

Expressions Describing Outstanding Falcons in the Kaei 4 Edition of *Ōtō Monogatari*

by

Yasuko Nihonmatsu

The author has previously focused on text describing outstanding falcons belonging to Ogasawara Nagahide in the 1851 (Kaei 4) edition of *Ōtō monogatari*, and analyzed the expressions used. The expressions found in the 1851 edition do not resemble those used in the works of “classical” literature; rather, they are similar to the text seen in the body of transmitted works on falconry collectively termed *takasho*. Therefore, this paper analyzes expressions in the 1851 edition of *Ōtō monogatari* that resemble those found in *takasho*, and explores possible connections between the 1851 edition and examples of this text type.

The first such example is *Shinshū takagyō*, which is Japan’s oldest *takasho* work, and confirmed as being extant during the Heian period. However, it contains almost no descriptions that closely resemble the text of the 1851 edition of *Ōtō monogatari*. Next, this study examines *Takagyō bengiron*, a *takasho* work of the late Muromachi period deriving from *Shinshū takagyō*. Similarities between *Takagyō bengiron* and the 1851 edition of *Ōtō monogatari* are established. This study also discusses *Waden takagyō*, a *takasho* work dating to the same period as *Takagyō bengiron*, and establishes a high degree of resemblance between *Waden takagyō* and the 1851 *Ōtō monogatari*. These findings, however, do not go so far as to establish either *Takagyō bengiron* or *Waden takagyō* as direct sources of the 1851 edition of *Ōtō monogatari*.

Nevertheless, both *Takagyō bengiron* and *Waden takagyō* closely resemble the 1851 *Ōtō monogatari* in that they are written in classical Chinese (*kanbun*). Thus, even if they do not constitute direct sources, it is undeniable that the discourse of these two *takasho* works might have been referenced in the composition of the text of the 1851 edition of *Ōtō monogatari*.

Given the above, this paper posits that late Muromachi-period *takasho* works circulating in Kyoto, such as *Takagyō bengiron* and *Waden takagyō*, were extant as part of the cultural and academic environment in which *Ōtō monogatari* was produced.

Diplomat Otori Keisuke's Perception of East Asian Diplomacy —Focusing on the Perception of the Qing Dynasty—

by

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Previous studies on Otori Keisuke have primarily focused on his successful diplomatic career in Qing China and Korea on the eve of the Sino-Japanese War. This article shows that Otori maintained a strong interest in diplomatic relations between East Asia and Japan over a long period, from the second decade of the Meiji era (1867–1877), several decades before his appointment as minister, to the fourth decade of the Meiji era (1897–1907), after his removal from office.

Most studies tend to focus on Otori as Japanese minister to Qing China, that is, on the most successful part of this career as a diplomat. As a consequence, the earlier part of his career as Japanese minister to Qing China, his days at the Ministry of Public Works, and his relation with East Asia after removal from office remain understudied. In addition, his long-term interest in and attention toward a particular country is a distinctive trait seen in very few diplomats of that time. Therefore, this article presents a comprehensive interpretation of Otori's perception of the Qing Dynasty—developed through his long-term involvement in Qing China as a diplomat and in other forms—to offer a new perspective for revisiting Sino-Japanese diplomatic relations in that period.

The study shows that the type of Sino-Japanese diplomatic relations that Otori consistently aimed to achieve over the years was based on strengthening commercial relations through active citizen diplomacy. In that sense, he placed more weight on Qing China than the Western nations with the expectation that closer commercial relations between the Chinese and Japanese people would greatly contribute to Japan's national interests.

Although Otori is known as a diplomat that organized the declaration of war against Qing China, this article presents a new side of him as a private diplomatic advocate who recognized that closer Sino-Japanese commercial relations would greatly contribute to Japan's national interests and who hoped for, and encouraged, active friendly exchange between Chinese and Japanese civilians that were to help strengthen those commercial relations.

The Yan ying dian Palace (延英殿) in the Punishment of Prime Ministers: Focusing on
Alleged Prison Cases during the Reign of Emperor Wenzong (文宗) of
the Tang (唐) Dynasty

by

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Yan ying dian palace, which served as the venue for councils held in the presence of the emperor in late Tang China, functioned as a place where prime ministers could gain an audience with the emperor in times of emergency. For this reason, the palace played a crucial role in coup d'états.

When Daizong (代宗) decided to eliminate Prime Minister Yuan zai (元載) who arbitrarily wielded power at the time, he appeared in Yan ying dian palace to oversee the procedure in person. Wenzong also appeared in Yan ying dian palace in response to the false treason accusations against Song shenxi (宋申錫). However, in Wenzong's case, owing to his cautious nature, he left the decision to his court officials, after which the *jianguan* (諫官: bureaucrats who remonstrate with the public) began remonstrating. As a result, Song shenxi was spared from execution. The prime ministers hoped for a meeting to be held at Yan ying dian palace when the Sweet Dew Incident (甘露之變) occurred, but Wenzong's leadership had been diminished owing to pressure from the eunuch faction, which resulted in a massacre in the court. Qiu shiliang (仇士良), the eunuch who arbitrarily wielded power at the time and was responsible for slaughtering the prime ministers, put Wuzong (武宗) on the throne and planned to eliminate the prime ministers again. However, Prime Minister Li deyu (李德裕), with the support of some members of the eunuch faction, managed to organize a meeting at Yan ying dian palace and successfully persuaded Emperor Wuzong to change his mind.

