

## Kaoru, Uji and Qu Yuan's "Yuan You"

by

Anqi Liu

In "The Tale of Genji" the fragment depicting Kaoru's visit to Uji is thought to have particularly distinct qualities. Kaoru, seeking spiritual salvation, goes to Uji where zokuhijiri (a devout Buddhist practitioner living an awakened existence without taking formal Buddhist vows, secular monk) Hachinomiya, whom Kaoru greatly respects, resides. But along the way, focus of the story shifts to the motif of romantic pursuit of women. This paper puts emphasis on Kaoru's visit to Uji and compares it to Chinese literature pieces that are closer to the Uji chapters than "You Xian Ku", but nonetheless still possess you xian motif as their main theme. This paper will focus on the origin of Kaoru's visit to Uji and the romantic shift in narration; examine the similarities between Kaoru's visit to Uji and Qu Yuan's "Yuan You"; as well as take an attempt to provide a new background for Kaoru's travel.

# “Decisive Battle” and “Negotiated Peace”: Japanese Perceptions of End of the War in the Pacific War

by

Takaya Matsumoto

When Japan entered into war against the U.S. and Britain, Japanese leaders imagined that it would end in a way similar to that of the Russo-Japanese War. The premise of this idea was that they would win through military strategy (military operations, decisive battles) and then end the war by shifting to political means. The leaders perceived it as a limited war, similar to the Russo-Japanese War, that would be concluded through diplomatic negotiation.

In the war against the Allies, Japanese leadership believed that the U.S. would eventually lose the will to fight, and that opportunities for peace would arise, if Japan gained enough military victories. However, their initial plan for ending the war this way quickly fell apart. Their subsequent efforts to create peace opportunities through decisive naval battles and other decisive military confrontations failed. It is against this backdrop that tactics such as *gyokusai* (honorable death) and *tokko* (kamikaze attacks) were adopted as means of inflicting heavy casualties on the enemy and breaking their will to fight on. The war began based on the assumption that it would be like the Russo-Japanese War, but it unfolded in a way very different from initial expectations.

Wars that ended through decisive battles belonged to the period up to the early 20th century, and limited war was only made possible because the warring nations desired it. Given Japan's lack of resources, Japanese military officers, who had witnessed World War I and the resulting emergence of an unprecedented type of warfare called total war, aimed for a quick, decisive military victory to end the war. However, decisive victories of this kind were no longer achievable. Moreover, peace terms had become increasingly harsh since World War I. The fact that Japan was in a position where the Allies were demanding unconditional surrender made it all the more necessary for the nation to gain military achievements that could help soften the peace terms.

As they continued to suffer defeat on various fronts, Japanese military officers opted to achieve a conditional peace by waiting for the opportunity for decisive victory in a final battle on the mainland while, in the meantime, enduring the prolonged war of attrition through tactics that inflicted heavy casualties on the enemy.

# The Transformation of Gon, the Fox

by

Naoto Sudo

Niimi Nankichi's celebrated juvenile literary piece, "Gon, the Fox," has captivated readers nationwide with its profound exploration of themes and its poignant conclusion. The story culminates in the tragic demise of the mischievous protagonist, Gon, who meets his end at the hands of a remorseful villager. This ending, while stirring debate over its interpretation as either a haunting tragedy or a form of karmic justice, threatens to disturb the tranquility of Hyoju and the other villagers.

Gon's passing, however, takes an unexpected turn as he transitions from a vengeful spirit to a revered guardian ancestor. His fate, reflective of the unattended spirits of the deceased, becomes intertwined with the community's consciousness, offering solace amidst potential unrest. Set against the backdrop of the Manchurian Incident, "Gon" serves as a narrative lens into a post-national and post-capitalistic utopia, advocating for egalitarian reciprocity between humans and non-humans, as well as the living and the dead.

Gon's evolution from a nomadic, solitary figure akin to the indigenous yamahito—imagined as mountain spirits displaced by agricultural societies—into a loyal companion underscores the text's exploration of colonialism and repressive control. Through Gon's integration into the village's ancestor spirits, Niimi portrays a vision of interdependence and equality among species, echoing primitive nomadism and mutual reciprocity.

The narrative technique of transformative repetition, from appeasing the soul of an eel to honoring Gon's spirit, illustrates the text's thematic depth, weaving together elements of nature worship, Buddhist ceremonies, and ancestor veneration. Ultimately, "Gon" offers a sanctuary for postcolonial and posthuman identities, guided by the principles of animism and collective memory.

