Human Existence and the Body

by Miyake Gōichi

The subject of my article may be so formulated: the human body from the viewpoint of the Ontology of man. The existence or actuality of man can not be determined adequately in the way of an objective definition, because existence is different from something existent. And at the present state of philosophy, the realisation of a systematic or general ontology, which can elucidate the mode of being of man fully, is hardly to be expected. So an analytic and phenomenological approach seems to be the only possible or at least the most promising one.

As actual existence is revealed to us in experience, the inspection of experience will be our primary task. But here we must take experience in its full, unmitigated form, freed from the narrow view of the traditional empiricists, who considered and analysed experience mainly in its relation to nature and in its bearing on knowledge of the external world. Experience of self and historical experience in its subjective aspect have to be fully taken up. Dilthey and Husserl contributed much in this respect. Mindful of such methodological considerations, I have analysed experience in this article only in its relation to the human body, or, more correctly, to our possession of the body.

Human subjectivity is qualified and deeply modified by Sinnlichkeit, as Kant pointed out. Now, Sinnlichkeit is inconceivable apart from a human body functioning as subject, or in some way conjoining to it. The human body as a subjective factor can be ascertained and characterised in various respects. The proper way of doing it is to show the particular mode and structure of the appearance of our world, due to our possession of a body. In my article I have tried to do that. But owing to the limitations of space, I can only state the main points enumeratively.

Experience as lived (Erlebnis) has its base in and involves our body, particularly in our consciousness of " now ".

Things of our world show themselves in a certain order, surrounding a definite centre as " here ".

Our world as containing tools to be handled reveals itself only to a subject possessing hands, which are themselves not tools.

Human speech and language disclose objects open in common to different subjects. The mode of such disclosure is different in ordinary and artistic language.

Human coexistence in communication can be actualised only in speech.

The human body has, on the other hand, an aspect of being an object, as is testified in what happens in and about our body, such as physico-dynamical and biochemical events.

Ordinary concepts of subject and object are inadequate to elucidate the unique mode of being of the human body. If it can be said to be a subject, its specific subjectivity has to be cleared up. In this paper I have tried to specify in a descriptive manner the subjectivity of man as incarnate or possessing a body.

The Problem of ' NATURE ' in the History of Modern Thought

by Shima Yoshio

In the history of modern thought we find two different conceptions of ' nature ', one which is religious and another which is humanistic.

The religious conception of ' nature ' is a legacy from medieval theology ; whereas the humanistic conception of ' nature ' is the restoration of the Greek idea of ' nature ' made at the time the Renaissance.

According to the teachings of Christianity, man, created after the likeness of God, is endowed with freedom, but his nature has been corrupted through his fall. On the contrary, the belief in the goodness and harmony of nature is a characteristic of Greek philosophy as well as of Greek culture, and modern Humanism is nothing but a revival of this belief.

These two conceptions of ' nature ', although contrary to each other in principle, have been working through their mutual interaction to the development of modern philosophy as well as of religion.

The philosophy of natural law, as advocated by Hobbes, Locke and Rousseau, assumes the state of nature as the primary condition of man ; but at the same time, in order to uphold and explain the elevation of man's morality as well as his happiness, it has to acknowledge its transition to the state of civil society. Therefore, this theory supposes that the movement of self-transcendence is inherent in nature itself, although the transcendence remains incomplete because of its optimistic view of human nature.

Luther and Pascal, on the contrary, found the culmination of moral elevation and of man's salvation in supernatural faith. The development of modern philosophy and religion can be described as a sort of arduous effort to create a synthesis of both conceptions, the natural and the supernatural.

On Kuan-tzu's 管子 Animadversion on *Chiu-pai* 九敗

by SHIGEZAWA Toshio

The Chapter *Li-chêng* 立政 of *Kuan-tzu* contains a section *Chiu-pai* where the author harshly attacks the nine political doctrines that are considered to hinder, or to have a destructive effect on, the realization of his ideal meta-politics. Of these, the chief four, i. e. "寢兵之說" (the doctrine of complete disarmament), "兼愛之說" (the doctrine of impartial love), "全生之說" (the doctrine of preserving one's innate nature) and "私議自貴之說" (the doctrine of extreme self-reliance), are nothing but the ideas of Sung Chien 宋鈃, Mo Ti 墨翟, Yang Chu 楊朱 and Chuang Chou 莊周 respectively. Kuan-tzu's attack on these doctrines is due not merely to the difference in political ideas, but to the divergence in philosophical concepts. The purpose of this essay is to clear up the imports of these four doctrines and to ascertain the reason why they were denounced by Kuan-tzu.

A Philosophy of Dualism in India

by MATSUO Gikai

The philosophy of classical Sāṁkhya has been characterized as a dualism with the two ultimate principles of Nature (*prakṛiti*) and Spirit (*ātman*). *Prakṛiti* is the unmanifested primary cause, out of which is evolved the empirical world or the manifested *prakṛiti*. The manifested *prakṛiti* is said to have the characteristic of a world of immediate experience where the individuating principle or "egoism" (*ahaṁkāra*) is dominant. According to Sāṁkhya, the manifested *prakṛiti*, the individualized world, is by itself ignorant of the distinction between itself and the *ātman*. The manifested *prakṛiti* and the *ātman* are diametrically opposed in nature. *Prakṛiti* is active, while *ātman* is without action. The *ātman* is the seer, experiencer, and knower (*jñā*) of the manifested *prakṛiti*. On the other hand, the unmanifested *prakṛiti* is the uncaused cause of all; as such, it is eternal and indestructible. It is one, all-

pervasive, formless, etc. : the same traits that Sāṁkhya gives to the *ātman* or spirit. The two principles of *prakṛiti* and *ātman*, therefore, are not contrary to each other, but form one and the same reality. Virtually the two principles act as one, through the seeing or contemplation (*darçana*) by *ātman* of *prakṛiti*. The *ātman*'s seeing or knowing can not be realized without the manifested *prakṛiti*, which is *ātman*'s medium for realizing itself. The self-realization of the *ātman* is no more than the *ātman*'s self-finding based on discriminating itself from the manifested *prakṛiti*. Such a discriminative knowledge should be inherent in the *ātman*, but, at the same time, it must be the *prakṛiti*'s true knowledge (*ābhyantara-jñāna* or internal knowledge) whereby its true nature may be comprehended as the evolution of the unmanifested *prakṛiti*, which is also the self-realization of the *ātman*'s contemplation. Hence the relation of the two ultimate principles should be expressed as one of identity-in-difference. This character prevents the philosophy of Sāṁkhya from being called a dualism pure and simple.

Anaximander's Conception of Time

by TANAKA Michitarō

Opinions vary as to just how much of the Anaximandrian fragment in Simplicius should be ascribed to the philosopher himself. The present writer is of the opinion that the words following κατὰ τὸ χρεών rather faithfully reproduce what Anaximander actually said, while the preceding first half of the fragment is not a verbatim report though none the less representing the substance of his thought.

The thought, found in the latter half of the fragment, that all beings should receive judgement (διδόναι δίκην) meet for the injustices (ἀδικία) done to each other, for which they are obliged to make amends (διδόναι δίκην), all according to the ordinance of time (χρόνος), is shared by his contemporary Solon. Indeed the conception of a 'judgement' imposing 'amends' for 'injustice' goes back to Hesiod, but the novelty of Solon and Anaximander consists in their introduction of 'time' in this connection.

Anaximander, however, is chiefly interested in the idea of 'deserved necessity' (τὸ χρεών) whereby all things of heaven and earth return in decay into τὸ ἄπειρον from which they first sprang. It is only for the purpose of

explaining the deserved necessity that he introduces the notion of making amends for each other's injustice according to the ordinance of time. This notion, then, has a direct relation only with the decay of beings.

Thus time, according to our philosopher, does not rule over but concerns only the judgement on mutual injustice and the imposed amends therefore. As such, time serves as a concomitant ground for the decay of beings. It may be that time in this particular sense had in the mind of Anaximander a connotation of the term of payment. We know that in the age of Solon it was often found necessary to make ad hoc provisions for the cases of those with overdue debts (οἱ ὑπερήμεροι). May it not be quite natural that Anaximander, living in the same period, should have given such an association to his concept of time?

Hegel's Philosophy and the Christian Religion

by NODA Matao

In his tutorial period Hegel was occupied with a personal interpretation of Christianity, or more exactly, of the "religion of Jesus" in contradistinction to the "Christian religion." He presents Jesus as a "belle âme" teaching a pantheistic philosophy of life. But the question arises whether or not Jesus' destiny itself can be interpreted in terms of the same philosophy. Rejecting the common Christian solution, Hegel would rather regard Jesus as hero in a tragedy, but difficulties come up which lead him to reflect anew on politics.

