Study of "Frugality" in Passage 184 of *Tsurezuregusa*

by

Tianjiao Wu

Passage 184 of *Tsurezuregusa* describes an anecdote in which Matsushita Zenni tries to persuade her son Tokiyori, who has been invited to the house of Matsushita Zenni's parents the Adachis, to practice frugality. This article explores the idea of "frugality" in passage 184 of *Tsurezuregusa* in relation to the anecdote of Matsushita Zenni and presents a new background to Kenko's idea of "frugality."

First, following the clue to understanding the idea of "frugality" in passage 184 offered by a major commentary on *Tsurezuregusa* from the early modern era, the article focuses on *Joganseiyo*, which adopts an anecdotal format similar to that of a political handbook about Emperor Taizong of Tang or passage 184 of *Tsurezuregusa*. First transmitted to Japan in the Heian era, *Joganseiyo* was widely read as a handbook of statesmanship in the imperial court and among samurai families. Judging from the adoption of *Joganseiyo* in *Jikkinsho*, which is said to be related to *Tsurezuregusa*, and the link between the Hojo family / Kamakura shogunate and *Joganseiyo*, Kenko may have referred to *Joganseiyo* when writing the passage. On the basis of this hypothesis, the article next examines the similarities between passage 184 of *Tsurezuregusa* and *Joganseiyo* in relation to the importance of frugality in governance that *Joganseiyo* stresses and the plot where a woman encourages frugality, among other aspects. It is shown that Kenko may have intended to praise frugality as a fundamental aspect of governance through the anecdote of Matsushita Zenni with *Joganseiyo* in mind.

The Youth of a Poet:

Sei Ito's "Seishun（Youth）" and Chika Sagawa's "Konchu（Insects）" and "Shi no Hige（Beard of Death）"

by

Ryu Shimada

Seishun（youth）, published in 1938, was Sei Ito's（1905–69）first full-length novel and best-selling prewar work. *Seishun* is an ensemble novel set in Otaru, a regional city in Hokkaido, which revolves around the protagonist who is a 20-year-old student. It has received relatively little attention despite its commercial success.

Although *Seishun* is not an autobiographic novel, it is a real reflection Sei Ito's experiences and view on youth. The apple orchard run by the parents of Noboru Kawasaki（1904–87）, the author's best friend, is projected on the town next to where the protagonists and others have a picnic. The Kawasaki's apple orchard was the source of poetical imagination for the poet Sei Ito in his younger days.

The student Sayoko is one of the female protagonists in *Seishun*, the other being an older woman whom the male protagonist loves. The two were like brother and sister but later get into a love triangle. Sayoko was the poetic symbol of Sei Ito in his younger days. Sayoko was likely based on Noboru Kawasaki's younger sister, Chika Sagawa（1911–36）. Chika Sagawa got into a love triangle with Sei Ito and the woman who was to become his wife.

Sei Ito's work depicts two types of women: innocent, pure women that are like younger sisters to men, and women that pose a threat and hindrance to men's futures. This overlaps with the relationship between Sei Ito and Chika Sagawa, and Sayoko represented both those types.

The view on youth presented in *Seishun* was influenced by the poems the author wrote in his younger days, and is also related to Chika Sagawa's poetry, namely, "Konchu"（insects）, which she made her debut with in 1930, and "Shi no Hige"（beard of death）from 1931. Sei Ito was an old-school, lyrical modern poet who regarded women as sacred, while Chika Sagawa was a pioneering contemporary poet who subjectified death in order to transcend the female body. The two had a mentor-student relationship as well as a love relationship for a while, but also had completely different poetic talents. Sei Ito gave up poetry and became a novelist.

The works written by Sei Ito after Chika Sagawa's death at the age of 24 in 1936 include various traces of the female poet. *Seishun* is a work in which their poetic ideas on youth intersect.

The Two Roles of the Early *Tairo* Ii Naotaka:
A Comparison with Matsudaira Tadaakira

by

Hiroko Noda

Previous research has shown that when the third shogun of the Tokugawa Shogunate, Tokugawa Iemitsu, came of age in 1632, Ii Naotaka and Matsudaira Tadaakira, daimyos who were vassals to the Tokugawa family, assumed positions in the government. This article explores Naotaka's role through a comparison with Tadaakira.

