Résumé

AKUTAGAWA RYŪNOSUKES “KESA TO MORITŌ”
IM ZUSAMMENHANG MIT HEBBELS “JUDITH”

Chiyo Nakamura


Etwa einen Monat vor der Entstehung des Werkes las der Dichter das Erstlingsdrama “Judith” von Hebbel und war davon tief beeindruckt. Brieflich teilte er einem seiner Freunde seine Bewunderung mit, insbesondere für die grandiose Kraft dieses Werkes.

In diesem Essay geht es darum zu erläutern, (1) wie originell Hebbel das in den europäischen schönen Künsten sehr beliebte Thema der Judith gestaltet, (2) wie Akutagawa Ryūnosuke die in der japanischen Literatur auch ziemlich oft behandelte Figur der Kesa schildert, (3) ob Akutagawa dabei von Hebbel beeinflußt wurde. Die dritte Frage wird in diesem Essay positiv beantwortet.

Akutagawa Ryūnosuke hatte die besondere Gabe, irgendeinen literarischen Stoff in einem völlig unerwarteten Zusammenhang neu zu benutzen. Auch in “Kesa to Moritō” gelingt es ihm, das Selbstbewußtsein einer europäischen Frau in die Welt einer alten japanischen Geschichte hineinzutragen.
Résumé

NIETZSCHE AND HEIDEGGER (1)

Ichirō Mori

Since Heidegger made his unique interpretation of Nietzsche public, the image of Nietzsche as "the last metaphysician in the Occident" has spread widely. Indeed, this was Heidegger's great contribution. However, Nietzsche has many puzzling masks and is much greater than Heidegger explained. Indeed, Heidegger was, as one of the post-Nietzsche generation, deeply influenced by Nietzsche. The purpose of this study is to elucidate the remarkable motives inherited from Nietzsche which appear in Heidegger's main work, *Being and Time*. Above all, Nietzsche's radical 'anti-humanism,' concentrated in his idea of the "superman," is the hidden background of Heidegger's existential analytics of "Dasein." We can recognize this clearly in the fact that both philosophers call into question the specifically modern concept of 'death' as the worst anti-human evil.
Résumé

PLATES OF THE ORIGINAL TEXT OF TOSA JÔRURI

Fumiko Torii

This is a study of the woodblocks of Tosa jôruri in two form: of the original text and a text which contains pictures. The followings are the major subjects which are discussed in this paper:

1. The identification of the original text.
2. The items and process of the printing of Kinoshita-ban Rokudan-mono.
3. The title page of the original text of Kinoshita Kan'emon-ban.
4. The introduction of the original text of Tosa jôruri.
5. The illustrated text of Tosa jôruri.

Supplement: A list of woodblock of the original text of Tosa jôruri.
Résumé

PROFESSOR CHI MYONG-KWAN: PROFESSIONAL POSITIONS AND PUBLICATIONS IN JAPAN

Introduction: Toramaru Itô
Biography: Yasumiko Tashiro
Bibliography of Publications in Japanese: Yōko Higuchi

Professor Chi Myong-kwan (1924–), as chief editor of The Realms of Ideology and college teacher, was one of the major leaders of democratization movement in Korea in the 1960’s. Being exhausted by the conflicts in North Korea, he left his country and became a research fellow of the Department of Politics at the graduate school of Tokyo University in October, 1972. However, after he moved to Tokyo, he was requested to commit himself to the Korean democratization movement in Japan. After the former President of South Korea, Kim Tezong was kidnapped in Japan, Mr. Chi had to protect himself from dangers. As a result, he has been obliged himself to be an exile for over twenty years. Being supported by WCC and NCC, he was invited to be a visiting professor of philosophy at Tokyo Woman’s Christian University in April, 1974. Later he became an exchange professor of the Institute of Comparative Studies at Tokyo Woman’s Christian University, and a professor of the Junior College of the University. After retiring from the College of Communication and Culture of the University in March, 1993, he returned to Korea. This paper is written by Yasumiko Tashiro and Yōko Higuchi, his ex-students: They researched Mr. Chi’s biography and publications which are written in Japanese.