During his professorship at Jena he conceives first an ideal ethical state (Sittlichkeitsstaat) which is totalitarian and absorbs religion into politics. But later he admits more of the liberty of individuals into his state (Moralitätsstaat), where the Christian religion comes to be allowed a spiritual authority.

It seems that he then had a strong personal motive to go beyond politics and seek truth in religion. Over against the French revolution and its fruits being reaped by Napoleon, politics becomes for Hegel no more than politics. The model of reality he transfers from the political society to a community of "belles âmes," where no legal and moral laws supervise, but all members are reconciled with each other by mutual confession and remission of sins.

This idea of religious community serves Hegel as criterion and ideal of the truth of religion. And its nearest approximation he finds in Christian communion. Hence the characteristic features of Christianity as Hegel con-

ceives it. The God transcendent is no true God. The redemption by Christ is only metaphorically true. Also the famous dictum that philosophy changes into "concept" what religion conceives in the form of "imagination" means that philosophy emancipates members of the Christian communion from transcendental faith and eschatolological hope so that they may attain here and now perfect reconciliation with God the Spirit.

Atheism in Contemporary Thought

by NISHITANI Keiji

The modern tradition of humanism, in its effort to reintegrate human existence, has shown two distinct tendencies. One is to seek the ultimate basis of human life in the Christian faith in God. The other is the contrary tendency to make human beings free from any religious authority. What has come to prevail in the present is the latter tendency, i. e. atheistic humanism, now represented by Marxism and the existentialism of a Sartre.
These two share the common feature of an explicit atheism. But it must be added that they are themselves against each other. Marxism is concerned with man's physical and moral "world" and neglects personal "self", while existentialism is centred upon the being of the "self" set against objectivity. We may sum up the present human situation by saying that humanity misses the basis upon which it can reintegrate its existence, because the unity of God, world and self is now lost.

Buddhism suggests a new basis for the solution of the problem. The buddhistic concept of the world as that of "dependent origination" (*Pratītya-samutpāda*) may do justice not only to the Marxian concern about the human "world", but also to the existentialist's emphasis upon personal "self". The requirement is that "Voidness" (*śūnyatā*) in the buddhistic sense should be adopted on both sides.

On the Interdependence of Viññāṇa and Nāma-Rūpa in Paṭicca-Samuppāda

by TAKEUCHI Yoshinori

Between 1920 and 1930 the study of paṭicca-samuppāda of early Buddhism was carried on in Japan with successful results by two leading scholars, Dr.

Hakujyu Ui and Dr. Tetsurō Watsuji. They gave an entirely new interpretation to it, which has since been acknowledged as being standard. The gist of their interpretation is as follows :

Paṭicca-samuppāda theory is by no means intended to find out the physical cause of our human misery, and to explain away *objectively* how *it happened* that we are all destined to suffer such fullness of misery, as the Abhidhamma-school had asserted. On the contrary the relation between aṅgas in paṭicca-samuppāda must be considered as quite logical : the purpose of this theory is to ascertain how and under what condition *it is possible* that we suffer such fullness of misery. It successively traces the conditioned to its condition till it reaches the final one (i.e. avijjā), the destruction of which leads us to conditioning in the reverse order leading to the first term (jarā-maraṇa)—to emancipation from our present misery.

The present author is convinced that the series of these conditions (12 aṅgas) must be understood as that of existential categories, and that the relation between these categories (aṅgas) can be satisfactorily explained by means of the idea of " existential temporality ". Thus the relation between aṅgas in paṭicca-samuppāda is neiher that of cause and effect in the *objective*, and at the same time mythological, time scheme of the Abhidhamma-school, nor is it the logical, and therefore timeless, one of the conditioned and condition which is the order *in mere subjectivity*, as the epistemological tendency of recent Japanese interpreters suggests. Paṭicca-samuppāda is the logic of conversion, or of the awakening to Absolute Truth. Therefore it contains the temporality of " geschehen " of the religious existence.

From the existentialist point of view, such an interdependent relation between viññāṇa and nāma-rūpa as expressed by paṭicca-samuppāda with nine or ten aṅgas furnishes a key to the explanation of the whole paṭicca-samuppāda theory. This interdependence between viññāṇa and nāmā-rūpa is the basic nexus from which all subject-object relationships in ordinary experiences come out, and its dynamic structure reveals also the inner working of our heart, through which our conversion from ignorance (avijjā) to enlightenment (vijjā) becomes possible.

Fa-tsang's Viewpoint in regard to the Theory of Threefold-Nature (*Trisvabhāva*)

by NAGAO Gadjin M.

The Threefold-Nature theory (or the *trisvabhāva* theory of the *Vijñānavāda*) was expounded by Fa Tsang (A. D. 643-712) in his *Hua-yen U-chiao-chang*. The present author, making a comparative study of this theory of his and its Indian prototype, has tried to make clear the characteristics of his philosophy.

Fa-tsang presumes especially the following points : (1) the *pariniṣpanna* (or the absolute fully realized) has two contradictory aspects : constancy on the one hand, and changeableness due to *pratyayas* (or conditions) on the other; (2) the real truth (*pariniṣpanna*) is the root or fountainhead, from which all phenomenal falsities emanate. Basing his thought on such fundamental ideas of his own, Fa-tsang examines one by one the " ens " and the " non-ens " of these three Natures (*pariniṣpanna*, *paratantra*, and *parikalpita*), and discusses oneness and manifoldness of these three. His thesis " the constant entity varies according to *pratyayas* " has had great influence on Chinese Buddhist philosophies ever since.

This viewpoint, however, showing Fa-tsang's originality, greatly differs from that of the Indian prototype. Indian theory of the Threefold-Nature represents a kind of idealistic cosmology regarding the " world-structure ", and at the same time, by means of this cosmology, unfolds the way of emancipation or salvation. The former point was not fully elucidated by Fa-tsang, while the latter was left nearly untouched. Furthermore, both these characteristics of the Indian prototype were developed centering around the notions of *vijñāna* (" knowing "), or *citta* (mind), which was defined as the *paratantra* or the " originated depending on others ". This basic point was also neglected in his argument. Thus, Fa-tsang's doctrine was established merely from the ontological viewpoint, but not from the epistemological and soteriological.

Fa-tsang's viewpoint should be regarded rather as that of the *Tathāgata-garbha* (matrix of Tathāgata) theory, which is in contrast with and differs from the idea of the *Vijñānavāda* theory, both in its characteristics and in its meaning. Fa-tsang seems to have tried to synthesize the above-mentioned

two theories (as well as the viewpoint of the *Mādhyamika* school.) However, it seems to me that his attempt resulted in a complete failure in clarifying the genuine meaning of the Threefold-Nature theory.

Sohpia and Dynamis

by ARIGA Tetsutarō

This paper discusses the role of the *hokhmah-sophia* conception in the development of Hebraic thought. By a study of *Ecclesiasticus* and *Liber Sapientiae* it tries to show that the *hokhmah-sophia* is not an intermediary between a transcendent God and the world, but rather a principle of mediation between the revelatory-particular and the cosmic-humanistic universal.

Not only Jesus ben Sira but also the author of *Sapientia*, who is certainly more Hellenized, still stands on the Hebraic faith in God as personal, creative, and providentially active. Even to the latter, *sophia* is not so much a hypostasis as a symbol of divine activities in their universal significence. It is necessary, therefore, to interpret the meaning of *sophia* by relating the term to some others found in the same book, such as *pneuma, logos, dynamis, energeia, ischys, kratos*. For instance, *sophia* seems to be only another name for the *pneuma* of God (1 : 6, 7 : 22, 9 : 17), which in its turn signifies the breath or power of God (7 : 25, 11 : 20). *Sophia* is also used in parallel with *logos* in connection with creation (9 : 11). By *logos*, however, is meant the word of God—the *debhar Yahweh*, whereby, according to Psalm 33 : 6, the heavens were made.

A careful study of all such terms in their mutual relations will, it is hoped, substantiate the conclusion that *sophia* is a specification of the divine *pneuma-dynamis* as the source of knowledge and virtues.

Language Behaviour in Man

by YATABE Tatsurō

The purpose of this article is to clarify the main characteristics of sign function in man and animals,

A Study from the Genetic Point of View of Some Factors which Determine the Spatial Orientation of Figures

by SONOHARA Tarō

We are acquainted with numerous examples indicating that children seem to recognize objects in an upside down position much more easily than do adults. It has often been said as an explanation of this difference that our visual space acquires its directed structure through association with kinaesthetic experiences over a long period of time. However, we know of some experimental evidence which reveals, on the one hand, that the visual space of very young infants is already structured inhomogenously with respect to direction, and, on the other hand, that a child's perception is dominated by certain qualities of the whole which vary with a change in spatial orientation, and that the recognition of the inversion of a figure as such is probably a much harder task for children than for adults. It is obvious, therefore, that the simple association theory is wholly unsatisfactory. Prof. W. Köhler has suggested that it is not principally abnormal orientation in perceptual space, but inversion with regard to retinal coordinates, which alters the characteristics of our visual percepts, and thus make it difficult to recognize these percepts.

