

past has been set aside, and steady efforts have been made to shift toward new academic systems geared to the globalization of science. The Siebold Award ceremony may be something of a relic of the days when the liberal arts tradition reigned supreme. Conscious of the gaze of the young researchers from other Asian countries and other parts of the world who might have wondered at seeing a Japanese scholar walking beside the German president, I was wondering to myself whether—if ceremonies like the one that honored me were to continue—Japan's academe should or should not change.

であろう他のアジア諸国をはじめ、世界中からの若き研究者の視線を意識しつつ、いつまでもこのようなセレモニーが続くために日本は変わるべきなのかそれとも変わらないべきなのかと考えさせられた。  
(原文：日本語)

## Greetings



Giving a lecture at the 61th Public Lectures (14 March, 2016)  
第 61 回学術講演会にて (2016 年 3 月 14 日)

### Lecture Commemorating the Retirement of Associate Professor Mitsuta Kazunobu (61st Nichibunken Public Lecture) Held

A public lecture (*gakujutsu kōenkai*) in commemoration of the retirement of associate professor Mitsuta Kazunobu was held at the Nichibunken auditorium on March 14. Mitsuta joined the faculty of Nichibunken in April 1995 and has been engaged in research mainly on classical Japanese literature. Among his recent publications are

### 光田和伸准教授退任記念講演会 (第 61 回日文研学術講演会) の開催

2016 年 3 月 14 日、日文研講堂において、光田和伸准教授の退任を記念して学術講演会が開催されました。

光田准教授は 1995 年 4 月に日文研に着任し、日本古典文学を中心に研究活動を積み重ねられました。近年は『芭蕉めざめる』(青草書房、2008 年) や『恋

*Bashō mezameru* [The Process of How Bashō Became Bashō] (Seisō Shobō, 2008), *Koi no kakushikata: Kenkō to Tsurezuregusa* [Ways of Concealing Love: Kenkō and His “Essays on Idleness”] (Seisō Shobō, 2008), and *Kami no ki: Ikeru, tazuneru* [Trees of the Gods: Arranging, Visiting] (co-author, Shinchōsha, 2010).

Mitsuta gave an hour-long lecture, titled “The Gods Return to Izumo: ‘Yamatai’ and ‘*Minasoko no uta*.’” In the lunar calendar the tenth month is called Kannazuki (“the month of the absence of the gods”; the month when all the gods go to one place, Izumo). In Izumo the month is known as Kamiarizuki (“the month of the presence of the gods”). Within the grounds of the Izumo Taisha shrine there has since antiquity been a guest house (*kyakuden*) for the gods gathered from all parts of the country. There are, however, no records that might corroborate such a legend. There are no signs that might suggest that the Yamato court or its successors intervened to prevent the circulation of the story or that it tried to put a stop to the activities at the Izumo shrine. Why? Mitsuta outlined the findings from his study of various old documents that explain why. He also explained what “Yamatai” was and where it was located. His discussion extended to Umehara Takeshi’s investigation into why the most important Man’yōshū poet Kakinomoto no Hitomaro was sent to exile, where he ultimately died. The audience that filled the auditorium listened with fascination to the wide range of topics about which he spoke. His is a retirement much to be regretted. Our curiosity about the findings of Mitsuta’s research on various topics, to which he only hinted at the lecture, was greatly aroused. The details, he said, would be contained in a forthcoming book. We must wait patiently for its publication.

(Report by KUSUNOKI Ayako)

## Possibilities for an Archive of Rōkyoku Phonograph Records

FURUKAWA Ayako

(Specially Appointed Assistant Professor)

In the spring of 2015, I learned that the more-than-10,000 record collection of *rōkyoku* (traditional narrative singing; also called *naniwa-bushi*) of the well-known collector Morikawa Tsukasa, had been donated to Nichibunken. For some time after that, whenever I met collectors of performing arts-related materials, librarians of broadcasting, and other archivist colleagues, we often remarked that the donation was very hopeful news for archives of the

の隠し方——兼好と「徒然草」(青草書房、2008年)、『神の木——いける・たずねる』(共著、新潮社、2010年)などの著作を発表しておられます。

講演会は「神々は出雲に帰る——「邪馬台国」と『水底の歌』に及ぶ」と題しておよそ1時間にわたって行われました。旧暦10月は「神無月」と呼ばれ、出雲一国内では「神在月」と称し、出雲大社内に諸国から集まる神々のために客殿まで用意されているが、この伝承には根拠となる記録は一切ない。大和王権とその継承者が、この「巷の俗説」を停止させるよう介入した気配も、また出雲大社側のふるまいを制止した記録もない。それはなぜなのか…。講演では、諸史料の分析から考察した結果が明らかにされました。さらに、いわゆる「邪馬台国」とは何だったのか、それは何処にあったのか。また議論は、歌聖柿本人麻呂がなぜ「水に溺れる死」を賜ったのかという梅原猛著『水底の歌』の問いにまで展開され、その拡がりも満場の聴衆を魅了しました。ご退任が惜しまれます。講演では示唆に留められたさまざまな深遠な分析の答えが気になりますが、詳細は著書にまとめられるとのことでした。出来を鶴首したいと思います。

(原文：日本語、文責：楠綾子)

## 浪曲 SP レコード・アーカイブスの可能性

古川綾子 (特任助教)

浪曲レコードの著名なコレクター・森川司さんの1万枚を超えるコレクションが日文研に寄贈されたこと知ったのは昨春のこと。それからしばらくの間、演芸資料の収集家や、放送局のライブラリー担当者などアーカイブス関係者にお会いすると、日文研が森川コレクションの受け入れ先になったことは演芸資料アーカイブスを考える上でも明るいニュースだとよく話題になった。