

The Salvation of a Poet: Sei Ito and Chika Sagawa,
The Theory of “Yuuki no Mura (Village of Ghosts)” (1938)

by
Ryu Shimada

Sei Ito's *Yuuki no Mura* (Village of Ghosts) was published in 1938 as sequel to his novel *Yuuki no Machi* (City of Ghosts) released in 1937. *Yuuki no Mura* is a fantasy novel in which a poet modeled on Ito himself visits his home village.

The village represents the self-awareness of the poet whose poetry has collapsed. His past and present sins are revealed, and the village offers no salvation. The story ends with the symbolic death of the poet, who has reincarnated in the form a common gull. *Yuuki no Mura* resonates with the poetry of the poet Chika Sagawa, former secret lover of Ito who died in 1936.

Yuuki no Machi and *Yuuki no Mura* were revised in 1939 and published under the title *Machi to Mura* (City and Village). The newly added sections describe the emotions of the poet who wishes to revive himself by voluntarily facing judgment in hell. The ex-poet Sei Ito was trying to embark on journey in pursuit of a different style than poetry, i.e., novel writing. *Machi to Mura* was a culmination of the literature produced by Sei Ito in the 1930s.

The Imperial Court and Shogunate's Response to the Hojo Masako Crisis and Its Background:
A Perspective from the Newly Discovered "Fujiwara-no-Sadaie Jihitsu Meigetsuki Dan-Kan"
(Entries for July 1 to 3, 1225)

by

Noboru Tani

The *Meigetsuki* is a diary written by Fujiwara-no-Sadaie, a courtier and poet from the Kamakura period. Entries survive for the period between 1180 and 1235. All 54 volumes of the hand-written *Meigetsuki* are preserved at Reizei Shiguretei Bunko, which is run by Sadaie's descendants. However, as Sadaie was a very famous poet, some parts of the original text left the family's possession and were later found in *Dan-Kan*, or fragments. Much effort was made to study and collect the fragments. *Reizei Shiguretei Soshō: Meigetsuki* (photo edition) was published in five volumes in 1993, making it significantly easier to refer to the original text. *Honkoku Meigetsuki* (vols 1 to 3) was published in 2012, representing a compilation of research and collection efforts.

Recently, the fragment indicated in the title above, "Fujiwara-no-Sadaie Jihitsu Meigetsuki Dan-Kan," appeared in *Shibunkaku Kosho Shiryo Mokuroku* (no. 267, 2020), and it seems to have been part of the original hand-written text by Fujiwara-no-Sadaie. This article examines this fragment in depth and confirms its value as a newly-discovered source.

- (1) The *shikken*, Hojo Yasutoki, stated his intention to retire and join a temple when his aunt Hojo Masako fell critically ill, but was rebuked by Masako.
- (2) The fact that the *shikken* wished to retire, which was a piece of vital information that had a negative impact on the shogunate, was communicated to the imperial court through Maki-no-kata, the second wife of Hojo Tokimasa who had been overthrown, and the *kanto moshitsugi*, Saionji Kintsune.
- (3) In order to prevent any disturbances that may be caused by Masako's death, the shogunate ordered *shugo* not to leave Kyoto and to stay in their local area, while ordering female members of the imperial family, Konoe, and Saionji to come to the imperial palace.
- (4) This political situation should be understood in the following context: the Jokyu War of 1221 was still not finished, and there were forces, both friendly and opposed to the shogunate, that wanted the three retired emperors (Go-toba, Tsuchi-mikado, Juntoku) to be returned to Kyoto, which caused tension and fear within the shogun's inner circle.

This fragment was hitherto unknown and includes extremely important information, making it hard to understand why it was not discovered earlier.

安部公房《棒》的叙事构造论

霍士富

安部公房的代表短篇《棒》通过人变形为“棒”的叙事形式，形象而生动地刻画了战后日本国民的生存境遇。文本中的“棒”虽有多种适应社会变化的能力，但仍然无法避免在完全失去主体“自我”的情境下，被雇佣者无情抛弃的命运。同时，叙事者还从孩子的视角，从不同层面目睹父亲如何被社会体制逐渐异化，最终伤痕累累地沦为被现实遗弃的悲剧人物，更加凸显了现代人难逃现代社会体制异化的叙事主题。如果说卡夫卡的《变形记》形象地刻画了现代人生而无望的绝望境遇，安部公房的《棒》则表现为将这代人的希望寄托于下一代人的美好愿望。

The Work and Life of Iida Toyokazu / Nureki Chimuo: On the Occasion of the Publication of a Newly Found Interview Manuscript

by

Azumi Kawahara

This paper gives an overview of the life and work of Iida Toyokazu/ Nureki Chimuo, a prolific writer, editor at several perverse magazines and rope master (or, as he called himself, a person in charge of Shibari) from the 1950s to 2013, and brings into light newly found interviews he gave from 2008 until shortly before his death.

