

Was the Existing *Yoru no Nezame* Composed of Two Volumes?
— A Bibliography of the Shimabara-bon *Yoru no Nezame* (Five Volumes)—

by

Kei Sudo, Midori Ogita & Ayane Ikeda

Although *Yoru no Nezame*, which was completed in the late Heian period, has a lacuna in the middle part and end part, it is currently available for reading thanks to manuscripts such as the Shimabara-bon (five volumes; owned by Hizen Shimabara Matsudaira Library) and the Maedake-bon (three volumes; owned by Maeda Ikutokukai Sonkeikaku Library), which were copied in the early Edo period. In particular, it can be said that the Shimabara-bon serves as an essential basis for considering *Yoru no Nezame* since it is the original of many existing manuscripts.

Recently, as a result of a detailed examination of the Shimabara-bon, we have discovered several new points that have hitherto not been revealed. This paper provides a report and observation on those points.

The paper's two main points are as follows. First, in contrast to the conventional view that the volume order of the Shimabara-bon is wrong, it is made clear that, at least at the stage when it was copied, the order was correct. Second, the paper indicates the possibility that the Shimabara-bon's original was not a five-volume work as the Shimabara-bon but composed of two volumes. Future research on *Yoru no Nezame* needs to be carried out with consideration of the aspects of the Shimabara-bon indicated in this study.

Na Cheol's Visits to Japan in the Late Period of the Korean Empire: His Interaction with
Korean Reformist Politicians Who Took Refuge in Japan and People of Genyosha

by

Mitsuaki Sassa

In 1909, Na Cheol founded a religious organization called Daejonggyo. Daejonggyo was a religious organization that was centered on the mental pursuit of Dangun, the founder of Gojoseon, and was active as a Korean independence movement organization that was the most opposed to Japanese rule in Korea. This paper elucidates the details of Na Cheol's four visits to Japan which took place in the late period of the Korean Empire, before he founded Daejonggyo. In previous scholarship, based on the view that Na Cheol was a "leader of the Korean independence movement from Japanese rule", it has been assumed that the aim of his visits to Japan was to call for the restoration of national rights and ethnic independence. In contrast, this paper argues that Na Cheol visited Japan with the aim of politically liberating his mentor Kim Yunshik. At the time, Kim Yunshik had been exiled to a distant island for his involvement in the assassination of Queen Min. Na Cheol intended to bring Kim Yunshik back from exile while cooperating with Korean reformist politicians taking refuge in Japan, who were planning to reform the Korean government, as well as Japanese people of Genyosha. In addition, Na Cheol had diabetes, and another main reason for his visits was to receive treatment in Japan, where medical technology was more advanced than Korea. Based on the above perspectives, this paper reveals that Na Cheol's visits to Japan were not simply carried out as part of patriotic independence movement.

A Humean Reconstruction of the Experienced World (III)

by

Toshihiko Ise

This article is the third 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 relationships of people in both private and public spheres. The second part considered our access to material objects, and the assumptions about other people's behavior that lie behind our belief in our power over them. In the course of this discussion, I suggested a line of argument that we might call *empiricism turned upside down*, according to which experience does not provide us with building blocks of our knowledge, but helps us shape our thought by removing inappropriate parts from our unreflective preconceptions. I reached this idea through examining Hume's account of ownership of goods, where property is considered as causation on the assumption that there should be nothing to prevent a person from using his power over a thing supposedly owned by her/him. Thus causation presupposes the *absence* of interfering factors, rather than the *presence* of perceptible relations of contiguity and succession, as is considered as necessary conditions of causation in Humean account of causation, according to common understanding of it. This presupposition remains implicit until it faces the need to be corrected or removed because of a concrete threat to property. In the present paper, I will further materialize this idea with a particular reference to emotional responses to the violation of property and other abnormalities.