Admitting that this is so, there still remains the question of whether or not a child differs from an adult in the relative efficacy of retinal coordinates and perceptual framework in determining the directedness of perceived figures.

We have made a series of experiments on this point. Several reversible figures were presented to adults and to children aged five to ten years. They were viewed at first in the upright position, and then through outspread legs with head bent forward. When the figure was a simple design, children saw it more in accord with terrestrial coordinates, while the adult's percepts were more " head determined ". If the design represented some object, children predominantly recognized one more familiar to them, irrespective of its position, while the " head determined " direction seemed to maintain a dominant effect in adults. But, if a figure was of such a nature as the Street incomplete picture and strong organizing force was demanded to find a meaningful figure, adults as well as children predominantly recognized a more easily organizable one regardless of its position. Lastly, when a figure was

of the nature of reversible faces, the head determined side was predominant in the majority of observers regardless of age.

From these results we can draw the following conclusion. The organizing direction of a figure tends to correspond with retinal coordinates in children as well as adults, as far as stimuli can be organized in the form of a familiar object. But, the familiarity of a figure has a more dominating influence on children's perception. Retinal restration in determining visual direction is far more diffuse, and the terrestrial visual framework seems to be stronger in children than in adults.

On the Problem of " Set "

——A preliminary research in binocular rivalry——

by KAKIZAKI Sukeichi

The concept of set has been so ubiquitous and so undetermined that we can find, for instance in Gibson's critical review, at least more than thirty terms concerning set cited to explain the controversy in the history of psychology.

Whatever the definition may be, the fact of set is, from our point of view, that the response of an organism to its environment is determined and modified by its set. It means nothing other than the dynamic interactions of systems.

In the so-called binocular rivalry, where two visual systems interact, the observer is able to control the process of rivalry voluntarily. This effect of the " set of voluntary control " indicates an interaction between a higher system and a lower system—the latter in itself including an interaction of two visual systems. A series of preliminary experiments was worked out searching the way for the discovery of the laws of these interactions.

A modified haploscopic apparatus was used to produce binocular rivalry of two figures (fig. 1). The duration t_l and t_r of the appearance of the left and the right figure respectively were noted during a certain duration T (usually 60 seconds) of inspection, and a conventional index $P_r = 100 \times [t_r + 1/2 \{T - (t_r + t_l)\}]/T$ was derived. Two conditions of set were defined as follows. the condition V in which subjects were instructed to facilitate the appearance of the one figure and to inhibit that of the other voluntarily, and the cordition N in which they were instructed to observe the phenomena as naturally

as possible. The effect of "V" was defined as the difference of P_r between V and N.

The experiments were divided into three parts :

1. Establishment of V and N as a stationary state each in itself in order to obtain a stable V-effect.

2. Determination of the functions of stimulus intensity in the set N. This made it possible to exemplify an aspect of interaction of the two visual systems.

3. Examination of the interaction between the voluntary "control" system and the visual "rivalry" system. This was possible by putting the stimulus intensity functions of the set N into the set V.

Although our results are as yet not complete enough to permit a precise quantification of such laws of interactions as described above, they show some necessities and possibilities of further experimentation on this problem.

On Simultaneous and Successive Discrimination Learning

by MOTOYOSHI Ryōji

1. The problem of simultaneous and successive learning (Grice's experiment, 1949) is not appropriate for testing whether the discrimination is based on absolute or relative properties of stimuli, since both types of learning are dependent on their different factors.

2. Simultaneous and successive learning in a different form from the first (studied by Bitterman) is also based on their different factors. (It was mentioned as one of these factors that for learning in a successive situation the discrimination of the directions right and left is necessary, while it is not necessary for a simultaneous situation.)

3. I think the method of transfer from simultaneous to successive, or vice versa, etc., is more effective for research in this field.

"Gemeinschaft" Reconsidered

by USUI Jisyō

This is an attempt to reconstruct the idea of "Gesellschaft," which was proposed by F. Tönnies as the contrast to the idea of "Gemeinschaft". As the fundamental features of "Gesellschaft," the author proposes openness and

extensiveness, which were not alluded to by Tönnies and his followers. These two factors, according to the author, lead to heterogeneity. Wherever these features exist, man adopts the rational way of thinking and behaving as a result of examining the value and importance of everything; and this attitude, together with the above mentioned features, tends to produce egocentric individualism. It is through contract that such egocentric individuals form a social group. The four features enumerated above produce the fifth feature which may be designated as changeableness.

In such a society man tends to grasp everything in its abstract and universal aspect, neglecting its concrete and individual aspect. This tendency makes human relations formal and mechanical. Together with the rational attitude and other features already mentioned this fifth feature again contributes to attenuating the emotional life of man in society. On the other hand, taking advantage of sticking to formal observation of contract, the egocentric individual tries to benefit himself at the expense of others. As a consequence, in " Gesellschaft " human relations tend to be latent struggles.

With regard to the political side of " Gesellschaft," even though equality is nominally stressed in accordance with the rational attitude of egocentric individuals, those in power suppress those with less power. The latter subject themselves with resentment to the former, watching for a chance of opposition. Here is revealed the relation of latent struggle. If we take the economic side of such a society, we find individual ownership (Sondereigentum) as its basic principle. Here the ownership of a group consists of parts derived from individual ownership. The transfer of the ownership of a thing from one person to another is done in the form of exchange and not in that of donation. Thus here increases the importance of money ar a means of exchange.

The Closed-Open Social System as a Fundamental Group Theory

by IKEDA Yoshisuke

The closed social system (Abgeschlossenheit) of a given society or group may be defined in general as " the integrated whole of social traits that bring forth and maintain the closed social situation — the situation in which the coming into and the going out of men and goods in a given society or group are limited to the maximum degree." This is, in other words, the

open social system in its minimum degree.

This closed social system may, in the first place, be classified into the following four basic types : 1. the inside closed system (in opposition to going out towards the out-groups); 2. the outside closed system (in which, similarly, mobilities from the inside of a given society or group towards the out-groups are limited by the out-groups: for instance, the " ghetto "); 3. the inside closed system (in opposition to coming in from the out-groups); 4. the outside closed system (in which, similarly, mobilities from the outgroups to the inside of a given society or group are limited by the out-groups: for instance: the " gang "). In the second place, this closed social system can be divided into three types from its durability or succession in time: 1. the permanent closed system, 2. the periodical or seasonal closed system, 3. the temporary closed system.

In the third and last place, with special reference to the mode of human mobility, this closed social system may be differentiated into three major types: 1. mobility of members, 2. mobility of known people (not members), 3. mobility of strangers or unknown people. Under this division, hospitality and hostility have been discussed.

Throughout the above description, our chief endeavour has been directed to the division of a given society or group into communities and associations according to the group theory of R. M. MacIver, and thus to the classification of the closed social system of each of them.

On the Aim of the Methodology of Art History

by IJIMA Tsutomu

Art must be constituted according to its own autonomous principles; and therefore the autonomy of art should be secured for art history, explaining the historical facts of art from their essential origins. However, considering the structure of the artistic formation, we cannot overlook the " place " or " materials " in which this formation could be realized. The " materials " are connected with the " ausserkünstlerische " facts, but they are formalized and substantiated through the principle of art. Thus, even the autonomous history of art cannot disregard these materials.

