

Tofukuji 273th Director Gankai Shuko and Folding Screens of Koshoji
Attached with Poetry Paper Relating to Korean Envoys

by

Mariko Katayama

A pair of gold screens have been transmitted to Koshoji (興昌寺 Tofukuji sect of the Rinzai school) in Kan'onji City, Kagawa, and to them are attached a total of 57 items of various sizes, including pieces of poetry paper with Chinese poems written on them, gift catalogues and paintings, most of which were written by the last Korean envoys of the Edo period. This paper, which is in part intended as an introduction to the sources, considers the route that the Korean envoys of Bunkado (文化度) and Gankai Shuko walked. It is shown that the Korean folding screens of Koshoji included waka poems by Pak Tokwong (朴徳源) that seem to have been obtained mainly during the reception of the Korean envoys of Bunkado in Tsushima and also through previous interaction behind the scenes, as well as farewell poems that were sent after returning to Korea from Tsushima. However, most of the poems had already been completed at the time of the meeting in Tsushima and were composed for Ichii Jonin (一葦上人), or Gankai Shuko (願海守航), on the scene. Through comparison with other literature, it is shown that Gankai Shuko himself had, on a rotation basis, previously traveled to Tsushima as an apprentice of Gekko Gensen (月耕玄宣) of Tofukuji, who was in charge of receiving the Korean envoys of Bunkado.

In addition, the paper compares the Korean folding screens with another similar example, the Korean folding screen of Shokokuji Jishoin (相国寺 慈照院), and offers some personal views in view of the landscape paintings which are present in both screens and which are affixed with the seal and signature reading “朝鮮槐園” (Chosen Kaien), and scholarship on Pyong Jihan (卞持漢) who painted them. Kewon was active in Busan and created paintings, even though he held a military post. The Korean folding screens of Koshoji, along with the two landscape paintings by Kewon, were highly praised by Seio/Chin Tonik (清翁/秦東益), who visited Tsushima as a judge, and the paper carries out a comparative consideration with surrounding examples.

A Comparative Study on Nakajima Atsushi's *Napoleon*
—A Journey to the Borders of the Empire—

by
Elio Bova

Napoleon was published in the collection of short stories *Kansho* (Atolls), in 1942. The novel is set in Japanese-ruled Micronesia at the eve of WWII. It portrays the encounter between the narrator, a Japanese government official, and Napoleon, a native young boy who, found guilty of several acts of delinquency, have been exiled from his home island (Palau) to the island of S, and then yet again from S to the island of T.

In creating *Napoleon* Nakajima was greatly inspired by the reading of Hijikata Hisakatsu's diary; in his account of a journey made in 1939, along with other annotations Hijikata writes about his brief encounter with an "evil" young boy called Napoleon, during a few hours stopover at Pulo Anna island. The main differences between Hijikata's account and Nakajima's *Napoleon* lie in the depiction of the journey shared by the narrator and Napoleon, which in Hijikata's account does not take place.

In this study, through a comparative analysis of Hijikata's diary and *Napoleon*, I examine this journey by focusing on what I consider to be the pivotal motives of the novel: 1) the "distance" from home (-land), 2) the relation between a problematic self and a seemingly problematic environment, and 3) the representation of the "self" as something endlessly engaged in redefining its own "borders", in other words inevitably affected by, and bond to a "other"; "other", which finally come to be understood as part of the very nature of the self. This focus provides a reading-key of the narrator's "unusual" behavior in the atoll of H, in which can be seen what I define as the "role-change" momentum between the narrator and Napoleon. In the conclusions, I examine the emotional involvement of the author with the novel.

keywords: Hijikata, role-change, environment, border

Earthen Bridge to a Burial Mound in Kofun Period: with a Focus on Kinki Area

by

Tomoko Nagatomo, Yuto Sonohara, Hitoki Maeda and Kosuke Yamazaki

The tumulus of Kofun is separated from outside by being surrounded by moats, but earthen bridges was often confirmed between tumulus and outer banks. Although bridges themselves are not inconspicuous structure, they seemed to have an important role as the pass way to connect outer and inner. Until now, two hypotheses were built regarding the function of the earthen bridges, A) the idea which emphasized on the function of the work road of making tumulus and a corridor to tumulus after completing, B) the idea which emphasized on the function of the weir to stem water in moats. Each hypothesis has been discussed independently. Therefore, in this article, we collected examples of the earthen bridges in Kinki area where is the core area of Kofun period and comprehensively examined their functions while considering such ideas as the work road, the corridor to tumulus, and the weir.