Naotaka and Tadaakira followed the shogun along with his senior councillors to the daimyos' audience ritual held every month at Edo Castle and communicated the shogun's commands. This role was based on their position as leading *fudai*, who were in charge of the shogun's military affairs, and may have been intended as a way to make the daimyos recognize the military might behind the shogun's authority. Meanwhile, Naotaka attended the senior councillors' meetings only in cases where important matters such as fundamental government policy and diplomacy were discussed. Considering the political opposition between Iemitsu and the senior councillors who had served under the former shogun, Iemitsu likely appointed Naotaka as a person to communicate his wishes on his behalf within the government circle. This role was a precursor of the office of *tairo* (Chief Councillor or Chief Policy Advisor to the shogun) that Naotaka's descendants later assumed.

The two roles of Naotaka shared common characteristics: both involved a close relationship with the shogun and assisting him in performing administrative duties and maintaining authority.

山田方谷的君主仁德論與撫育政策

古文英

山田方谷（1805～1877）為日本幕末期備中松山藩藩臣，在其主持下的藩政改革績效卓著。以往的研究主要從經濟思想及陽明學的角度來探討其儒學思想，本文從方谷所處的社會環境出發，在梳理日本儒學思想史發展脈絡的基礎上，以其撫育政策為重點考察對象，并對其君主像、仁德論、名實一致論的基本內容和特質進行概述與闡述來重新檢討其儒學思想。通過考察可知，與宋明理學的以修身為本、以德治國的要求不同，山田方谷不以學問修養為君主治國的第一要義，反對將性理學作為治國之本，并認為君主的政治行為不應該受到道德規範的束縛。反之他將道德原理相對化，更加重視政治實踐。由此可知在方谷的儒學思想中，道德修養的提高不再成為君主仁德的標準，而君主仁德則更多表現在撫育政策的實踐上，並且方谷要求這些實踐需要做到名實一致。

明代中后期沿海问题于裁判文件之所见

丰岛顺挥

　　从明中期到后期，为解决沿海问题而制定的法律得到了完善。这些法律的完善，反映了当时沿海社会的实际问题。本文将关注跟弘治《问刑条例》有关的成化年间和嘉靖年间这两个时代。前者是先行研究较少的"间隔时代"，面向的是《问刑条例》编纂期。另一方面，是以嘉靖大倭寇作为象征，倭寇（海盗）猖獗的时代。这些时代所遗留下来了同等格式的审判文件——"招"，来明确当时沿海犯罪行为的特征和法律的运用。在成化年间的事件中，我们看到了秘密贸易组织化的进展，以及伴随着新的犯罪条例所进行裁决的过程。在嘉靖年间的事件中，可以看到海盗大规模与官军抗衡，可以适用于"谋叛"律。从这些可以看出，即使在沿海地区，法律运用也是按照明朝的标准进行的，而且即使是海盗也会在明朝的法律秩序中受到处罚。

Missionary Activities of Oomoto-kyo in the Manchurian Incident:
Focusing on the Alliance with the Daoyuan-Red Swastika Society

by

Mitsuaki Sassa

　　When the Great Kanto Earthquake struck in 1923, the Daoyuan-Red Swastika Society of China sent a consolation team to Japan. The mission members visited the headquarters of Oomoto-kyo and the two religious organizations entered into a partnership. This paper considers what kind of activities Oomoto-kyo carried out in the northeastern region of China through the partnership with the Daoyuan-Red Swastika Society during the Manchurian Incident.

　　When the Manchurian Incident broke out in 1931, the plan of the Kwantung Army of Japan was to make local political leaders in northeastern China form independent governments and to build a new nation based on a voluntary union of the governments. Most of the political leaders that the Kwantung Army approached were executives of the Daoyuan-Red Swastika Society. Oomoto-kyo carried out a refugee relief and war-damage recovery project in cooperation with the Daoyuan-Red Swastika Society. On the other hand, Omoto-kyo conducted a consolation activity for the Japanese Army with the support of South Manchuria Railway Co., Ltd. Such activities of Oomoto-kyo linked the members of the Daoyuan-Red Swastika Society with the Kwantung Army and South Manchuria Railway officials. It can be said that this resulted in facilitating the Manchurian independence project carried out by the Kwantung Army.