The Ōkushi Gold Mine

by KOBATA Atsushi

The diggings of the Ōkushi gold mine stretch over the villages of Ō-kushi and Kametake, in the Nishisonoki District in Nagasaki Prefecture. During the Edo period, the diggings were in the feudal lord Ōmura's territory, and were mined twice, from March 1627 to November 1629, and from November 1662 to December 1666. At this gold mine, both *yamakin* (gold smelted out of gold ore) by means of *mabu* (drift) and gold dust by the *hoppa*-method were mined. There were two systems of mining. One was *niwake*, which distributed ore at a definite rate between the official payment to the lord of a manor and the share of those engaged in the mining industry, when the output of ore at each drift during one night and day was in excess of a fixed amount of money. Usually, the higher the output, the higher the rate of official payment. In Ōkushi, the percentages of the official payment and the portion of the miners were 30% and 70% respectively in 1627; about the middle of the year 1628, the official payment was 10%. The *Ukeyama* system was frequently used for declining gold and silver mines; under it, contract for a mining operation was made with the lord of a manor, by fixing a definite amount of official payment for a certain period. In the case of Ōkushi, four miners undertook it for 86 *kan* (1 *kan* — 3.75 kilogrammes) of silver for the period of one year from October 1628. The ore was purchased by *kaishi*, and was smelted. A *hoppa* was a place to dig gold dust, where miners worked after obtaining a licence, and paid 4 *bu* of gold per person monthly. The area of the gold mine being defined, 10% tax was imposed on goods coming into the area, and a tax was also imposed on various trades there. *Kaishi* paid a duty on the basis of their implements, such as the mortar and basin for selecting ore and the anvil for refining it. The above-mentioned official payment of *ukeyama* included all these kinds of taxes. In 1627, more than fifty drifts were opened, and the number of *hoppa*-licences then issued was probably above two thousand. However, there were not many drifts which realized a profit, and there were even fewer for which official payment was made according to *niwake*. Following the principle of state ownership of mines held by the Tokugawa shogunate, Lord Ōmura offered the feudal government the amount of production of two drifts he himself worked,

along with various taxes of the gold mine, which up to the year 1629 amounted to 7 *kan* 933 + *momme* (a *momme* — 0.1325 ounces; 3.7565 grammes) of gold and 70 *kan* 480 *momme* 7 *bu* of *chōgin* (white money of the feudal government, *Keichōgin*). He piled up an enormous profit by monopolizing *kuramai* (rice collected by a feudal lord as the land-tax) in the area of the gold mine at a price nearly twice the market value. Also, he charged 2 *bu* 1 *momme* of *chōgin* monthly to anyone who came into this area. These two profits were his main income.

As one of his measures to meet financial needs, Lord Ōmura filed with the feudal government after 1660 an application for authority to reopen the Ōkushi gold mine. It was the time when the prosperity of gold and silver mines in Japan was over, and the time immediately prior to the exploitation of copper mines on a large scale. Every province was flooded with miners who were out of employment. They eagerly cooperated to develop the gold mine. The feudal government did not readily grant Lord Ōmura's petition, the plan of which was to exploit the mine by gathering some three thousand men out of other territories. One of the reasons for delay was that the government feared that Christians were hidden somewhere. In 1662, the petition was granted on condition that the exploitation be carried out by the men in his own territory; but the result of the development was not so successful as Lord Ōmura had expected.

Kugonin 供御人 and Sō 惣 in the History of Suganoura 菅浦

by AKAMATSU Toshihide

Suganoura 菅浦 at present belongs to Nishiasai-mura 西淺井村, Ika-gun 伊香郡, Shiga-ken 滋賀縣. As an old port on the northern coast of Lake Biwa, it appears in a poem of the *Manyōshū* 萬葉集, which was collected and edited towards the turn of the eighth century. Though a small community with a population of some four hundred, Suganoura increasingly attracts students of Japanese history because of the valuable written sources which it holds. The total of these sources amounts to 1,250 items. They range in time from the second half of the eleventh century to that of the eighteenth century, but are concentrated between 1295 and 1572. These sources give us great help in studying the society of this community and its

relations with its neighbors. In this essay the author treats the activities of the community members known as *Kugonin* 供御人 and *Sō* 惣 around the period of some two hundred years ranging from the second half of the thirteenth century to that of the fifteenth century. *Kugonin* were privileged persons who contributed provisions to the Tennō 天皇 (Emperor), in the case of Suganoura contributing carp, loquats, and other foods ; in turn, they could trade very freely far and wide. In medieval Japan commerce was carried out by such a privileged class of local communities. *Sō* 惣 was the committee among villagers which was the kernel of communal activities and had property and the right to judge. The activities of the *Sō* 惣 of Suganoura became noted in the course of its conflicts since 1295 with that of neighboring Ōnoura 大浦 over arable lands. In the latter half of the fifteenth century this *Sō*, under an able leader named Seikurō 清九郎, became increasingly consolidated, surmounted more than one crisis, and gained independence.

A Price-list in the Biographies of Millionaires in the *Shih-chi*

by MIYAZAKI Ichisada

The Biographies of Millionaires in the *Shih-chi* 史記貨殖傳 contains an interesting paragraph in which Ssu-ma Ch'ien 司馬遷 enumerates various lines of merchandise and their prices. But the units of the commodities are given in obscure and queer expressions. In particular, domestic animals are counted by their legs, hooves, horns, etc. Classical commentators commit many errors in explaining the meaning of those units. For instance, they forgot that each leg of a cow has two hooves instead of one. Therefore, a herd of cattle having 1000 hooves-and-horns 牛蹄角千 means 100 cattle. The word 'feet' 足 signifies in particular the two hind legs excluding the two paws. So cattle of 1000 feet 牛千足 must be calculated as 500 cattle, and not 250. The word 'skin' 皮 sometimes merely means 'animal'. Thus, the number of cattle, sheep, and pigs of 1000 skins 牛羊彘千皮 is nothing but 1000 of these animals. As for the unit of cereals, the measure *chung* 鍾, in this case, indicates a quantity of 10 *hu* 斛, in spite of the usual definition of 6.4 *hu*. Thus, by correcting traditional mistakes, the author has tried to restore the exact price-list given by Ssu-ma Ch'ien.

Types of Nations in the World of North Asia

by TAMURA Jitsuzō

North Asia — Manchuria, Mongolia and Zungalia — is adjacent to East Asia, of which China is the central part. In this dissertation I have pointed out that North Asia has a regional character quite different from that of East Asia, forming a distinct cultural circle of its own.

The formation of the historical world of North Asia began with the founding of the Hun 匈奴 Empire at the end of the 3rd century B. C.; and in the following periods such empires as Hsien-pei 鮮卑, Jou-jan 柔然, T'uchüeh 突厥, Hui-hê 回紇, and such dynasties as Liao 遼, Chin 金, Yuan 元, and Ch'ing 清 rose successively.

Looking over these nations, we can divide them into two types; that is, the type of the nomadic empire and that of the conquering dynasty. When we investigate their historical characters, we can enumerate the five empires, from the Hun Empire to the Hui-hê Empire (3rd century B. C. — 9th century A. D.), as in the category of nomadic empire, and the four dynasties, from the Liao Dynasty to the Ch'ing Dynasty (10th century — 20th century A. D.), as in the category of conquering dynasty.

We can recognize a sequence of historical development among these nations, divided into the nomadic empire type and the conquering dynasty type. From the periodical standpoint, we can describe them as follows : the period of nomadic empires is considered as the ancient age of North Asia, and the Liao Dynasty, which dated from the 10th century, with its following conquering dynasties, is considered as the middle age. The modern age of the world of North Asia is considered to have begun in the period of the movement of independence (1911-21) in North Mongolia.

The Monopoly of Tea in the Early Sung Dynasty

by SAEKI Tomi

The despotic organization of modern China was established by T'ai Tsu and T'ai Tsong of the Sung Dynasty. Monopoly revenue, such as that from tea and salt, made possible the continuation of this despotism. The two above-mentioned emperors established the monopoly of tea. The first aim of tea

monopoly was to secure a source of revenue to the State. The second was to have the merchants supply military stores to the enormous number of soldiers stationed at the northern and north-western borders to meet the threat of the awakening racial consciousness of the Kitai, Jürcen and Tangut peoples. The huge advantage of monopolizing tea was given to the merchants who supplied military stores. A third aim was to gain leadership in foreign relations: Sung utilized the trade in tea and horses for this purpose, bestowing vast quantities of tea on her neighbouring states and tribes, among whom at that time the habit of tea-drinking was so popular that they could not live without tea. Moreover, we must notice that the Sung government used the tea monopoly to increase the circulation of copper coin, by requiring people to use copper coins to buy the government-monopolized tea or salt.

The Tibetan Invasion of Ch'ang-an 長安, the Capital City of the T'ang Empire, in A. D. 763

by SATŌ Hisashi

Khri sroṅ lde brtsan's age was the zenith of the Ancient Tibetan Dynasty, or T'u-fan 吐蕃. Her army invaded the Chinese northwestern territory, and occupied Ch'angan, the capital city of the T'ang Empire, in A. D. 763. Its process has been proved by the *Hsin-* and *Chiu-t'ang-shu* (the New and Old T'ang Annals 新舊唐書 in Chinese, the *Potala Pillar* in Tibetan (recently introduced by H. E. Richardson), and the Tun-huang Documents 敦煌文書 studied by J. Bacot, F. W. Thomas and Ch. Toussaint.

New decisive facts I have found are as follows. 1.) Khri lde gtsug brtsan was assassinated in 754 through the intrigue of his ministers Ḥbal ldoṅ tsab and Laṅ myes zigs. But immediately after that, his son Khri sroṅ lde brtsan succeeded his father and put them out by coup-d'état of his party. 2.) In 756 Khri sroṅ lde brtsan formally succeeded to the Tibetan Btsan po's throne. 3.) At the rise of An Lu-shan's 安祿山 rebellion in the T'ang Empire in 755, the Uighur Kaghan and the Tibetan Btsan po proposed to help the T'ang Empire against An Lu-shan. The court of T'ang accepted the Uighur's help but disregarded the Tibetan Btsan po's proposal. While the imperial army of T'ang was away on the eastern front, the northwestern borderland was vulnerable. Consequently the Tibetan army began to invade Chinese territory, at the same time proposing to make a new treaty with the Chinese.