# Takarazuka Revue during the Total War Era: The Location of “Girlishness” as seen through Their Activities

by

Chiaki Watanabe

Takarazuka Revue, which has a history of 110 years since its founding, pioneered a unique theatrical genre by performing the first revue in Japan, and by being composed of only unmarried women, with women playing male roles, and has gained many female fans. Although it is a theater company with a glamorous image, during the total war system, it changed completely and engaged in a wide range of activities in line with the times, such as labor service and cooperation with national policies, in addition to theater. However, such activities have rarely been mentioned in the history of research on Takarazuka Revue. This paper focuses on the activities during the war, considering that they were an important element of the survival strategy of the theater company that survived the emergency of the total war system. In examining their activities, the keywords used are “schoolgirl” and “girlishness,” taking into account that the theater company developed in the girl’s culture dominated by female students before the war and that the theater company had an organizational structure similar to that of a girls’ school and functioned accordingly. This article examines how the “girlishness” of the Takarazuka Revue, cultivated amidst girls’ culture, influenced its activities during the period of total war, looking at its activities and role, and examines the role of the Takarazuka Revue as entertainment in times of emergency.

# A Brief History of Japanese Language Departments of Higher Education Institutions in Postwar Taiwan (Part 1): From Zero to Rise

by

Koji Okazaki

This paper describes the history of Japanese departments in Taiwan's higher education institutions from 1945 through 1970s. In post-war Taiwan ruled by Republic of China(ROC), both Japan and the Japanese language were unfavorable for many years, and owing to this reason Japanese language departments were not easily established. In 1963 the first Japanese language course was finally set up in a private college as a part of its Oriental Language Department, and in 1966 the first de facto Japanese language department was founded under the name of Oriental Language Department also in another private college. Until the end of 1970s. all the Japanese language related courses and departments belonged to private higher education facilities. In the 1970s the number of their students showed an above-average growth rate of that of all private colleges and universities, which means that the de facto Japanese language departments were very popular among young people. The establishment of de facto Japanese language ones was a considerable success in terms of university management.

Keywords: Higher education; Japanese department; Japanese language education; Post-war Taiwan

# Characteristics of Tenants in Newly High-Rise Office Buildings in the ‘Tenjin-Big Ban’ project of the Centre of Fukuoka City

by  
Shinji Koga

The purpose of this paper is to clarify the characteristics of tenants in newly high-rise office buildings that have been rebuilt in the ‘Tenjin Big Bang’, a large-scale redevelopment project underway in Fukuoka city centre.

Regarding the industry types of tenant companies, the IT (ICT) industry accounted for about 30% on average, the highest among the 12 industries. In addition, the ratio of professional services is high, almost twice as high as the results for Takamatsu City that I published in 2023, and companies are locating in consideration of the Kyushu market’s potential and the growth potential of Fukuoka City, I found out. Additionally, a survey of tenant companies’ head office locations and office mobility revealed slight regional differences between the two target buildings.

In the ‘Tenjin Big Bang’ area, two large-scale buildings are scheduled to be completed in December 2024. As a result, office space in the area will increase dramatically. Therefore, competition to acquire tenants is likely to become even more intense in the Tenjin area in the future.

Reconsideration of the Wanami Tadanaga and Ogura Sanetaka Co-signed Letter:  
On the “Shinshikimoku” in the “Eigenji Documents”

by  
Miki Hamano

The “Wanami Tadanaga and Ogura Sanetaka Co-signed Letter”, which includes the phrase “Shinshikimoku,” has been dated to either Eiroku 3 or Eiroku 11. In this paper, I attempt to determine its precise date.

The Eigenji Town History assigns this document to Eiroku 3 based on three main reasons. First, if it were to be dated the year Eiroku 11, it would be unnatural, as the Rokkaku clan had already fallen, second, it is believed to have been dated before the year Eiroku 7, when the sender Ogura Sanetaka died, and third, it is assumed that the “Last Year’s Letter” in the document refers to a document in Eiroku 2.

The reason why the Sengoku Ibun dates the document to Eiroku 11 is believed to be that the “Shinshikimoku” in the document is interpreted as the “Rokkaku Clan Shikimoku”, and that the “Last Year’s Letter” is assumed to be a letter from Eiroku 10.

After re-examining these arguments, it was determined that the first point was valid even if the document was written around Eiroku 11, because the Rokkaku clan had also sent a letter to Eigen-ji Temple in Eiroku 12.

