

## Record Organization and Ancestral Records Formation Around the Sekkan-ke

by

Tomoaki Imamura

Diaries written in Chinese (ancient records) are known to have been possessed and utilized by court nobles belonging to the Fujiwara Sekkan-ke, among others, in the Sekkan and Insei eras of the Heian period. This suggests the possibility that the diaries (ancient records) reflected the nobles' political views, and that the diaries were referred to, organized, and preserved as part of their political activities.

Building on the findings of recent studies that focus on the diaries (ancient records) as sources in addition to the actual entries in them, this article analyzes the forms and utilization methods of these sources based on the categorization of "diaries" as documents compiled by the owner and "records" as documents organized after compilation for the purpose of preserving and passing down the diaries. Furthermore, the article examines the tendency and significance of the formation of records (family records) owned by the Sekkan-ke, reconsidering the "*nikki-no-ie*" theory that discusses the historical significance of inheritance and accumulation of ancestral diaries among the aristocracy, especially with respect to the discussion on the Sekkan-ke.

The following three observations are made from the analysis: 1) Fujiwara no Yukinari, who was from the main branch of the Kujo family of Fujiwara Hokke, compiled diaries in his possession into records, and the recorded information was passed on to Michinaga and Yorimichi, a father and son who headed the leading faction within the government at the time, during Yukinari's life until his death, 2) Yorimichi's grandson Moromichi primarily utilized Yukinari's records as model precedents and ancient practices, and 3) in the age of Tadazane, son of Moromichi, Tadazane organized and respected the *Midoryu Kaki*, which included information from Michinaga onward, as a symbol that guaranteed his lineage's position as regent.

Kim Si-Jong's "*The Map of Back*" (2018) and the 3.11 Earthquake  
- Through the Lens of Jeju 4.3 and the Repatriation Project to North Korea -

by

Ryoko Okazaki

This paper analyzes the latest collection of poems, "*The Map of Back*"(2018), by Kim Si-Jong (金時鐘 1929-), a first-generation Zainichi poet. The poems in "*The Map of Back*" are themed around the 3.11 Earthquake which occurred on March 11, 2011 in Japan, and also reflect Kim Si-Jong's memories of the past when he lived as a Zainichi in Japan. In this paper, selected poems from "*The Map of Back*" dealing with the motifs of Jeju 4.3 and the Repatriation Project to North Korea are compared with Kim Si-Jong's earlier works — "*The Lost Season*" (2010) and "*Niigata*" (1970) — to uncover how his personal memories intersect with the experience of the 3.11 Earthquake.

"*The Lost Season*" is a collection of poems inspired by Jeju 4.3, and this theme is seen recurring in "*The Map of Back*". Analyzing the poems "Again, and Spring" and "Distant Eulogy", this paper also puts forth the interpretation that Kim Si-Jong's memories of the 3.11 Earthquake and Jeju 4.3 are mirrored in his depictions of the loss of life after "spring" and drowning. The Repatriation Project to North Korea, which is the theme of the full-length poetry collection "*Niigata*", is also seen in "*The Map of Back*". An analysis of the poem "Window" verifies that Kim Si-Jong feels a "wall/boundary" between himself and those directly affected by the 3.11 Earthquake and the Repatriation Project, while also suggesting that he can overcome it through his own will. With these considerations, the findings of this paper are that the 3.11 Earthquake reminded Kim Si-Jong of his past and made him relive his personal experiences again.

## 由生者与死者的内部对话传达的死者信息——大江健三郎《死者的奢华》论

陈汝倩

大江健三郎《死者的奢华》通过叙事者“我”与死者之间的内在对话，传递出一种死者寄托于生者的希望。本论文运用巴赫金的对话理论，从死者即为“他者”之视角切入，经分析表明：死者传递的信息正是生者“我”的希望，由此突破了以往将“我”与死者的对话，视为“我”之单纯意识的论点。即“我”在与现实世界隔绝的异空间“尸体处理室”，通过与不同死者之间展开内在对话，听到了死者们“最近的过去、更远的过去之声音”，且这种声音旨在传递：未来的日本只有永远放弃战争和坚持战后民主主义的“战后精神”，才能冲破既有“天皇制”下的军国主义之牢笼，为日本国民建构一个和平世界。

## Reclassification of the Wu Group Oracle Bone Inscriptions

by

Taiga Ishikawa

The Wu group, a collection of non-royal oracle bone inscriptions written in Yinxu oracle bone script, is understudied compared to other inscription groups. For this reason, the exact amount of and classification criteria for Wu group inscriptions remain unclear. This article surveys the relevant sources available as of March 2022 to reclassify the Wu group oracle bone inscriptions. The survey shows that: 1) the Wu group is closely related to a collection of royal oracle bone inscriptions known as the Shi group, 2) the conventional Wu group is divided into two types, the Wu type and the Dui-Wu intermediate type, on the basis of script characteristics, 3) the Wu type is further classified into groups 1 and 2 and the Dui-Wu intermediate type into the Dui-you group, Dui-bin group, Dui-fei group, and Dui-xiao group, and 4) a total of 239 Wu type and Dui-Wu intermediate type items have been found.