4.) In 762 T'ang reached an agreement with Tibet and promised to pay 50,000 bundles of silk, but could not fulfil her promise. 5.) Tibetan agressive operations began in 762 and continued into the next year, 763. As a result, the capital Ch'ang-an was occupied by them in that year. 6.) Kuang-wu-wang Ch'êng-hung 廣武王承宏 ascended the throne as Chinese Emperor, supported by the Tibetan army. 7.) Two weeks later Kuo Tzu-i's 郭子儀 troops entered the capital and the puppet government collapsed. 8.) Why was Ch'ang-an occupied by the Tibetans so easily? Certainly one of the causes was that the troops of the Empire were sent eastward, leaving the northwestern borderland vulnerable to attack. But the true cause was that in T'ang the eunuch Ch'êng Yüan-chên 程元振 wielded mighty powers in the court and impeded the supreme command. Thus, the Tibetan occupation of Ch'ang-an was the sign of the beginning of the northwestern non-Chinese peoples' activity in the following age, which mean the decay of the Great Chinese Empire.

A Study on the Earlier Regime of Ancient Sparta

by HARA Zuien

Historically observed, the polis of Athens and that of Sparta were not always antipodal but resembled each other in various ways. They came to be different only through their international relations.

In Sparta, poverty among the citizens was intensified under pressure from powerful families at home and aggressive powers abroad. Resistance against the foreign powers necessitated the organization of an army which, in turn, resulted in the rise of a common citizens' class and the birth of the Likurgan regime.

In this connection, the author intends to describe the origin of the dual kingship, the distribution of land, and the establishment of the oligarchy.

A Study in the Later Roman Republic

by INOUE Chiyū

It is necessary and even inevitable for students of our day to restate, in the light of present research in social history, the process of disintegration of the Roman Republic which culminated in the establishment of the Empire.

It is true that the stratification of the peasants was increasingly sharp, and that the rich and the poor were becoming two great social categories toward the end of the Republic, as the late professor Rostovtzeff suggested. Even more important, however, were the client connections (*clientela*) as the social units without which the magnates (*optimates*) could hardly been able to maintain themselves. It was Dr. Premerstein who put emphasis on these connections and gave a new turn to the discussion. But what we have to stress is the character of the relationship between the patron (*patronus*) and his dependents (*clientes*); and on this point we are of the opinion that the *clientela* in the later Republic was different from that of the preceding period in its loose ethical connections and its material preoccupation among the clients.

Moreover, the antipathies among the patrician families were fuel to the conflagration of the civil war. The classwar theory between the Roman bourgeoisie and the proletariat, as Rostovtzeff put it, is no longer tenable. We hope we may have illustrated some of the neglected aspects of the society of the later Roman Republic, although the part of the *equites* — the *nouveaux riches* of the Republic — has eluded our brief study.

Troubles in Beauce at the French Revolution

by MAEKAWA Teijirō

There have been significant discussions by Aulard and many other historians on the characteristics of the differences and conflicts between Girondins and Montagnards in the course of the French Revolution. This article is also an interpretation of that subject.

Uprisings occurred on the question of the taxation (maximum) on the prices of staples in the region of Beauce — a granary for Paris, southwest of the capital — in autumn, 1792. These lasted for a fortnight, and a number of towns and villages were raided on the fair days.

In parallel with these movements, debates on the prices of staples were going on in the Convention, the Girondins demanding the freedom of the grain trade, and Robespierre, Levasseur and some other Montagnards demanding its regulation. In the end, the Girondins won, and the absolute freedom of the grain trade was established. It seems that there had not been any fundamental difference or conflict between these two parties concerning the

problem of staples up to this stage of the Revolution : in other words, they has been occupied with conflicts over the trial of Louis XVI.

Furthermore, since these riots were systematic, uniform and socialistic, some socialist such as Taboureau de Montigny may have led them, although their organizer is as yet unknown.

Social Classes in the English Civil War

by OCHI Takeomi

No one in our generation can write history uninfluenced by the work of those who have concentrated on the study of the economic forces underlying political development. It is, therefore, no wonder that the economic interpretation of the English Civil war has been the predominant theme in its historiography; and in this connection Mr. Christopher Hill's interpretation based upon the Marxist view, and not without merits of its own, has since been accepted *d'emblée* as orthodox, especially in our academic world. But the favourite thesis that bourgeois England emerged triumphant over feudal England seems to involve much wider considerations than it was believed to a few years ago. First of all, even the limited evidence we have collected leads us to ask if the opposite parties in the Revolution can fit neatly into social categories appropriate to their choice of sides. Moreover, the question is not so much why they fail to do so as whether or not the accepted categories are real ones, or at least helpful to the study of the basic causes of the conflict. Most suggestive on these points are the essays of the constitutional historians, which have been much neglected in this country but have already had ineradicable influence through the works of Messrs. Brunton and Pennington and still later of Mrs. Keeler. In this article we have followed M. P.'s in the revolutionary parliament from Westminster down to their native counties, taking as a sample the county of Nottingham — the county of Colonel John Hutchinson and Henry Ireton, the conspicuous figures of the Civil War — where we have been able to gather considerable evidence. And we have analyized, though tentatively, how the revolutionary parties were organized and how they worked in close relation with the local interests and social groups in which they were involved.

Herodotus and Scythia: on his Geographical Knowledge

by ODA Takeo

Since the book by Hecateus on geography is only extant in fragments, the "History" of Herodotus is invaluable in denoting the geographical knowledge of the earlier Geeks. Above all, the description of Scythia in the fourth volume of his book is the most detailed and excellent as far as the authors of the Greco-Roman period are concerned. As a matter of fact, Scythia, with the plain of southern Russia as its hinterland, was the granary of Greece; Greek colonies were founded along the northern coast of the Black Sea, a large number of Greeks frequented this area, and Herodotus himself visited Scythia. Further, it is to be noted that the geographical knowledge of Herodotus reaches, beyond Scythia, the Ural mountain area as the starting point of the trade-route of gold. However, it is dubious to conclude by identifying the Issedones in Herodotus' History with those in the work of Ptolemy which states that the eastward trade-route from Scythia reached the Tarim Basin across the Altai range. The latter's placing of the Issedones is affected by the wrong description by Marinus of Tyrus.

Thus, from the fact that Herodotus describes the Issedones to be in opposition to the Massagetae, it is probable that the Issedones were natives in western Siberia, and that the ancient trade-route from Scythia led to western Siberia by way of the Ural range.

Stone-Daggers Found in Korea

by ARIMITSU Kyōichi

The early invasion by the bearers of daggers, halberds and spear-heads of bronze was the first of the long series of contacts between Korea and the higher civilizations of the Asiatic Continent. It ranks in importance beside such later influences as those of the Han and T'ang Empires. Of these weapons the daggers were predominant, and were copied in stone by the natives in Korea, who had been still living in a neolithic economy. The stone daggers have a relatively flat blade and are classified into two groups: (A) terminates in a square butt from which projects a short narrow tang, and (B) is provided with a hilt. Both have two subtypes; (a) blades with grooves along

a midrib, and (b) blades without a groove.

As to the bronze daggers in north-eastern Asia, three types are recognized as shown in Fig. 2. Although the types A-a and B-a have a strong resemblance to the bronze daggers of type 3 in Fig. 2, scholars used to emphasize the similarity between the other types of stone daggers (A-b, BI-b, BII in Fig. 1) and the other bronze daggers — (1) & (2) in Fig. 2. However, no reliable scytho-siberian type daggers were found in Korea; and very few actual findings of the swords of the type *chien* were reported. Analysing the distribution of bronze daggers and stone daggers (maps Fig. 3 & 4), I conclude that even the stone daggers with a hilt copied the bronze daggers of type 3 in Fig. 2. They may have been provided with hilts and sheathes which have perished.

Two Cultural Phases Represented in the Early Tumulus Period in Japan

by KOBAYASHI Yukio

We find two cultural phases represented in the burial artifacts from the tombs of the early stage of proto-historic Japan. One includes Chinese bronze mirrors; the other, both Japanese and Chinese mirrors. Moreover, in the latter there are jasper implements of armlet shape made in Japan, but in the former we find nothing of the sort.

Most of the Chinese mirrors mentioned above were imported from Wei in the 3rd century. Mirror making took place in Japan in imitation of these imported mirrors. Therefore, one phase belong to the stage in which the people treated the imported implements as symbols of authority, while the other represents the stage in which they were able to make their treasures themselves. And these stages are quite different from each other.

