English.

Keywords Book review Evaluation Globalization Japanese Studies Review essay Taiwan

Philosophie und Essayismus (1)

von
Asako Nagasawa

Der vorliegende Aufsatz ist eine Einleitung in meine Studie über die Beziehung zwischen philosophischem Denken und essayistischer Form. Diese Beziehung nachzuweisen und damit die Existenz des philosophischen Essays zu behaupten, bedeutet nicht nur, die philosophische Darstellungsweise herauszuarbeiten, sondern auch, die Grenze zwischen beiden Fachbereichen, Philosophie und Literatur, zu überwinden. Meine These lautet, dass ein Essay immer philosophisches Denken enthält beziehungsweise ohne philosophisches Denken letztlich nicht entstehen kann. Um diese Prämisse und damit die Bedeutung der essayistischen Form zu belegen, behandle ich Philosophie und Literatur aus der Zeit vom Anfang des Deutschen Reichs in der zweiten Hälfte des 19. Jahrhunderts (1871) bis zum Ende des Ersten Weltkriegs (1918). Auf diese Zeitspanne konzentriere ich mich deshalb, weil die essayistische Form im deutschsprachigen Raum in jenen Jahren erstmals weitere Verbreitung fand, kulturstrategisch akzeptiert wurde und als ästhetische Form großen Einfluss ausübte.

Im vorliegenden Beitrag stelle ich meinen methodischen Ansatz vor und behandle als Einleitung meiner Studie die bisherigen Beziehungen zwischen Philosophie und Literatur sowie deren Problematik. Außerdem verwiese ich auf einige Faktoren, die heutzutage das Verständnis für philosophisches Denken behindern. Dazu erläutere ich meinen methodischen Ansatz, den Anfang des Philosophierens anhand der Auswanderung von Rainer Maria Rilke aus Deutschland in die Schweiz gerade nach dem Ende des Ersten Weltkriegs zu untersuchen. Dem vorliegenden, einleitenden Aufsatz werden die übrigen Kapitel meiner Studie in Form weiterer Aufsätze nachfolgen.

Effect of Signaling on Older Adults' Use of Structure Strategy and Their Comprehension of Instructions: The Effect Processes Depending on MMSE Scores

by

Hiroki Yamamoto, Ryo Orita & Atsuki Higashiyama

Older adults' poor comprehension of procedural instructions has been attributed their production deficiency of structure strategy, which is regulated by their individual differences of cognition functioning measured by Mini-Mental State Examination scores (Folstein, 1983). In order to improve such poor comprehension, Meyer & Poon (2001) have focused of signaling to emphasize top-level structure of the instructions and have pointed out effect of signaling on older adults' use of structure strategy and their comprehension. Therefore, it is hypothesized signaling support older adults' uses of structure strategy depending on MMSE scores and their strategy uses promote their comprehension of instructions. This study examined this hypothesis. As a result of analyzing their structure identification processes to examine their uses of structure strategy, following two points were shown. First, when presented signaling, lower degree group of MMSE performed structure identification processes more at final period of organization processes, which promoted their use of such structure corresponding to the top-level structure of the instructions and promoted their comprehension. Second, in contrast, higher degree group of MMSE didn't depend on signaling. They performed structure identification processes by themselves at final period, which promoted their comprehension. It was shown that there are different processes of signaling effect mediated between lower degree group of MMSE and higher degree group of MMSE. Especially, when lower degree group of MMSE are presented signaling, the unique process of signaling effect is thought to exist. Signaling is thought to support lower degree group of MMSE for their using structure strategy and their comprehension.

Key Words: older adults, text comprehension, structure strategy, signaling, MMSE

Porta Chiusa: A Critique of the Representation of Eros in the Second Act of “Le Nozze di Figaro”

by

Takahiro Ueda

The text of the opera buffa “Le Nozze di Figaro,” especially its first half of the second act, is discussed in this research note, though its fascinating music by Mozart is not completely ignored.

After the rebellious title role leaves, Countess Rosina’s bedroom becomes a busy place of coming and going by other four main characters: the Countess herself, Count Almaviva, Susanna (the countess’s maid and Figaro’s bride-to-be), and Cherubino (the count’s page). Seeing and speculating on this scene, we find, five large props – three doors, a bed (described as “alcova” in the libretto), and a window – work as apparatus for this “visible/invisible effect.” Most important here is, however, the mechanism of locksets for doors, because this bedroom itself might become like a “chastity belt” depending upon a special set of lockings.

Putting aside the validity of my allegorical proposition about the representation of eros, we actually wait for and run into, in the midst of the scene above, the dramatic situation where the very *closed door* (Italian: “porta chiusa”) to the adjacent dressing room harboring virgin Susanna is violated by the Count. The word “critique” in my title of this note is, therefore, addressed not only to that feudal lord but also to us, the modern audience.

Asian People's Protest Songs against Japan:
Toru Kasagi's Research for Parody Songs, vol.4

by
Yusuke Uno

This paper will introduce the materials of protest songs against Japan sung by Asian people such as Korean, Chinese, Taiwanese, Myanmarese, and Philippine, collected by the late Toru Kasagi (1937-2014), a folk-singer and song-writer, known as an organizer of the legendary concert, Nakatsugawa Folk Jamboree in 1969. Beside the career as a singer, he had been interested in the parody songs including protest songs, before/during/after the Asian and Pacific War (1931-1945) 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.4, I will arrange his collection of Asian people's protest songs against Japan into five parts: (I) Korean, (II) Chinese, (III) Taiwanese, (IV) Myanmarese, and (V) Philippine.

Each part is divided into such genres as: A. parody songs, B. folksongs, and C. artistic songs. The investigation of protest songs must give a certain answer for the question why Asian people have been able to survive through the severe condition before/during/after wartime.

PAIDEIA (XII) — 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 BOOK ONE : Archaic Greece, Oxford University Press, 1965). 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 "The Aristocracy : Conflict and Transformation".

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