焦竑与明清思想中的谱系式问题

黄铮

　　本论所探讨的问题，是对围绕明清思想研究中所惯常出现的，将某一思想个体进行"谱系式"划分，所产生的思想史研究问题。在中国思想史，特别是明清思想史的研究中，通常将某个或某些思想划分在由思想传承、政治抱负、社会交际等组成的"学派"、"党派"、"门派"、"流派"等思想群体之中再加以分析与判明。这样谱系式的研究方法，虽然便于对思想问题进行类别型的划分与处理，但是对于思想语境中所呈现出的所有思想问题，都以这种方法先行判定的话，则会失去对于思想语境整体的客观性把握。在明清思想史的研究实际中，对于一些问题的探讨，似可将其置于这种谱系式方法之外。本论将以晚明思想家焦竑的思想为例，做出一定的尝试。

The Theory of the State in the Taisho and Showa Era:
A Study of the Monarchy (*Tenno-sei*) from a Social Perspective

by

Yoritaka Ikuta

This article discusses the prewar Japanese state, which was first established in the Meiji era, from the perspective of the monarchy (*tenno-sei*). The superstructure (political power) tried to unify the nation around the monarch (emperor), but in reality, there was a split within the nation due to the polarization between the working / farmer class and the landowner / capitalist class. Such social issues led to a challenge to the Establishment from the left in the form of the High Treason Incident (1910) and also from the right in the form of the February 26 Incident. Although both challenges were put down by the Establishment, the existing superstructure (political power) functioning under the monarch (emperor) had become completely incapable of addressing social issues, including the conflict of interests caused by class antagonism and new trends. Ryutaro Nagai, a member of the Constitutional Democratic Party at the time, strived to resolve class antagonism within the framework of party politics, fearing the threat posed by the Japanese Communist Party that called for a revolution by the working / farmer class and the dismantling of the monarchy (*tenno-sei*). However, class antagonism was not resolved, and as a result, Nagai abandoned his ideal of party politics and joined the Imperial Rule Assistance Association (established in 1940), which represented a de facto one-party system, in order to prevent a revolution and to maintain the monarchy (*tenno-sei*) through national unification. After the war, conservative politics centered around the Liberal Democratic Party continued for 38 years, and the monarchy (*tenno-sei*) was maintained in the form of the "symbolic emperor system," indicating that the superstructure (political power) of Japanese politics gained some stability. However, that was not because the monarchy (*tenno-sei*) was maintained, but rather because national unification was achieved to an extent through the GHQ's reforms to address the antagonism between the working / farmer class and the landowner / capitalist class, which had been a problem since before the war. The monarchy (*tenno-sei*) is based on "traditional legitimacy." Since it is not based on "legal legitimacy" derived from election and other forms of contract, it is considered to run counter to "legal legitimacy," which is the cornerstone of democracy. Furthermore, given the expansion of economic globalization, a type of state that tries to incorporate a country and all of its people into a single box under the concept of *kokutai* (national polity) is considered obsolete. Therefore, this article argues for the abolition of the monarchy (*tenno-sei*).

Thoughts on the Education of the Citizens in Shanghai between July 1946 and March 1947:
A Case Study on Reader's Column of "*Ta-Kung-Pao*"

by

Sonoko Yoshimura

After the end of the Sino-Japanese War, what did the citizens of Shanghai expect the Shanghai Government（the National Government）? Author tried to know the citizen's thoughts through the reader's column of a daily newspaper "*Ta-Kung-Pao*" published in Shanghai. This paper was a private newspaper that clarified its position against the civil war since October 1946. The letters of readers appeared on "Citizen's Voice"（until 17th September）and "Reader's Page"（from 18th September）which were the reader's columns of "*Ta-Kung-Pao*".