A Study of Shi Le's Eighteen Followers:
Towards a Basic Understanding of the Later Zhao Government

by
Hibiki Ono

In Chinese history, the Sixteen Kingdoms was part of the period of the Wei-Jin Southern and Northern dynasties, which was an era between the two empires Han and Tang, and is a period that must be considered when dealing with any aspect of the Han and Tang dynasties, including their institutions, culture, and others. In particular, after the age of Three Kingdoms, many barbarians came to settle in the Zhongyuan (Central Plain) region, and the Han Empire's system could not handle this new social situation effectively. This problem needed to be solved in the period of the Wei-Jin Southern and Northern dynasties.

With the above problems in mind, analyzing group formation during the state building process will lead to elucidating the formation of barbarian-Han fusion in a society where barbarians and Han people were mixed together. Therein should lie the form of state that would break through the limits of the Han Empire and serve as the starting point of the Tang Empire. Of particular interest is Shi Le. Even though Shi Le had once experienced being sold as a slave and had been a barbarian, which was an inferior status according to the idea of Sinocentrism, he eventually rose to become emperor. Therefore, he had no tribal background, and the process of his formation of Later Zhao may be considered to directly reflect the social condition of the Sixteen Kingdoms.

The importance of Later Zhao is reflected in the numerous studies devoted to Shi Le and Later Zhao, which he founded. With this in mind, the question that needs to be asked is how did Shi Le, who literally rose from nothing, expand his power, or, in other words, what sort of personal bonds were formed in the process of his founding of Later Zhao. Shi Le's eighteen followers deserve particular attention. Thus this paper collects sources concerning them and carries out a basic analysis of Shi Le's eighteen followers. In addition, based on the results of the analysis, the nature of the Later Zhao government is considered.

In conclusion, the eighteen followers who supported Shi Le's rapid rise were his right-hand men, and there is no doubt that they formed the core of Shi Le's army before the founding of the Later Zhao state. This can be inferred from the fact that some of the eighteen followers played active roles in both military and civil affairs even after the Later Zhao state was founded. However, after the death of Shi Le, Shi Hong and Shi Hu formed different factions. Some of the eighteen followers prospered through serving Shi Hu, while others were killed by him. Therefore, although a group called Shi Le's eighteen followers, they were not an actual group, and each of them were bound personally to Shi Le as servants. And after Shi Le's death, each of the eighteen followers served Shi Hong or Shi Hu.

The Organization and Expansion of Geigiya Doumeikai in Prewar Japan
—From *Sangyo-jiho* and *Kagai-shinbun*—

by

Yu Terazawa

This article sheds lights on Geigiya Doumeikai (Alliance for Geisha houses). Organized in 1902 then inherited to Karyu-Renmei (Union of Karyu) after 1956, this Doumeikai contributed as the first integrating institution of whole Japanese Geisha houses. When firstly founded, it started with only 15 Geisha houses. However the number of registered Geisha houses rapidly increased from 1900s to 1920s, because Doumeikai had gained more than new 5,700 houses until 1926. By analyzing two materials published by Doumeikai called *Sangyo-jiho* and *Kagai-shinbun*, this article discusses how it was organized and expanded in prewar era. There are 4 points;

1. A few Geisha houses' owners in Tokyo city to build a self-protecting system from Geisha evading, originally founded Doumeikai. In this time, Doumeikai was yet one of the private group of owners.
2. Since 1910 when Watanabe Heijiro took office as the head chairman, the Doumeikai was broadened to whole Japan and gained more than 6000 Geisha houses by 1926.
3. Around in 1929, local brunches were organized in each prefecture in need of struggling with local issues.
4. After the modification, the Doumeikai struggled especially with internal conflict against Ryoriya and Machiai, as well as tax agitation for Gerisha-tax reduction. Some of the Doumeikai members even obtained seats in local diets.

PAIDEIA (XIII) — 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 Two : The Mind of Athens, Oxford University Press, 1973). And Highet's work was famous as the English translation 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 "The Drama of Aeschylus".

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