The introduction by Toramaru Itô, one of Mr. Chi’s colleagues discusses mainly Mr. Chi’s ideology and actions as an expression of his preparation of a new bridge that may allow Japan, Korea and other Asian countries to be associated more closely with each other in the future. It is made clear how the relationship between the churches in Japan and those outside of Japan was affected by the issue of Mr. Chi’s immigration into Japan; his association with Japanese intellectuals, and especially the role of Tokyo Woman’s Christian University, which played an important part for him, are also discussed. Moreover, the introduction
explains his new ideology which seems to have developed out of his own experience in Japan. One aspect of his thinking about comparative culture is discussed here from this viewpoint.
Résumé

HENRY ADAMS AND WOMEN: THE MEANING OF
"PRIMITIVE RIGHTS OF WOMEN" IN
NINETEENTH-CENTURY
AMERICAN SOCIETY

Miho Yoneyama

Women occupy an important place in the works of Henry Adams (1838–1918), including *Mont Saint Michel and Chartres* (1904) and *The Education of Henry Adams* (1907). Although there have been numerous studies of his life and works, scholars have not paid sufficient attention to the importance of women in his writings. They have also virtually ignored his earlier, women-centered works, such as "Primitive Rights of Women" (1876), *Democracy* (1880), and *Esther* (1884).

Women played a pivotal role in the actual life of Henry Adams. His voluminous letters demonstrate his interest in issues of femininity. As a youth, he admired the ability, strength, and sophistication of the successive generations of Adams women. His married life with Marian Hooper only reinforced his fascination with women. Thus, the women-centered works he wrote during his marriage should be seen as confirmation of his views about women.

A lecture at the Lowell Institute entitled "Primitive Rights of Women" provided Adams with his first public opportunity to discuss women. He intended to challenge the theory about women in contemporary social sciences. At that time, it was argued that the status of women in ancient, pre-Christian societies was similar to that of slaves because violence was the only way to subdue them. Social scientists also believed that the Christian church mandated the rise of women's status through its insistence on humanism. Adams countered that women were originally held in high esteem, citing examples of several ancient societies. He also condemned the church for the degradation of women's status.

It was not easy to explain the high status of women in a society where only force counted. To do so, Adams postulated the "instinct of property," which dictated men to own what they loved most and to treasure what they owned.
Thus, men would not humiliate the women they loved by denying them their will. Through marriage, women secured men's respect and love and achieved dignity. Ironically, then, women's rights and independence depended on the force of the men who loved them.

Although Adams may have "proved" that women enjoyed certain rights within a family, he placed women in virtual subjection to men within a society. Such a contradiction did not annoy him. He believed in the necessity of a division between the sexes, so he took the separation of spheres as a proof of equality. He also believed that the natural order of the sexes was the healthiest and strongest foundation for a society. Indeed, Adams never ceased to admire women's ability and their strong will to pursue their duties at home—managing their homes, nurturing their children, and helping their husbands. Thus, Adams's attempt to further an appreciation of women's rights and positions of high esteem in primitive societies ended in confining contemporary women to their "proper" place at home.
Résumé

NORMS AND VIEWS OF ELDERLY WOMEN ABOUT OLD AGE

Kuniko Aoki

The purpose of this study is to investigate the norms and views of elderly women about their old age. Eighty-two elderly women responded the questionnaire of 118 questions. As external criteria four indices were selected. These are educational background, family constitution, experience of nursing one's old parents, and living together with or apart from one's old parents.

I Educational background

There are four groups in this criterion; graduates from high school, junior college, university, and those who are now professors.

a. Juniors show stronger desire for protection by family than professors.
b. Juniors have less desirable views than professors.
c. Professors have more desirable attitudes than the other groups.
d. Juniors have stronger traditional norms than professors.
e. Juniors are more concerned with property inheritance than universities.

On this criterion, the differences between juniors and professors are prominent.

II Family constitution

There are four groups in this criterion; women in a family consisting of husband and wife (couple), nuclear family, a family with old parents, and others (single women, with her children's family, etc.).

a. Old parents have stronger traditional norms than couples.
b. Others have a stronger desire to live apart from children's family in their old age, and have applied for public aid than the other groups.

III Experience of nursing one's old parents

There are four groups in this criterion; women who experienced nursing in the past, those nursing now, those having the possibility of nursing in future, and those nothing to do with nursing.
a. *Past*s have a stronger desire for protection by family than *nothings*.
b. *Possibilities* are more concerned with property inheritance than the other groups.

IV Living together with or apart from one's old parents

This criterion is the most sensitive. There are four groups in this criterion; women who lived together with their old parents in the *past*, those living with them *now*, those having the *possibility* in future, and those *nothing* to do with living.

a. *Possibilities* are less independent than *nothings*.
b. *Nows* and *possibilities* have stronger desire for protection by family than *pasts* or *nothings*.
c. *Possibilities* have less desirable attitudes than *pasts* or *nothings*.
d. *Nows* have more traditional norms than *nothings*.
e. *Possibilities* would rather not live apart from children's family, and not apply public aid, while the other three groups would rather.

The *possibilities* appear to have anxieties that produce tension. Under such a tension, they tend to possess relatively rigid norms and views.