The reader's column published a variety of opinions, particularly, 10 to20 pieces appeared on it every day since mid-September of the same year. The column included petitions, queries, objections, and responses from authorities in Shanghai City Government. The published letters could be edited by the newspapers for some reasons, the column showed us tremendous points of view about life situation of most citizens. There was no tight control on public views on it.

The National Government took over the schools under the Wang Jingwei Administration, and then newly registered with the administration, examined, and started. However, the "post-war processing" by the National Government had a confusing and serious impact on Shanghai Citizens, especially students and their parents, school staff.

In this article, the author tried to reveal the life situation in Shanghai, through the situations of middle schools, and universities, from the viewpoint of young people in the city.

Writing the History of Heresy:
A Critical Survey of R. I. Moore's Achievements

by

Takashi Odauchi

The purpose of this paper is to re-evaluate the achievements of a world renowed scholarin the field of medieval heresy. Especially, his role in the formation and development of a historiographical theme, and to understand several problems concerning this theme. I called this theme "popular heresy paradigm". This means that the conflict between the church and the people is inevitable, and the heresies represent the people's desires and interests. Moore's first attempt to write a history of popular heresy was published in 1977. His *The Origins of European Dissent* assumed the historical consensus that had been established among historians since 1960s. Almost all historians recognaised the common roots of orthodox and heretical religious movements. But the more common sources and origins are emphasized, the more acutely were felt the difficulty in explaining how and why a religious movement, an individual or a group was defined as heresy or orthodox. Moore's *The Origins of European Dissent* and susequent articles resolved this problem by refasioning the "popular heresy paradigm". In that case, the influences of Annales school were apparent. G. Duby's 'feudal revolution' and J. Le Goff's 'the elite culture and popular culture' provided the analitical frames by which the church versus the people dichotomy was discribed. In this rispect, his *The First European Revolution*（2000）had finished Moore's version of popular heresy paradigm. He asserts that the 11th century's social and cultural revolution produced European civilaisation, and that in this process the clerical elite began to penetrate the little communities and justified the intervention in the religious affairs and practices of these. The heresy accusations had been used as a powerful weapon for suppressing the resistance of the little communities. Against these assaults the people of Europe gradually developed the religious leadership rooted in communities. This is Moore's interpretation of popular heresy. Neverthless, the difficulties which are inherent in the popular heresy paradigm still have not overcome. The final chapter of this article suggests how to overcome this dchotomy, and the necessity of the change of our historical writing itself.

The Conceptual Basis of "Interest Bringing Capital – Fictitious Capital":
The Double Phases of Loanable Monied Capital

by

Yasushi Inoue & Masaki Sakiyama

In his 1863-65 manuscripts on 'Theory of Interest Bringing Capital', Marx points out the concept of commodification of capital. A certain amount (a lot of amount) of money becomes capital as commodity. This capital-commodity, 'loanable monied Capital' called by Marx, is definitively different from other commodities. Capital-commodity has no use-value as its natural form. The use-value of this commodity sui generis (i.e. capital) is the valorization as a purely social and abstract attribute. In addition, this unique commodity is loanable. In other words, its use-value, the commodity's attribute which can function as capital, is transferable.

Such definition of capital-commodity as 'loanable monied Capital' by Marx is fundamentally epoch-making. And loaning of capital-commodity makes itself into 'Interest Bringing Capital'.

Since pure and simple loaning of money does never originate a profit, thus there doesn't exist a right to claim (to share) the profit from the loaning. As opposed to such mode, 'loanable monied Capital' in developed banking and credit system, under the dominance of capitalist mode of production, inevitably originates asymmetrical trades between functional capitalists and money-owned capitalists as legal and economic contracts with obligations. Amongst such trades which have double phase composed of the loaning of a certain amount of money, from money-owned capitalists to functional (industrial) capitalists, that can function as capital and bring profits in the future, and the 'transfer' of monied capital without accompanying the transfer of the proprietary right of the capital. This is the originating of Interest Bringing Capital with an obligation, a bond.

And then, the uniqueness of this originating produces consequent and further possibility, that is 'Fictitious-Capitalizing' of the bond. Namely, the transformation of 'Geldkapital' into 'Fictitious Interest Bringing Capital', i. e. loanable monied Capital.