## 從朝貢活動論努爾哈赤與明王朝的關係：萬曆十六—四十四年

增井寬也

萬曆十六年，努爾哈赤實質上統一建州女直，獨占明王朝所發給建州之勅書（或云貢勅）五百道。以後到萬曆四十三年（後金建國之前年），努爾哈赤對明王朝，一方面自己朝貢入京，一方面也派遣朝貢使節團。這些朝貢一共達到三十次，按照努爾哈赤自己的進貢入京與朝貢的中斷期間考慮，可以劃分五個時期。即(1)萬曆十六～二十六年，(2)萬曆二十七～二十九年，(3)萬曆三十～三十六年，(4)萬曆三十七～三十九年，(5)萬曆四十～四十三年。就這些五個時期與努爾哈赤的事蹟之關係，具體地進行考察的結果，得到的結論是如以下。即各個時期恰恰照應努爾哈赤政權與對明關係之演變階段：

- (1)期 努爾哈赤一心一意地為自己的利益裝忠誠于明王朝的時期。
- (2)期 以海西哈達國滅亡為契機，與明王朝之利害開始對立的時期。
- (3)期 努爾哈赤終於脫下忠誠的假臉，對明王朝之權威挑戰的時期。
- (4)期 可是以兩年的停貢為契機，不得已回到假裝忠誠政策的時期。
- (5)期 迫于明王朝的退地定界政策，努爾哈赤決意獨立建國的時期。

## 关于1930年郁达夫的左联除名

李 天琪

郁达夫作为中国左翼作家联盟（左联）的发起人之一，却未滿一年遭到除名，这其中的实情仍然未能充分被论及。本论文将从郁达夫参与左联的发起却对实践宣传活动持有消极态度，表达出自己的不满并提出脱离左联，到左联第四回全体大会正式提出开除郁达夫的经过进行梳理，并整理左联干部们对于开除郁达夫的后悔之情，对其进行说明。通过对1930年郁达夫与左联的关系的详细考察，旨于进一步论证郁达夫和左联之间的微妙关系。并且，本论文将对郁达夫的“我是一个作家，不是一个战士”这一句话进行初步探讨，提出其在郁达夫后期的文学活动和文学思想中起到关键作用这一观点。

## A Resentment in Mori Ogai's "Maihime" (The Dancing Girl)

by

Naoto Sudo

Mori Ogai's novel "The Dancing Girl" stressed the protagonist Ota Toyotaro's "resentment" against his confidant, Aizawa Kenkichi. Betraying his German beauty, Ota shifted the responsibility onto Aizawa, who seemingly had induced the tragic separation. Written in the Japanese Empire around the 20th year of Meiji – which, though then rapidly having realized its own modernization, was far from likely to be regarded by the Western powers as a full-fledged civilized nation – the failed romance could connote a "savage" desire for defiling the Western civilization. The text symbolically fulfilled this infeasible vindictive desire by adapting a recursive narrative pattern in Western sentimental literature with colonial settings; based on this pattern and connected to Mori's real-life experience in Berlin, the text reworked an episode in Japan's ancient chronicles, of the advent of the imperial progenitor, in which a submissive indigenous god, Sarutahiko, having some close similarities to Ota, died a miserable death; and ironically, Aizawa, whose name (相沢謙吉) recalls that of Fukuzawa Yukich (福沢諭吉), well-known for his "spirit of civilization" theory, plays a pivotal role for the symbolic fulfillment of the "savage" desire. Indeed, Ota's salient "resentment" caused readers' strong disapproval of himself. Because of this, however, the text successfully veiled its representation of the desire for the "death" of the West and its dissent from the authoritative national mythology and from Fukuzawa's influential theory, while achieving a balance between modernist and nationalist interests.

## Petrarca Poeta Laureato tra Fede e Mondanità

di

Kosuke Iijima

In questo articolo viene analizzata la concezione della laurea poetica nelle diverse fasi del pensiero di Petrarca. In principio, ovvero fino al momento dell'incoronazione avvenuta a Roma l'8 aprile 1341, è positiva: la cerimonia della laurea poetica, interrotta sin dall'antichità romana, viene infatti ripristinata appositamente per questa occasione, tanto da suscitare in Petrarca un entusiasmo che riemerge nei *Rerum familiarium libri* IV. 4 e IV. 7, nonché nella *Collatio laureationis*, dove non si riesce a trattenersi dal mostrarsene orgoglioso. Ma in seguito all'evento il modo in cui Petrarca si riferisce alla sua laurea non risulta più positivo, sia per l'invidia mostrata da tante persone, pur attratte dalla sua fama, sia per una diversa concezione petrarchesca della vita stessa, non più mondana ma religiosa.