Regarding the second point, I stated that it is fair to assume that Sanetaka died in Eiroku 7. However, there is a need to reconsider whether the year of Sanetaka’s death should be given importance as a basis for determining the year.

As for the third point, doubts remain about the documents from Eiroku 2 and Eiroku 10, being “last year’s document.” I concluded that it is more plausible to consider the document from Eiroku 9 as the “last year’s document,” based its content, wording, and sender.

Based on these considerations, I suggest the possibility that this document was sent in Eiroku 10.

A Copy of Red-Seal Letter of Hojo Clan:  
A Study of Timing of Establishment of Iwabitsu-Jo Castle

by  
Yuma Morishita

This article focuses on a copy of a red-seal letter of the Hojo clan, which has long been overlooked by scholars. The document is found within the documents held by Eigenji in Omi Province, but the document itself relates to Kozuke Province. This is likely because Nyoian, the recipient of the letter, was a branch temple of Eigenji. There are several other known copies of the same original document, but the copy held by Eigenji can be considered the most reliable.

The term “Iwabitsu” found in the document is seen by some research as a writing error or miscopy of “Iwashita”. However, as all extant copies write this term as “Iwabitsu” it is meaningful to try to analyze the document under the presumption that the term is correct. The difference between “Iwabitsu” and “Iwashita” might reflect a difference of understanding between the Hojo clan and the Uesugi clan because almost all documents using the term “Iwashita” are those written from the perspective of the Uesugi clan. Another source by the name of “*Kazawaki*” also, contains a document which some researchers assume to have miscopied “Iwashita” as “Iwabitsu”, but within these documents both terms can be identified. Considering these things “Iwabitsu” cannot simply be dismissed as a writing error or a miscopy. Iwabitsu-jo castle and Iwashita-jo castle might therefore be considered to have coexisted, and the timing of the establishment of Iwabitsu-jo castle, currently dated by some researchers to around 1563, might date back as early as 1559.



A Fundamental Study on the Disputes over Timber Rights in Nishigamine, Echi District,  
Ōmi Province during the Kanbun and Enpō Era: Aspects of the Use of Medieval  
Documents in the Early Modern Period

by

Keisei Sano

This study examines the disputes over timber rights in Nishigamine, Echi District, Ōmi Province, between Hyakusaiji Temple and Daijiji Temple during the Kanbun and Enpō period, focusing on the historical documents of the disputes in the possession of Eigenji Temple. Although these documents are copies of the originals, they contain previously unknown information and are thus important for examining the disputes.

Some documents are undated. According to the existing catalogues, some of these are considered to date to the 8th year of the Kanbun era. However, based on the document with the Year of the Ox and the description of the time of death of Ryuin, the chief priest of Daijiji Temple who was involved in the disputes, this consideration appears to be incorrect. The document with the Year of the Ox and the description of when the disputes occurred suggests that these documents actually date to the 13th year of the Kanbun era (the first year of the Enpō era) and the second year of the Enpō era.

In addition, the medieval documents primarily concerning the territory of Hyakusaiji Temple were copied during the disputes. The reason is that Hyakusaiji Temple asserted that Nishigamine is included within its grounds; therefore, these medieval documents are part of the documents related to the disputes. Needless to say, while medieval documents are rare, emphasizing this point excessively may lead to losing sight of the essence of the documents.

長沙五一廣場東漢簡牘譯注稿 第二層  
(一三三～二一七一+五七八〇+二三一簡)

五一廣場東漢簡牘研究會（飯田祥子、章瀟逸、角谷常子、藤本航輔、鷲尾祐子）

本稿爲長沙五一廣場東漢簡牘中第二層出土簡的譯注，係由此前發表於本研究會主頁（<https://goitinokai.jimdofree.com/>）上的《長沙五一廣場東漢簡牘譯注稿暫定版》（七）（八）加以修正而成。

2010年，在湖南省長沙市中心的一五一廣場地鐵站建設工程中發現了一個窖的遺址，其中除瓦片等以外，還出土了大量木質、竹質簡牘。這批簡牘史料群的總數共計6862枚，被命名爲“長沙五一廣場東漢簡牘”。

本譯注稿以長沙市文物考古研究所、清華大學出土文獻研究與保護中心、中國文化遺產研究院、湖南大學嶽麓書院編《長沙五一廣場東漢簡牘（壹）》（中西書局，2018年）“釋文”頁所載的釋文爲底本，並根據圖版作出了部分修正。譯注稿的內容由釋文、訓讀、現代日語譯文、注、所見構成。