Iida had been involved in legendary perverse magazines such as Kitan Club and Uramado since the 1950s, and he published numerous works using many pen names while also serving as an editor for those magazines. He published several memoirs of the period, and his testimony has played an important role in the study of post-war media history.

This paper discusses some of the points to consider when using his testimony in research. It is important to note that Iida's memoirs were written as a narrative and not necessarily with the aim of describing objective facts. His memoirs and interviews take on a different importance than testimonies if we properly evaluate Iida as a writer rather than a mere witness of his times. There is no doubt that Iida was a very important writer in post-war subculture, and a detailed analysis of his works is eagerly awaited.

Evolution of Sue Ware Grave Goods from the Perspective of Ware Type Structure:
Examples from the Maruyama River Basin

by
Shogo Mihara

This article focuses on the Maruyama River basin, which is located in northern Hyogo Prefecture in the area commonly known as the Tajima region and whose ancient tombs have been studied extensively, and sheds light on the evolution of sue ware grave goods in the basin's ancient tombs.

For the analysis, wooden coffins for simplified burial and pit stone chambers are classified as pit type burial facilities, and pit type stone chambers with a side entrance and horizontal stone chambers are classified as horizontal type burial facilities, and in accordance with this burial facility classification, an overview is provided of the ware type structure of sue ware identified in the material. By classifying the burial facilities from the perspective of grave goods, the article examines whether specific ware types were associated with the class of the buried individual. Furthermore, an attempt is made to reconstruct the funerary rituals carried out in the ancient tombs by understanding the ware type structure in each excavation location depending on differences between burial facilities.

The analysis allows the following observations regarding ancient tombs in the Maruyama River basin: 1) in ancient tombs with pit type burial facilities, a ware type structure was adopted that made it look like food and drink were offered to the deceased individual, 2) the custom described in 1) continued in the initial period where ancient tombs designed according to the horizontal type burial idea began to be built, 3) new customs were adopted with the introduction of the kinai series stone chamber, replacing previous customs, and 4) the aspects described in 1), 2), and 3) evolved within small areas of the Maruyama River basin in different ways.

A Comparative Study on Spatial Policies for Island Nations in Southeast Asia:
With Special Reference to Malaysia and Indonesia

by
Masato Ikuta

This paper considers the central government's spatial policy with special reference to Malaysia and Indonesia in Southeast Asia. In continental Southeast Asia, transborder, large scale, regional planning has been realized with the establishment of economic corridors in the Greater Mekong subregion including China. In comparison to this transnational regional development, the spatial plans of island nations are focusing on their internal or domestic regional developments. A transborder regional development partnership, SIJORI, was realized by focusing on the peripheral regions of nation states in the 1990s. But in this case, Singapore was a special actor for creating this region, and it was an exceptional development partnership in island countries in Southeast Asia. Transborder regional developments in island nations are clearly lagging behind those in the Greater Mekong subregion.

In island nations in Southeast Asia, spatial policies and planning are differentiated greatly between the major islands geographically separated. In Malaysia, nation-wide spatial planning was not established for a long time, because there was a distinctive difference between the Malay Peninsula and Sabah and Sarawak in Kalimantan Island. The National Physical Plan 3 in 2017 was the first plan including both the east and west regions of the country. Malaysia is now developing several corridors in the Malay Peninsula and planning to cooperate more closely with neighboring counties in the stage of National Physical Plan 4 in 2040.

In Indonesia, the central government established the Ministry of Land and Spatial Planning in 2015 and started to wrestle with spatial policy. It is not easy to realize nationwide spatial planning in conjunction with the promotion of decentralization towards cities and prefectures, although there are already six major economic corridors across the country. Indonesia is also facing problems associated with frequent institutional change and fragile local autonomy, which seem to be common features of developing countries. The government is currently trying to establish a variety of industrial estates outside Java Island for reducing the regional difference in the county. Local elites such as entrepreneurs and politicians are growing with industrial developments in the situation of poor coordinating abilities for development issues in local governance. Moreover, there is intense competition between local entrepreneurs cooperating with major companies in the capital region and others.

Transborder spatial development should be seen as a long-term issue in Southeast Asia's island nations. The SIJORI is an exceptional regional development partnership. It is not easy to create a transnational spatial policy that integrates planning across Mainland and Island Southeast Asia. But it is rather realistic at this point that the traffic and information flow should be increased between the major cities in the region by the growth of total amount of air and sea transportation.