Nel 1348 infatti il significato della vita subisce nel pensiero di Petrarca, e più in generale fra i suoi contemporanei, un profondo mutamento, causato dalla pandemia pestilenziale del 1348: in particolare in Petrarca si frantuma definitivamente l'idea della gloria legata alla laurea, come canta tristemente nel *Bucolicum carmen* X. Scompare persino il senso di orgoglio, come confida nel *Secretum*. Ormai Petrarca si pente amaramente di aver ricevuto un simile riconoscimento pubblico in un momento così precoce della propria vita, e anzi ritiene che sia stata una cerimonia inutile. Non era infatti necessaria per il poeta, come gli allori non sono necessari al poeta del *Triumphus Cupidinis* IV. 79-81, e del *Rerum familiarium libri* XIII. 7.

In conclusione dell'articolo sarà evidenziato come la crisi esistenziale causata dalla peste coincida con il totale disinteresse nei confronti di ciò che la laurea dovrebbe simboleggiare, e anzi determini lo stato d'animo con cui Petrarca dà avvio alla composizione dei profondamente religiosi *Psalmi penitenciales*.

A Brief Sketch of the Construction of Belt Line in Koza City, Okinawa :  
Focus on the Urban Planning by the Successive Head of Local Autonomy

by

Masahiro Kato & Naomi Kawasumi & Kazuma Maeda

This study discusses the distinctive features of the urban plan developed in the late 1950s for Koza, a city that was known as a “microcosm” of postwar Okinawa, from a geographical perspective. The urban district of Koza (present-day Okinawa City, previously known as Goeku Village and then Koza City) was formed in front of the second gate of the U.S. Air Force Kadena Air Base, featuring an industrial and spatial structure typical of a base city.

The readjustment of land that was gradually and partially opened starting in 1949 led to rapid urban construction and clustering of retail and service businesses. This made Koza a unique consumption space that catered to base personnel only. In terms of urban planning, Shinichi Higa, who was elected as the third local government head, planned to construct a belt line that connected the whole district, taking advantage of the absence of land use regulations and purpose restrictions. The aim of this plan was to establish a physical foundation toward unifying the base city of Koza spatially and projecting the entire city as a tourism space.

This study discusses the belt line plan—which has been completely forgotten—in the context of urban construction history, while also touching on relevant events.

## 『皇明條法事類纂』卷四六・刑部類・官司出入人罪 譯註稿（一）

明律研究會・井上充幸・祁蘇曼・豐嶋順揮

《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》卷四六・刑部類・官司出入人罪，案例“申明通行問刑衙門不許深文妄加參語故入人罪例”進行了日本語譯和註釋，並添加了評解。

Translation and Annotation of Hwang Chang-Chien  
*A Study of the Pi fu lü t'iao Attached to the Publication of the Ming Code*

by

The Workshop on the Ming Code, Takayuki Inomata

This article provides a Japanese translation of and annotations to “A Study of the pi fu lü t'iao Attached to the publication of the Ming Code” by Hwang Chang-Chien. The original article has hitherto never been translated into Japanese despite being regarded as a classic study on the Ming legal system. As indicated by its title, the original article organizes and examines the Ming Code, which was published in the Ming period, as well as legal provisions known as *pi fu lü t'iao* that were attached to privately published *zhengshu* (books on the administrative legislation) and *leishu* (encyclopaedia). In addition, the original article demonstrates that even after the “current provisions” were abolished during the Chenghua era in the mid-Ming period, the *pi fu lü t'iao* were included in numerous code-related books until the late Ming to early Qing period, painstakingly collating the texts to reconstruct the *pi fu lü t'iao* consisting of 108 provisions.



## Review of Research on the Wei, Jin, and Southern Dynasties Aristocratic System, part 1

by

Kazuki Tanaka

The Wei, Jin, and Southern dynasties aristocratic system used to be a popular research topic, especially in Japan. However, research on this topic has been stagnant in recent years. This article reviews previous research on the aristocratic system, resulting in the findings below.

The fundamental issue that led to the aristocratic system debate in postwar Japan was that multiple definitions of the aristocracy existed. In the postwar period, Konan Naito had defined the aristocracy as a class supported by regional communities, but Fumio Okazaki made no mention of this definition and developed his own definition, according to which the aristocracy was a distinctive superior class in the Eastern Jin and Southern dynasties period. Scholars were almost unconscious of this discrepancy in the postwar debate; eventually, a compromise between the two views was presented maintaining that regional public opinion was separated from regional communities and functioned as a support base for northern aristocrats in the Eastern Jin and Southern dynasties period. However, this cannot be considered the main factor that ensured the superiority of northern aristocrats over Jiangnan's powerful clans in the Eastern Jin and Southern dynasties period. Further research from the perspective of Neo-Daoism and other forms of advanced North China culture is needed in this respect.