The fact that we can classify these tombs into two categories, belonging to different cultural phases, leads us to presume that they were built in different times.

Tsurayuki's Style and Consciousness of Expression

by ENDŌ Yoshimoto

Gist: There exists in the *Tosa Nikki* a mixture of two writing styles, that

of men and that of women.

Did the author use these two styles intentionally?

If so, can his purpose be seen?

And what was this purpose?

The Discovery and Introduction of Zeami's "Syūgyokutokka"

by NOMA Kōshin

The "Syūgyokutokka" is one of the books on Nōgaku which were written in the Muromachi age. People have regarded its author as Zentiku Konparu (1405-1473?), but this is not true. As is now proved by a manuscript kept by Nobutaka Konparu in Nara, the "Syūgyokutokka" was given to Zentiku by Zeami (1363-1443) in the first year of Syōshō. In this treatise, the writer reprints the full text of this manuscript which was in Konparu's possession, and introduces the complete oeuvre of Zeami which had been long unknown, besides interpreting the thought of Zeami on Nōgaku.

According to this writer, the "Syūgyokutokka" is the essence of Zeami's thought on Nōgaku, written especially for Zentiku. Its content, therefore, is common to that of the other books which Zeami had written by that time: that is, the "Kaden sho", "Shikadō", "Kyūi", etc. And in this book, Zeami synthesized, developed and related logically the thought which he had already expressed fragmentarily in such books as "Kaden sho", etc. It is a great advance for him. The discovery of this book seems very significant for our knowledge of the thought of Zeami on Nōgaku in his old age.

Explanatory Notes on Shan-ko 山歌 in Jih-pên-fêng-t'u-chi 日本風土記

by HAMADA Atsushi

The Jih-pên-fêng-t'u-chi 日本風土記, 5 vols., an appendix to the Ch'üan-chê-ping-chih-k'ao 全浙兵制考, written by Hou Chi-kao 侯繼高 in the Ming Dynasty in China, contains about 1,100 Japanese words, including the *tanka* 短歌 poems, etc. These Japanese words are transliterated into Chinese characters, most of which are based on the Mandarin phonetic system.

There are some, however, which seemed to have been transcribed into characters representing the dialect of the Wu 吳 district where the author lived. As material for the historical study of the Japanese language in the 16th century, these words are just as significant as the various Japanese publications made by the Portuguese and issued by the early Jesuit Mission. Among others the twelve Shan-ko 山歌 and other Japanese popular songs contained in the 5th volume can be regarded as songs sung by the Japanese Wakō 倭寇 pirates who plundered the coasts of Chiang-su 江蘇 and Chê-chiang 浙江 at that time, and they arouse our interest all the more when compared with the orthodox *tanka* poems. However, as these songs are written in the above-mentioned complicated system of Chinese letters, there are many difficulties in interpreting them. In fact, there have been hitherto a number of misinterpretations regarding them. In this paper I have tried to read them correctly in accordance with philological method, and to clarify their great value as material for the historical study of the Japanese language.

On Ying Chü's "One Hundred and One Poems"

by　YOSHIKAWA Kōjirō

With readers of Six Dynasties literature, Ying Chü 應璩 (190–252) of the Wei Dynasty is familiar from his "One Hundred and One Poems", only one of which is selected in Hsiao T'ung's "Anthology". More fragments quoted in several encyclopaedias, along with the one found in the "Anthology", show the peculiar pattern of his poems. They are customarily satirical and didactic, satirizing contemporary politicians or depicting facets of human life. He no longer voices a personal lament as did Han or earlier Wei poets, nor is he as pathetic as they were. Colloquialism is found in several lines, as well as humour. He seems to be the precurser of Juan Chi, who deals with the problems of mankind on a larger scale. The famous criticism of Chung Hung 鍾嶸 classifing T'ao Ch'ien as his successor is also acceptable. Furthermore, he might be considered a predecessor of the satiric poets of T'ang times Wang Fan-chih and Han-shan,

Special Features in the Rhymes of Su Tung-p'o's
shih and *tz'ŭ* 蘇東坡詩詞 —A Philological Study—

by Ogawa Tamaki

A comparison of the rhymes in the poetical works of Su Tung-p'o 蘇東坡 (Su Shih 蘇軾, 1036–1101), especially in his 'old style' (*Ku-shih* 古詩) compositions, reveals considerable differences between them and the rhymes of his predecessors' works, especially those of the T'ang poets. The distinctive characteristics of Su Tung-p'o's rhymes are especially clearly seen in those instances in which he used words in the so-called 'entering tone' (*ju-sheng* 入聲) as end-rhymes. Some examples of these rhymes are presented in Appendix A. The most striking feature here is that the poet confused the three kinds of final consonants, *-p*, *-t*, *-k*, of the 'entering tone' words, which had been clearly distinguished during the T'ang dynasty (VII–IX centuries). This confusion of sounds may well have been caused by Tung-p'o not following the authorized rhyme dictionaries (*Kuan-yün* 官韻) which had been compiled as reference works for use in the state civil-service examinations, but instead composing his poems in accordance with his own real pronunciation of the words. The rhymes in his 'old style' poems are freer than those in his modern-style poems 近體 ('regulated verse', *lü-shih* 律詩), but it does not necessarily follow that this is because he was in these cases using the 'old-rhymes' (*ku-yin* 古音) as a model, because actually the 'old style' form arose originally as a new style following the popularity of the modern-style.

The supposition that these irregular rhymes of Su Tung-p'o were due to the actual pronunciation of the Chinese language in his time may perhaps be verified by the fact that the irregularities appearing in his *ku-shih* are very similar to those appearing in his poems of the *tz'ŭ* 詞 genre. Examples collected from his *tz'u* are presented in Appendix B. (Appendices C and D are examples of irregular rhymes from *tz'u* written by Chou Pang-yen 周邦彥 (1056–1121) and Liu Yung 柳永 (ca. 990–1050)). Their characteristic feature is also the confusion of the final implosives *-p*, *-t*, *-k*. The author considers that this confusion represents the real pronunciation of 'entering tone' words during the XI century, namely the coalescence of the final implosives into a glottal stop [ʔ], because more examples of similar irregularities are to be found among the works of other *tz'u* poets of the same period such as Chou Pang-

yen and Liu Yung. In the Sung period, the *tz'u* was a freer, more vulgar style of verse than the *shih*.

In the case of each irregular rhyme recorded in Appendices A, B, C and D, the author has added the numbers and names of the rhyme-word groups (*yün* 韻) used in the authorized rhyme dictionary *Chi-yün* 集韻 (compiled in the year 1037; its phonemic system is almost uniform with that of the *Kuang-yün* 廣韻＝*Chieh-yün* 切韻 of 601), and also the names used in the Ch'ing 清 scholar Ko Tsai's 戈載 rhyme book *Tz'ü-lin chêng-yün* 詞林正韻, compiled for the reference of *tz'u* composers. Ko Tsai's work itself may be regarded as an attempt at a reconstruction of the phonemic system of spoken Chinese of the Sung dynasty (X–XIV centuries); however, according to the author's opinion, Ko's classification conforms to the contents of the now-lost *Tzŭ-yün* 詞韻 of Chu Tun-ju 朱敦儒 (ca. 1080–1174), as far as we know this work from the account given of it by the Ming author T'ao Tsung-i 陶宗儀 (ca. 1320–1402); this work seems to have been based upon the pronunciation of the time of its compilation. Appended Tables I and II give a conspectus of the above-mentioned revisions.

The Concept of the Ancient Period in India, and its Limits

by ZEMBA Makoto

Though in Indology as well as in allied fields there remain many important problems in periodology, both historical and philosophical, they seem for the most part to have been overlooked. In his *History of the Spirit of the Middle Ages in India* (金倉圓照著, 印度中世精神史), however, Professor Kanakura has taken up these problems, and has given us many original and suggestive points for discussion.

In his opinion, the particular characteristic of the Indian Middle Ages is that they were entirely Indian, and a consolidation of past knowledge. According to his analysis, the Ancient Period lasted to 500 B.C. to 500 A.D. The period since 500 A.D. he considers recent and modern.

I myself, however, feel that ancient India must be divided into an early and a late period. The early period would last to the fourth or fifth century B.C., and the late period to the fifth or sixth century A.D. Both periods I myself would consider ancient India.

In any case, ancient India was entirely characteristic of India, and, as in

the case of the European Ancient Ages, we must recognize something which was unique. In the real sense of the term, however, there was no philosophy in the Indian Middle Ages to correspond to Christianity. If we must find one, it was perhaps in the India after the Moslem invasion. India advanced into the Middle Ages from the liberal spirit of the Gupta unification and the human consciousness arising from the contact with Western culture. We have evidence of this in politics, economics, literature, art, and science.