What is Money and What is Credit-Money based on and born out of Money?

by

Yasushi Inoue and Masaki Sakiyama

The authors have discussed on qualitatively different two types of loaning, e.g. loaning of a certain amount of money as capital and loaning of money as money itself. The former is a generation of loanable monied Capital, in other words, a formation of Interest Bringing Capital. The formation of Interest Bringing Capital calls for a socio-historical development of credit-banking systems as sine qua non. The latter would have been existing since the genesis of commodity and money. In the present days these two types of loaning are executed not by primary money but by credit-money. This brings inevitably us the question what credit-money is. To resolve it, however, we should have a thorough-understanding, in the first place, of what money is. Then, this paper aims to articulate what money is firstly, and subsequently articulate what Credit-money, based on and born out of money, is.

In societies in which capitalist mode of production have prevailed, societies as whole are covered with the relationship “production of commodities – relations of commodities”. In each of such societies, the reversal of relationship “wealth - value”, e.g. the reversal of sociality, is completed and social wealth is presented only by money as the ossified and concentrated figure of universal equivalent. That is, money is the only universal existing form of wealth. This is the exclusive and inevitable result out of the way capitalist societies work. Capitalist societies provide “credit-sociality” to money. Thus the very existing form of “credit-sociality”, that capitalist societies provide, is nothing but money.

Then what is the universal equivalent which is situated at the position of universal equivalent form? Marx resolves the question in the theory of value-form in the first edition of *Das Kapital* (1867). But the reason why the universal equivalent has become to ossify itself in money is not explicable genuine theoretically. In addition to theoretical thinking of the resolution, regarding the question why money as universal equivalent, needs support of sociality produced by natural and social forces. In the theory of exchange which has socio-historical moment at the basis of the theory, Marx addresses as follows: “The natural laws of the commodity have manifested themselves in the natural instinct of the owners of commodities. They can only bring their commodities into relation as values, and therefore as commodities, by bringing them into an opposing relation with some one other commodity, which serves as the universal equivalent.” After this addressing, Marx describes: “...only the action of society can turn a particular commodity into the universal equivalent. The social action of all other commodities, therefore, sets apart the particular commodity in which they all represent their values. The natural form of this commodity-therefore becomes the socially recognized equivalent form. Through the agency of the social process it becomes the specific social function of the commodity which has been set apart to be the universal equivalent. In thus becomes—money”. In such way money becomes the universal equivalent, and its completed figure is money-gold as universal existing form of wealth. This transformation is based on the action of society, as we see above. We can call the action the “credit-sociality”. Here we should give attention to the aspect of things: To the utmost, society gives “credit-sociality” to the particular commodity, that

is money, and commodity-owners as personalization of economic categories accept and obey the reality. The reason of the birth of various credit-moneys and the reason why such credit-moneys substitute for functions which money as ossified figure of universal equivalent are based on the reality that Money itself is realized on the “credit-sociality” given by the society.

In addition to such situation, contemporary credit-money substitutes money functions of payment and liquidation. The emergence and development of this type of credit-money is proper to societies in which capitalist mode of production prevail. Credit-money which can substitute the functions of payment and liquidation is based on the formation and development of banking system as particular institutional credit system which has been paralleling to the formation and development of societies in which capitalist mode of production prevail.

The development of banking system is the very process of accumulation and concentration of every possible money. This accumulation and concentration of money brings itself into existence of the “field” of loaning, payment, and liquidation of capital. And simultaneously the accumulation and concentration of money is nothing but the accumulation and concentration of “credit-sociality” which society gives to money. Modern banknote as credit-money is born out of and is able to be born out of the “field” of loaning, payment; and liquidation. Banknote is debt, and banknote can settle accounts of any other debt. Thus, the emergence of banknote means the birth of situation that debt, e.g. banknote as credit-money which is the one and only substitution of universal equivalent, can settle debt.

In the first place, money has just two categories: primary money and credit-money. There is no third category. In present society all things which possess money-functions, from regional currencies to inconvertible banknotes issued by central banks and cryptocurrencies, are credit-money.