Based on these historical events, Yan ying dian palace became a symbol of prime ministers' resistance against eunuch power.

The Effect of the ‘Scrap-Economy’ in the Post-War Okinawa Islands:
A Focus on the Distribution of Human Casualties

by

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The Battle of Okinawa, which took place on both land and sea, is compared to an “Typhoon of steel,” leaving behind a huge amount of ferrous/non-ferrous scrap of all sizes across all parts of Okinawa and its waters. Initially, the US Army (US Civil Administration) banned the collection of this scrap, which it considered US property. However, once governmental authority began to be transferred to the Government of the Ryukyu Islands in August 1953 as a way to support the Okinawan economy, private enterprises were permitted to export the scrap in accordance with a levy system. This led to a rapid increase in ferrous/non-ferrous scrap collection and export businesses.

The scattered ferrous/non-ferrous scrap suddenly garnered a lot of attention as demand for steel grew during the Jinmu economic boom (Dec 1954–Jun 1957), leading the so-called “Scrap- Economy.” Scrap exports increased in the mid-1950s, with the boom ending around 1958.

The problem was that numerous accidents occurred during this boom. These accidents were so frequent that they made the newspapers on a daily basis. As the process involved defusing unexploded ordnances, errors led to disastrous explosions. This article examines the realities of the “Scrap-Economy” in the postwar Okinawa Islands in terms of the spatial expansion of collection sites following the easing of regulations, as well as the boom’s aftermath and impact, aiming in particular to shed light on the distribution of human casualties.

구제고등학교 「논리」 과목에 관한 기초적 고찰

허 지 향

본고는 서양철학 수용사를 둘러싼 한 예로 구제고등학교의 논리 과목이 어떤 형태로 교수되었는지, 그 역사는 어떠한지에 관해 밝힌다.

구제고등학교의 학제가 어떠한 것이었는지에 관해서는 그 전체상이 밝혀져 있다. 특히 외국어 교수 시수가 많았다는 점, 또한 구제고교의 '교양주의'라는 이미지와는 달리 암기와 반복을 통한 교육이었다는 점 등이 지적되어 왔다. 즉, 학생들이 구제고교의 학과 시스템을 통해 실제로 무엇을 배웠으며 어떠한 교양을 쌓았는가 라는 식으로 문제제기를 할 경우, 그다지 적극적인 의미가 부여되지 않는다는 점 또한 이미 널리 알려져 있다. 이러한 선행연구의 의의를 이어받아 본고에서는 구제고등학교의 논리 과목의 실태와 전사에 대해 살펴보았다. 학과목 명칭과 시수는 시기에 따라 조금씩 다르나, 구제고등학교 전 시기를 통틀어서 논리 과목은 외국어 교재의 독해가 가능한 철학과 출신이 맡는 과목이었다는 점을 지적했다. 그 역사에 관해서는 헤겔의 김나지움 논리 교수 및 동경개성학교의 예과 교육을 예로 살폈다. 특히 헤겔은 김나지움의 교육혁신에 참가한바, 그 수업 형태가 논리학과 심리학을 번갈아 교수하는 것이었다는 점, 한편으로 일본의 구제고등학교는 그 역사가 외국어 교육장으로서의 대학예비 교육기관에서 시작되었다는 점을 지적했다.

An Analysis of Both Review Articles and Book Reviews in *Japan Forum* between
2001 and 2018: An Assessment of Japanese Studies in Taiwan

by

Koji Okazaki

This paper aims to examine Taiwan's contribution to global Japanese studies, based on an analysis of both review articles and book reviews published in *Japan Forum* for the sample term from 2001 through 2018. Evidence proves that a cumulative total of 335 scholars reviewed 360 books during the sample period, no scholars in Taiwan were found among the reviewers, and no books issued in the island were also found among the reviewed books. This study suggests that Japan specialists in Taiwan are encouraged to participate actively in global Japanese studies.

Keywords : Assessment; Book review; *Japan Forum*; Japanese studies; Review article; Taiwan

Dual Surnames from a Gender Studies Perspective (Part I)

by

Yoritaka Ikuta

As marriage is a contract between two individuals, it is provided for in the Civil Code under private law that defines contracts made between individuals. As such, freedom of contract is supposed to apply to marriage. However, despite the applicability of freedom of contract, the current Civil Code includes provisions that force married couples to adopt the same surname regardless of their free will. This article presents a critique on the current situation, arguing for the promotion of optional separate surnames for married couples that would allow couples entering a marriage relationship to choose whether to adopt the same surname or retain their respective surnames according to their free will. The article identifies the *ie* system under the Meiji Civil Code, which had the characteristics of public law that defined the ideal relationship between society and political power, as the root cause of the current situation. In order to build a centralized state structure centered around the emperor to compete with the Western powers, the *ie* system was devised with the intention of positioning the *ie*, or household, as the smallest unit of the state. This article discusses the equation of individual with society in modern Japan beginning in the Meiji era, as well as how the political establishment dealt with this equation. Through this discussion, the article points to the contradictory nature of the current legal system that is contrary to the freedom of contract applicable to relationships between individuals, a referring to German sociologist Georg Simmel's definition of "society."

Review of Research on the Wei, Jin, and Southern Dynasties Aristocratic System, part 2

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 *kai dang*, 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, *kai lun* was separated from *kai dang*, and a compromise between the two views was presented that maintained that *kai lun* 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.