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consideration by eminent scholars. But unfortunately although many scholars have presented their conclusive views on this reign, it can hardly be said that they have come to any substantial agreement, even in their interpretations of the place of this reign in the whole course of English constitutional and administrative history. Especially on the reform movement of the Lords Ordainers of 1311, four principal investigators have adopted views that cannot be thought to be compatible with each other.

The safest way of approaching this problem is, the writer thinks, to examine closely as much of its sources as possible. After careful examination of these sources, he describes how the Lords Ordainers were led to impose the Ordinances of 1311 upon Edward II and tried to analyse the contents of these Ordinances.

His conclusion is that the Lords Ordainers did not attempt to establish a kind of "Ministerial" System of government in place of so-called "Household" System, but they intended only to expel the self-seeking advisers from the royal government. Therefore, this baronial reform movement was the same as those of the thirteenth century in its aims.

Leibniz and the Problem of "Historicism"

OSAMU YONEDA

In this article, I studied Leibniz from the point of view of "Historicism". An attempt to consider Leibniz in relation to "Historicism" is seen in Meinecke's, where "Historicism" is regarded as a sort of dynamic "*Denkweise*". I insisted, in contrast to Cartesian school, the dynamic "*Denkweise*" in Leibniz's thought as Meinecke had once done. According to my interpretation, Leibniz's thought is of a dynamic "*Denkweise*" in its basic character, while that of Descartes belongs primarily to a static "*Denkweise*".

Nevertheless Leibniz's thought cannot be fully understood merely from this dynamic point of view, for a kind of static "*Denkweise*", too, is prevailing in his thought.

The problem, therefore, lies in how those two contradictory elements (dynamic and static "*Denkweise*") come to be united in Leibniz. I tried, here, to find this synthesis in his conception of "the Monad as the Metaphysical point" as well as in that of the "Infinity".

Fishhooks Made of Bones and Horns during Japan's Neolithic Age

By Teruya ESAKA

It is interesting to note that large quantities of fishhooks made of the bones of wild land and water fowls, tusks of wild boars, and of the deer bones and horns of them have been uncovered from Jōmon Period shell mounds found along the Pacific coast region north of Tokyo. In contrast to the above, only few examples of fishhooks made from bones and horns have been uncovered from shell mounds of the Late Middle & Later Jōmon Period as well as the Yayoi Period found in Okayama and Aichi Prefectures located west of Tokyo. Some two-piece bone fishhooks have also been found among the bone and horn fishhooks of the Early Jōmon Period culture. These are thought to be related to the early Kam-Keramic culture of Northeast Asia. The bone and horn fishhooks of the Late Jōmon Period culture appear most similar to those fishhooks found in the north Pacific coastal areas. This phenomenon should be given serious consideration in the study of the cultural movement of the north Pacific region.

The Rise and Fall of Chang Shih-cheng's Administration at the Late Yuan Period

By Takuji TAKAHASHI

Chang Shih-cheng was one of the leaders who rose in