Banknote is the only substitute of universal equivalent. Nowadays banks that issue banknotes are integrated into central banks. Marx gives a definition to central bank, by his observation and analysis of Bank of England, as follows: “In most countries the main bank issuing the banknote has de facto national-credit behind itself as a strange amalgam of national bank and private banks, and the banknote is more or less legal tender...” (MEGA II/4-2, S. 474.). After Marx’s death, the transition of capitalism to imperialist capitalism had occurred and central bank had been founded as a national institution as the only bank that can issue banknote (central banknote) as legal tender. In such way the “field” of loaning, payment and liquidation, in every imperialist capitalist state and its colonies, had been integrated and unified into a single structure. Capitalist state governs and reflects its society in which capitalist mode of production prevails. This is a historically specific relation between state and society. The very existence of central bank is a real and purely visible expression of the relation. The reason why central bank slightly maintains some bourgeois characteristics, beside the hard fact that central bank is nothing but national or state institution, comes from such expression of the relation. In this context, Marx’s definition of central bank is still right. And we should add to such definition that central bank has a special independency from its government. Capitalism demands strictly and rigorously central bank’s independency because the “heft (Wucht)” of bourgeoisie depends on it.

The system of central bank is, however, shaken globally. This is the very result that the cross-bordering movements of enormous fictitious capitals become to control the production and division of labor globally. Consequently, the extent, velocity, flexibility and, first of all, credibility of the “field” provided by central banks

are no longer suitable for the “field” of loaning, payment and liquidation that the movements are demanding. In other words, the present form of domination by capitalism is caused by the movements of fictitious capitals. And this movements are movements of the right to claim expecting values and surplus values produced in future, and indifferent to “now-here” labor and production. Namely, the globally wandering movements of enormous fictitious capitals are indifferent to direct material production and labor, and have become to negate “production - labor” and “human - humanity”.

Cryptocurrencies are born from such movements of fictitious capitals and are variants of financial derivatives. They are called ‘currencies’ but do not function the payment and liquidation which are essential to money. Besides the situation, blockchain technology indispensable to cryptocurrencies needs vast electric energy that is far beyond a year demand quantity of electric power of a small country. This means there is apparent reality which waste vast electric energy not for human but for fictitious capitals.

This harsh reality clearly presents the corruptive and “on the verge of death” stage of “global capitalism along the core of movements of fictitious capitals”, that is, the fundamental hostility to humanity.

The Bordered Blue Banner and Its Banner Prince in the Shun-chih Period:
The Execution of Aiduri

by
Atsushi Isobe

On June 27, 1644, the first year of the reign of Shun-chih, the banner prince of the Bordered Blue Banner, Aiduri, who also served as *gūsai ejen*, was executed along with his wife and eldest son Haidari. This incident is both exceptional and important in that a figure serving in the important position of *gūsai ejen* and who also held the elevated title of banner prince was executed. However, the incident has received little attention in previous research. Moreover, very few studies have been dedicated to the early-Qing Bordered Blue Banner, making it one of the most obscure of the eight banners.

The Bordered Blue Banner was distinct from the other banners in that it had a special system for appointing *gūsai ejen*. Kings and princes were usually not appointed as *gūsai ejen*, but this did not apply to the Bordered Blue Banner, in which such figures were customarily appointed as *gūsai ejen*. This system began in the T'ai-tsung period and is considered to have represented the political intentions of Hong Taiji. The special nature of the Bordered Blue Banner seems to have led to the execution of Aiduri.

With the above issues in mind, this article looks into the Bordered Blue Banner and its banner princes in the T'ai-tsung and early Shun-chih periods, and examines the background and significance of the execution of Aiduri, an incident that has hitherto received little attention. Chapter 1 focuses on the banner princes of the Bordered Blue Banner, as well as the figures who were appointed as Bordered Blue Banner *gūsai ejen*, in the T'ai-tsung period, examining the political position of the banner prince and their relationship with Hong Taiji. Building on the discussion in the previous chapter, Chapter 2 sheds light on the significance of Aiduri's execution (June 1644) and the actions of the kings and princes who were involved in the incident.

『皇明條法事類纂』卷四八·刑部類·斷罪引律令 譯註稿（下）

明律研究會·井上充幸·豬俣貴幸

《大明律》，在明朝幾乎無法修改。可是在實際的司法中，有一些案件在《大明律》中無法完全處理。因此，除了《大明律》之外，法司採用根據皇帝裁可的臨時法令和先例為裁判。為了防止每種情況下任意引入條例，歷代皇帝使該條例只對一代有效，以新皇帝的即位詔放棄以前的條例是習慣做法。但是，因為這是不合理的。自明代中葉以來，法司將編制有用的條例。結果，弘治中編纂了《問刑條例》，並將其與《大明律》組合使用作為裁判。

《皇明條法事類纂》是在此類更改中編纂的事例集。收載一千二百九十七條事例，分類法，基本上同《大明律》，分八類一百七十五目。可以準確地檢索與單個條文相關的案例。

本譯稿是對被收錄《皇明條法事類纂》卷四八·刑部類·斷罪引律令，案例“禁革妄稱會定比附律條例”進行了日本語譯和註釋，並添加了評解。

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