In the real process above, it occurs the social change which seems interest itself as natural fruit of capital, and the spreading dominance of a scheme "G-G'", an ultimate, empty and non-conceptual ossification of relations among *Sachen* (i.e. commodity-money-capital) without producing, as a natural and general scheme of Capital (Interest Bringing Capital). Furthermore, at the level of domination of Fictitious Capital, no one can pose any scheme.

This development started the theoretical fact: Money as General Equivalence. In history, however, the simple loaning of money has transformed itself into the loaning of capital, i.e. the emergence of loanable monied Capital.

Nowadays, the movements of Fictitious Capital are globally tyarannizing. Global Capitalism is unprecedented hostile toward human nature. This undeniable negativity which Capitalism has brought to us is the absolute starting point to articulate the present stage of Global Capitalism, to find subversive possibilities against the dominance of capitalism.

Early Japanese Christians in Kyoto: From the Late Middle Ages to Early Modern Period

by

Tasuku Aso

In the late medieval period, there was a Christian community called Daiusu-cho in Kyoto. Christianity was introduced to Japan in the middle of the 16th century, and missionary work had been carried out in Kyoto since then. At first, it met opposition from Sengoku daimyos（Japanese territorial lords in the Sengoku period）, the Emperor, and the people, but the situation changed after Nobunaga ODA, a powerful Sengoku daimyo, took control of Kyoto. Nobunaga protected Christians and helped them build churches. He was also sympathetic to Christianity. When Hideyoshi TOYOTOMI, who was Nobunaga's vassal, unified Japan after Nobunaga, Hideyoshi persecuted Christians. This was because he was afraid that religious groups such as Christianity would pose a political threat. After that persection, Ieyasu TOKUGAWA established a shogunate and the Edo period began. At first, the Edo shogunate was friendly to Christians, but soon oppressed and persecuted them. Dozens of Christians were executed in Kyoto, and Daiusu-cho disappeared. Christianity was banned until the end of the Edo period.

Incidentally, Daiusu-cho was located outside of the urban area of Kyoto. The location of Daiusu-cho in Kamigyo was a physical, social, and spiritual boundary area with the city. From this fact, one can infer the position of Christians in society at that time. In addition, several topography books of the Edo period（17th to 19th centuries）mentioned the place name and origin of Daiusu-cho. Christianity was prohibited throughout Japan including Kyoto in the Edo period, but the fact that Christians once existed in Kyoto was recorded in books, and the memory of Christians was shared among the people.

IN URBE SOLITUDO:

Two or Three Things I Found by *Re*reading Yoshida Ken-ichi's *Kanazawa* in Kanazawa

by

Takahiro Ueda

Yoshida Ken-ichi's *Kanazawa*（1973）is a cryptic kind of "city's story" composed of six interconnecting tales: the former five for drinking "dialogues" between a protagonist Uchiyama who has both a business and a main residence in Tokyo and each host/hostess of respective residences in Greater Kanazawa Region; the last one（*finale*）for "symposium" in its most original sense（i.e. "banquet"）attended by them six all（plus one weird curio dealer who supports Uchiyama's whole life at a small villa near the river "Sai-gawa"）.

In this research, implemented by *re*reading this novel full of geographical representations by taking advantage of sabbatical leave of mine spent in Kanazawa City during the 2016 academic year, I tried:

To describe the locations of those five residences of hosts/hostess as honestly as possible [section 1-2], and to pay a little attention to the order of arrival at the final party venue of five "former-hosts/hostess" guests [section 1-3];

To conduct a field study *about* one polysemous representation: "Maedake-no-byo（The shrine dedicated to Lord Maeda Toshiie）" [section 2-2].

After these trying, I found one of the keys of decrypting, so to speak, an ambiguation-strategy operated by the author: the location of "Shin-zan（The Deep Mountain）" of the second tale. In short, the mysterious unnamed mountain was identified with "Utatsu-yama" that lies just behind "Utasu-Jinja Shrine" and "Higashi-Chayagai," one of Kanazawa's traditional entertainment districts located by the river "Asano-gawa."（With reference to this ironic contrast, I adopted, for the European language title of this note, the latin phrase "IN URBE SOLITUDO" from Isaiah 24:12, a verse which indeed alludes to the solitude in the midst of the city.）

However, two simple questions still remain: Have readers who live in Kanazawa already known that concealed Mountain's true identity? Can only readers who live in or know well about Kanazawa read *Kanazawa* properly? But in my opinion, yes-or-no answers for such questions themselves must be in the very grasp of the author's allegorical conception.