We must recognize the first and second period of Indian astronomy as ancient Indian. Because the *Siddhāntas* of the third period are a consolidation of earlier knowledge, we must consider them the beginning of the Middle Ages.

The " Four Elements " in Valéry's Poems

by IBUKI Takehiko

The poems of Paul Valéry are reputed to be complicated and difficult to understand. His two masterpieces, " La Jeune Parque " and " Le Cimetière marin," are no exception. But in these poems the " four elements " (Earth, Water, Fire and Air) form a sort of *décors*, or rather, symbolize the change of moods. Although the meanings of the four elements are not always the same in the two poems, the " elements " play, in each case, a very important part. Especially in the concluding part of each poem, the four elements, combined together, sing with a highly intensive effect a song of the " retour à la Vie."

Ulysses on " Degree "

by OGOSHI Kazusō

Ulysses' speech on " degree " has too often been quoted, irrespective of its proper setting, as expressing Shakespeare's definite views on the matter. It is time now to put it back in its own dramatic context. It will be clear, then, that far from being an independent statement it is subordinate to the accusation that Ulysses proceeds to bring against Achilles' inaction. Moreover, the nobility of thought expressed in the speech makes a striking contrast to the baseness of the tricks Ulysses resorts to in order to goad Achilles. To make matters worse, the tricks prove utterly ineffective.

What is to be noted, therefore, is the inconsistency of Ulysses' thought with his own action. The same kind of inconsistency will also be found in the case of Hector, Ulysses' counterpart on the Trojan side, and, of course, Troilus, the hero of this play.

So it may be concluded that in this play Shakespeare tried to present in dramatic form the contradictory, frustrating side of human life, without intending any comment upon it. He left everything as he found it. That makes this play a failure in the eyes of some critics. I am not sure whether it is a failure or not, but one thing is certain : a detached and disengaged attitude as shown in this play of Shakespeare's was at least an indispensable experiment for his later and greater achievements.

Shakespeare's Histories and Sir John Falstaff

by SUGA Yasuo

(1) *Shakespeare's Histories* had ample significance for the Elizabethans. The Lancastrian and Yorkist period (1398–1485), with which all of the Shakespearean Histories written in the 1590's (except " King John ") dealt, meant much more to the Elizabethans than mere history of the past. The union of the two houses by Henry VII (1485) was the foundation both for the national unity and for the individual freedom of the Elizabethans. Yet there was a danger that " chaos " might have again ensued from another national disturbance, had the Governor been unwise, weak and illegitimate. The problem was vital to the Elizabethan mind, because the reign of their Queen was by no means so quiet and peaceful as that of Queen Victoria, and because their Virgin Queen had no heir apparent. Shakespeare's Histories were a sort of Mirror for Magistrates, or series of political problem plays. The recent development of Shakespearean studies has shown that the Elizabethan concept of the World Order, metaphysical and political, is reflected most typically in these Histories.

It is with reason that E. M. W. Tillyard, Dover Wilson and others lay stress on this aspect of Shakespeare's Histories. A weakness, however, is also felt in this recent tendency of the study of the Histories. Although Tillyard and Wilson are fundamentally right in treating the three parts of " Henry VI " and " Richard III " as the first tetralogy, and " Richard II," the two

parts of " Henry IV " and " Henry V " as the second tetralogy, it is also very important to appreciate the artistic characteristics of each play in the cycle.

(2) " *Henry IV*," the second and third part of the second tetralogy, shows a remarkable contrast to the first of the tetralogy, " Richard II." While the latter is a poetic ritual play with its own mediaeval symbolism, the former is history and comedy combined, full of Renaissance vitality, containing realistic description of contemporary scenes. In " Henry IV ", high politics and low life are contrasted, evoking the reign of Henry IV as well as the Elizabethan world.

Till quite recently, however, our interest seems to have been concentrated only on the latter feature of the play. In order to appreciate the play, and to enjoy the Falstaff scenes properly, it is necessary to restore the balance between the verse scenes and the prose scenes, and to see that the true hero of the drama is not the fat knight but the lean prince.

(3) *Falstaff* has been treated as if he were an actual existence — as a Historic rather than a Dramatic being—since Morgan published his famous essay in 1777. We have to restore him into the bounds of the play. We cannot be satisfied, however, by E. E. Stoll's method, after which, with due respect to his erudition, we cannot explain the vital difference between the conventional comic type and Shakespeare's Falstaff.

Dover Wilson has developed the argument, opposing the sentimental view of the rejection of Falstaff favoured by many eminent critics after Hazlitt (most eminently by Bradley), and on many points seems to have made the final comment.

There are, however, still many more things to be considered about this exquisite compound of Mediaeval parasitism and Renaissance youthfulness. If we view the cycle of Histories in the whole pattern of Shakespeare, we may have to say, as one recent critic did, that it was Henry V, and not Falstaff, who was rejected.

Goethe's " Auf dem See "

by Ōyama Sadaichi

The poem " Auf dem See " is one of the young Goethe's finest lyrics. I believe that many striking characteristics of this poem fully show the essential nature of the new German poetry of the 18th century.

In " Auf dem See " all the verbs are in the present tense. As Goethe

sailed on the Züriches See, he sang of his immediate vivid impressions of the scenes that passed before his eyes. The fleeting moment, given eternal life, becomes the poem. The poet does not sing of past experiences as ended. The process of present life itself is Goethe's poem. For Goethe, the interval between experience and composition had almost vanished. (I have compared Goethe's " Auf dem See " with a sonnet by Petrarch written in the past tense.)

Every word of Goethe's vividly and dynamically expresses the transitory present moment in its actual existence. Thus, we can see Goethe's original and bold attempt particularly in his adjectival use of present participles and his coinage of compound verbs expressing change and motion. In verbal expression, Goethe learned much from Shakespeare, and further developed what he learned by his own individual methods. The object of the young Goethe's poetry is to sing the life of the moment itself, and to put into words, not what has already ' become ' (das gewordene) or ' being ' (das Sein), but constantly changing life and ' becoming ' (das Werden) itself. Gundolf calls Goethe's poem ' Klangleib '.

I have shown that the spirit of the Deutsche Bewegung since the latter half of the 18th century (or of German Romanticism in the broad sense) has already achieved its purest lyrical form of expression in Goethe's " Auf dem See ".

The Vocal System and Vocal Interchanges of 8 th Century Japanese

by Izui Hisanosuke

It is now well known that ancient Japanese, seen chiefly in 8th Century documents, reveals the existence of eight vowels instead of five. The eight vowels can be classified into front (palatal) and back (velar) ones, and most scholars are of the opinion that we find here clear indication of an old vocal harmony thereafter extinct — the vowel i being a neutral element as in most of the Uralic and Mongolian groups of languages.

However, minute observation of the distribution of the vowels and of the " modi mothum " of their interchanges discloses the facts :

1) that these harmonic-seeming indications are but the rather scanty remnants of an older, stricter vocal harmony, stemming from long before the time of their documentary attestation ;

2) that vowel *i* was in origin not a neutral one, but an element of the front series of vowels, exactly in opposition to *i* of the back series (this was precisely the case with *i* and/or *e* of ancient Uralic and Mongolian, too);

3) and that, accordingly, we have to assume, in opposition to the *u*, also the existence of an **ü* in the more complete vocal system of the more ancient Japanese before its documentary fixation;

4) and thus that the original system of vowels seems on the whole to show a closer resemblance to that of Uralic and Altaic (including Turkic) vowels in origin.

Some Remarks on the " Cypria "

by MATSUDAIRA Chiaki

A fragment from the " Cypria ", quoted by Athenaeus, tells of the birth of Helen by Zeus and Nemesis. The fact that the cult of Nemesis had long existed in Attica points to the Attic origin of the Nemesis-version, while the Leda-legend is supposed to have originated in Sparta.

There is, on the other hand, good reason to assume that for the poet of the " Cypria ", this Nemesis-legend has a strongly ethical meaning. This sense of the word, as conceived by the poet, can be regarded as a direct development of the Hesiodic conception of " nemesis ". The Hesiodic influence on the " Cypria " is further confirmed by the observation of several features which the poem obviously owes to Boeotian poetry. The long tradition of the Greek Epic which had started in the Mycenaean Age reaches its final stage of development in late sixth century Attica, as implied by the so-called " Pisistratean redaction ". The present writer thus assumes that most of the cyclic poems were composed during (or shortly before and after) this period. The " morphological " study—to borrow the term of W. Schadewaldt—of the cyclic poems, though their lesser artistic merit must be admitted, is expected to contribute to Homeric research by throwing some light on the making of Greek epic poetry.

The Bridge to the Other World

by NOGAMI Soichi

The author, in order to examine oriental elements in the *Divina Commedia*

of Dante Alighieri, takes as an example the Kinvad bridge (Kinvata Peretush) which is found in the *Zend-Avesta*. (Part I.)