We investigated from three different points of view; 1) the attached structure such as junction, pebbles, ditches, and Haniwa, 2) width of the earthen bridges, 3) some kind of Haniwa related with the custom which fills water in moats. As a result, three functional epochs of earthen bridges were found. They were used from the early to the late phase of Kofun period, and from the initial phase, originally have the function as the work road of making tumulus and a corridor to tumulus. However, after latter part of the early Kofun period to former part of the middle Kofun period, earthen bridges came to be used a single purpose of the corridor to tumulus and emerged the function as weir. Finally, from the late Kofun period, most of the earthen bridges return to original function; pass way serving both as the work road and corridor to tumulus.

The Analysis of 姓 (xing) in the Zhou Dynasty

by

Hideki Tani

This paper attempts to reveal the reality of xings in the Zhou Dynasty. A quantitative analysis of each xing is conducted in Chapter I, and as a result, the following facts are revealed: that cases of those surnamed 姬 (ji) and surnamed 姜 (jiang) occupied an overwhelming majority throughout the period, and that cases of both surnames showed an increasing tendency from the early to late Zhou period. In Chapter II, identification of families with each surname is carried out, and based on that, identification of in-law relatives of each family is conducted. As a result, it is indicated that families surnamed 姬 (ji) favored families such as those surnamed 姜 (jiang) as in-law relatives and that, in a similar way, families not surnamed 姬 (ji) favored families surnamed 姬 (ji). Chapter III presents a hypothesis stating that, on the back of the aforementioned increasing tendency of various xings, there may have been a shift in the marital policy of the royal dynasty, and analyzes the marital relationships of families surnamed 姬 (ji). As a result, it is confirmed that cases of marriage of families surnamed 姬 (ji) and the royal family increased after the mid Zhou period, and the paper points out the possibility that both the royal family and families surnamed 姬 (ji) selected in-law relatives according to the policy intentions of the royal dynasty.

People's Life in Shanghai between July 1946 and March 1947
—A Case Study on Reader's Column of *Xin Wen Bao*

by

Sonoko Yoshimura

After the end of the Sino-Japanese War, people's life in Shanghai changed drastically. Author tried to know how people cope with new hard situation through the reader's column of a daily newspaper "*Xin Wen Bao*". Even though the published letters could be edited manuscripts, and some public thoughts were missed because the submissions were rejected by the newspapers for some reasons, the column showed us tremendous points of view about life situation of most citizens.

Xin Wen Bao was under controlled of the Kuomintang (KMT) between July 1946 and March 1947, as the KMT leaders owned more than 51% of its stocks. Even so, there was no tight control on public views on it. The reader's column published a variety of opinions including petitions, queries, objections, and responses from authorities in Shanghai City Government.

This article starts with published discussion related to the "Incident of Fire at Wuding Road" that occurred on 22 January 1947. The citizens' thoughts reflected in the reader's column of the newspaper indicated the life situation in Shanghai then.

At the end of June 1946, the civil war had escalated into a major war. Political corruption was plagued, prices for daily commodity went up. People lost jobs as companies went bankrupt and life situation in Shanghai at that time became worse. After "the Street Vendor Event" on 30th November 1946, public opinions about the government changed gradually from expectation to disappointment.

The author recognize "Incident of Fire at Wuding Road" was the significant turning point from expectation to disappointment among Shanghai citizens.

PAIDEIA (XV) — 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 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 "Demosthenes : The Death-Struggle and Transfiguration of the City-State".

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〒603-8577 京都市北区等持院北町56-1
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