„Die bösen Mütter" von Giovanni Segantini:
Gedicht von „Nirwana" als die Herkunft seiner Inspiration

von

Yukiko Ikeda

In meiner Arbeit behandle ich das Bild von Giovanni Segantini（1858-1899）„Die bösen Mütter"（1894）. Dabei untersuche ich die Herkunft seiner Inspiration. Nach verbreiteter Ansicht hat das buddhistische Gedicht „Nirwana", das von einem Mönch des 12. Jahrhunderts geschrieben wurde, Segantini dazu angeregt. Ich konnte feststellen, dass diese Erklärung nicht zutrifft. Zwar wurde Segantini vom Gedicht „Nirwana" beeinflusst, als er „Die bösen Mütter" schuf. Sein Verfasser war jedoch der Dramatiker Luigi Illica, ein Freund des Malers. Dieses Gedicht wurde als buddhistischer Text ausgegeben（Quinsac 1985）, weshalb sich die falsche Meinung über die Herkunft verbreiten konnte. Im weiteren Verlauf meiner Forschung konnte ich aufgrund von Briefen erneut bestätigen, dass das Motiv der „bösen Mütter" kein buddhistischer Ausdruck der Mutterschaft ist, sondern aus dem literarischen Werk von Segantinis Zeitgenossen und somit aus seinem eigenen Kulturkreis stammt. Frehner（2004）machte darauf aufmerksam, dass das Gedicht aus einer Vision Alberichs, eines italienischen Benediktinermönchs des 12.Jahrhunderts, kommt. Es ist somit nicht buddhistisch, sondern christlich. „Nirwana" von Illica findet sich in einem Text von Quinsac（1985）, der die Geschichte einer Frau erzählt, die ihr Kind weder pflegte noch liebte und in einem kalten Tal bestraft wurde. Am Ende wird sie aber von ihrem Kind gerettet und ins himmlische Nirwana geführt, wo allen Menschen Frieden zuteilwird. Meine japanische Übersetzung des Gedichts erklärt die Szene des italienischen Texts.

PAIDEIA（19）— Thucydides: Political Philosopher

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 "Thucydides：Political Philosopher".

『立命館文學』投稿規定および執筆要領

1．掲載可能な研究分野
　　人文科学に属する学術研究に資するものであり、立命館大学人文学会活動の趣旨に沿うもの。

2．投稿資格
　　次のいずれかに該当する者とする。
　　　　① 立命館大学人文学会正会員・学生会員である者。
　　　　② 立命館大学人文学会評議員の依頼もしくは推薦を受けた者。

3．原　稿
　　（1）言語
　　　　　日本語もしくは任意の外国語。外国語の場合、日本語訳文の添付を求める場合がある。
　　（2）種類と分量
　　　　　原稿の種類は次のいずれかに該当するものとする。ただし、原資料の掲載・複写が過半を占めるものは不可とする。
　　　　　① 論文・研究ノート・調査報告・資料紹介・訳注（20,000 字以内、欧文は 10,000 語以内）
　　　　　② 学界動向（12,000 字以内、欧文は 6,000 語以内）
　　　　　③ 書評（8,000 字以内、欧文は 4,000 語以内）
　　（3）掲載書式
　　　　　掲載書式は A4 判（縦 25.0cm 横 16.3cm）で縦書きと横書きのいずれかを選択できる。縦書きの場合、本文は 32 字×26 行の 2 段組、注・参考文献は 34 字×31 行の 2 段組で掲載する。横書きの場合、本文は 44 字×39 行の 1 段組、注・参考文献は 47×47 行の 1 段組で掲載する。図表を含めて 14 頁以内におさまらない場合、連載を基本とする。
　　（4）要旨と題目
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