The *Avesta* inculcated an ethic of high morality, and taught a very systematic theory of rewards and punishments in the future life. The experiences of the soul after death are described with minuteness and copiousness of detail.

For three nights after death the soul sat by the head of body, and, its vigil ended, every soul, good or bad, had to cross the narrow Kinvad bridge made by Mazda. On reaching the bridge head, the soul of ' good thoughts, good deeds, good words and good religion' was met by a lovely maiden, who was his own conscience. By her he was conducted to the place of judgment (Haraberezaiti), and there a book was opened wherein had been kept a record of all the good and evil he had wrought in life.

Moreover, the bridge becomes a broad bridge for the righteous, as much as the height of nine spears—and the length of those which they carry is each separately three reeds—; and it becomes a narrow bridge for the wicked, even unto a resemblance to the edge of a razor. And he who is of the righteous passes over the bridge, and a worldly similitude of the pleasantness of his path upon it is when thou shalt eagerly and unweariedly walk in the golden-coloured spring, and with the gallant—

He who is of the wicked, as he places a footstep on to the bridge, on account of affliction—and its sharpness, falls from the middle of the bridge, and rolls over head-foremost. And the unpleasantness of his path to hell is in similitude such as the worldly one in the midst of that stinking and dying existence—

The author cited all the bridges that are found in the literatures which purport to describe visions during the Middle Ages. Especially among the celts, the author found many bridges.

In the vision of Adamnán, an enormous bridge over a glen changes its width in three forms : for one company the bridge is of ample width from beginning to end ; for the second company it is narrow at first but broad afterwards ; for the third group it is broad at first but nrrrows afterwards until they fall from it into the glen. In the wooing of Emar, the height and width of the bridge are constant, but it moves by itself, so that anyone leaps on it, the bridge throws him on his back. In the vision of Alberico, the bridge assumes the old and traditional features ; but in the vision of Tundale,

it becomes simply a long, narrow bridge; in the legend of Saint Patrick, it is not only narrow but also slippery; and in the vision of Turchill, it is studded with nails and sharp stakes.

The author finds the source of the Kinvad bridge in the Fioretti of Saint Francesco of Assisi, who strongly influenced Dante. From these examples, the author concludes that the Kinvad bridge changes its form variously in the Celtic and Italian literatures of vision, but it scarcely changes its position in the other world as the instrument to connect hell (or purgatory) and paradise (or purgatory).

The author cites the following words : ' Where, underneath, the gaping arch lets pass the scourged souls '. (Inf. XVIII, 73–74)

' So hollow is the depth, that from no part, save on the summit of the rocky span, could I distinguish aught '. (Inf. XVIII, 109–111)

' Upon the rugged rock and steep, a path not easy for the clambering goat to mount '. (Inf. XIX, 131–132)

Thus the author imagines the stone bridge or arch to be very steep and slippery so that even goats find it hard to climb, the summit of the bridge high, and beneath, a gaping passage. The features of these stone bridges or arches which connect ten gulfs in the 8th circle in Inferno are very similar to those found in the literatures of vision indicated above.

Also, a calculation of the number of pages which Dante used to describe these bridges in the Inferno (that is extending from Canto XVIII to Canto XXVI) reveals that it makes up about a quarter of the entire Inferno. But the author knows well that many scholars of Dante, such as Francesco Toracca and Nicola Zingarelli, do not admit the existence of the Kinvad bridge in the Divina Commedia ; and at the same time he knows that E. Blochet says in his book " Les sources orientale de la Divine Comédie "; ' Il ne semble pas que Dante ait songé à se servir de ce pont conduisant de la terre au Paradis; d'ailleurs il n'en a avait pas besoin, car, dans la ' Divine Comédie ' la disposition du monde invisible est toute que dans la Descente de Saint paul—L'enfer est un immense entonnoire sous lequel se trouve une montagne dont les flancs sont le Purgatoire et qui est couronné par le Paradis ; il n'y a pas besoin de pont pour passer de l'un à l'autre. (p. 75)

The author, unconvinced by these opinions, searched for bridges in the Divina Commedia, and found some in the 8th circle. (Canto XVIII)

But the author found these deformed Kinvad bridges, though they has

many similarities with the Irish bridges, not sufficient to convince others of the existence of the Kinvad bridge in the Divina Commedia. However, he found another bridge which Dante prepared at the end of the Inferno.

That bridge is the body of Lucifero.

It was a dangerous bridge, as it was the body of Satan; it was slippery, as it was covered with feathers; and it took pains to traverse, as one must pass the center of gravity of the earth. Above all, it had an important role as the sacred bridge to lead to the other hemisphere of the earth, the only way to arrive at Purgatory.

From these facts, the author concludes that Dante, who was occupied with the idea of bridges throughout the Inferno, at the end of Canto XXXIV finally succeeded in inventing a dangerous bridge by means of Lucifero.

The Good Itself in Aristotle and Thomas Aquinas

by TAKADA Saburō

The aim of this paper is to suggest the interpretation that the " *naturale* desiderium " of Thomas Aquinas, referred to in his *Summa Theologica* and *Summa contra Gentiles*, is substantially an Aristotelian concept. " Naturale " in its originally Aristotelian sense proves flexible enough to meet even the utterly unanticipated case of " the *Christian* man ", although, as is notably exemplified in Augustine's experiences, the " naturale desiderium " of *the Christian man* was practically shown to extend beyond our naturalia (here, of course, in contrast with super-naturalia) as far as to visio Dei as its ultimus finis. This fact, needless to say, has nothing to do with the question of whether Thomas mixed up what he himself methodically distinguished as philosophy and theology. The paper compares in this connection the attitude of Aristotle and of Thomas towards the Platonic ἰδέα τοῦ ἀγαθοῦ in its deepest motivation, and comes to the conclusion that, while Aristotle seriously weakened his system by completely expelling Plato's " the Good Itself " from his practical philosophy, Thomas, accepting Aristotle for the most part in the realm of philosophy, succeeded in making his Aristotelianism of more consequence than the original. And this was solely because he was enterprising enough to introduce " the Good Itself " of Plato in its christianised form into his *philosophy*.

The Sanskrit Text of ' Bhadracarīpraṇidhāna '

by ASHIKAGA Atsuuzi

A text based on the Ji-un's authentic book (1783 A. D.), collated with three inedited manuscripts in the collection of Kyoto University.

A Religious-historical Background of Karnamak i Artaser

by ITŌ Gikyō

It the *Kārnāmak i Artaχser i Pāpakān* a person named *Mtnnk* at *Ẓn'm* in Pārs is opposed to and killed by the Zoroastrian Artaχšēr. Its partly accepted reading *Mihrak* carries little conviction. Instead, Herrfeld, *Altpersische Inschriften* p. 133 f., reads it *Mahrōk* < Av. *Maθravāka* (Yašt 13₁₀₅); but why the pious Zoroastrian apostle *Maθravāka* appears as an anti-Zoroastrian *Mahrōk* is a question which he has left unanswered.

Kərəsaspa is originally a *mairya*, as can be made clear, among other ways, from his name itself. That there is intended an etymologizing word-play between *kərəsəm* and the first member of *Kərəsavazdəm* in Yt. 19₇₇ cannot be denied. *kərəsa-* must be derived from IE. 3*kar-* " hard ", Pokorny, *Indogermanisches etymologisches Wörterbuch* p. 531 f., or rather from its rootnoun with –*k*– enlargement: i. e. IE. *krk-*, and not from IE. *krk-* " lean " (√OI. *krca*), Pokorny, *op. cit.* p. 581. All of the compound proper names having *kərəsa-* " strong, stout " as their first member, including OI. *Krcānu*, have some connection with anti-Magupat-Zoroastrian or *daevic* elements. It is out of the question that the Magupats made *Kərəsāspa* their co-religious hero, and yet left his hitherto co-religious brethren as *mairya's* colleagues or *daeva-yasnians*. The same can be said also of *Maθravāka*, especially because Yt. 13₁₀₅ describing him and Yt. 13₁₃₅ describing *Kərəsāspa* have one and the same construction.

In the *Kārnāmak*, the Magupat-Zoroastrarising tendency has not yet arrived at its zenith. Hērpat traditions often appear. Referring to Alexander, the text has not cursed him to have burnt down the written Avesta. The title *kai* is applied to Artaχšēr, whose lineage goes as far back as *Dārāi i Dārāyān*, but not earlier to the Kayanian dynasty. Only *Staχr* is known as the capital city.

These circumstances may explain why *Mahrōk*<*Maϑravāka* appears as an anti-Zoroastrian figure. *Mahrōk* in the *Kārnāmak* is what *Maϑravāka* seems originally to be, i. e. *mairya*, and not the *Maϑravāka* himself whom as an alleged pious Zoroastrion we come across in Yt. 13_{105}.