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pays du Sud Asiatique, il y a 20 ans. Le prof. Goto n'ose blâmer l'armée anglo-française d'avoir brûlé le palais "Yuen-ming-yuen", il y a presque un siècle. Il regrette vivement la perte de ce palais; c'est pourquoi il n'a essayé que de le reconstruire sur le papier, à l'aide de documents recueillis des deux côtés: chinois et français.

## A Study of Japanese Culture

—An Essay Concerning the Attitude of the Investigation—

Katsujirō ASAKO

Every culture and thought develop when, while standing on a certain ground of their own, they introduce something new into their ingredients, —thus when there is a kind of interwoven mixture of acceptability and spontaneity. In this sense we may say we have a good reason in rejecting the well known view that the development of culture and thought in ancient Japan entirely depends upon that of the Chinese culture of that time, and that the words like "Chinese influence" or "Chinese model" would simply be enough to explain it out.

It is against this common view that I tried, in this article, to investigate several problems in ancient Japanese culture and thought. They are: the development of the idea of Ever-Lasting-World (*Tokoyo no kuni*) whose strong aspiration towards a eternal world of perennial youth and immortality (*Hurō Hushi*) stands together with equally strong affirmation of the realities of this world, the development of the ancient ornamented tombs and especially their frescos mostly prevalent in northern parts of Kyūshū, and the development of various techniques used in sculpture during Hakuho and Tenpyo periods, such as the wax-impres-sion casting, the Kanshitsu-zukuri (a kind of technique used in constructing statues by plating linens on archetypes made of wood or clay with sap of lacquer-tree as paste), and the moulding.

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## Chronological Study of *Seiyō Jijō* (西洋事情)

Nobuo KAWAKITA

Up to the years around the 1870's, Japanese books were generally printed by means of woodblocks with letters carved on them. Naturally it was a slow process and large number of copies were not to be expected. *Seiyō Jijō* (Things Western), one of Fukuzawa Yukichi's representative publications, was composed of four

books—First Book, Extra Book, Second Book, and Third Book. It is said that more than 150,000 copies of the First Book alone were printed. The present author, who had some questions concerning this excessive number printed on woodblock, took up the comparison of various copies of *Seiyō Jijō* and discovered several new facts.

It has been generally thought that the First Book and the Extra Book had their blocks remade three times and the other books twice, and no thought has been given to further classification of the copies. However, there are in fact several varieties of *Seiyō Jijō* which can be distinguished by their binding or by the lists of Keio-gijuku Shuppansha publications in the appendices. And it became possible to determine the order of publication for some of them. Also, it was discovered that there was one particular edition which bound two books in one.

The new discovery makes it necessary to revise the previous idea that there was only one set of blocks for each edition, thus providing a new explanation for the unusually large number of copies printed.

## St. Bonaventure's Attitude towards Aristotelian Philosophy

—A Study on the History of Thought in the 13th Century—

Kōkichi SAKAGUCHI

In the first half of the 13th Century, Aristotelianism was newly introduced into the West from the Moslem and Jewish world. But on the other hand, the traditional thought of the West, namely Augustinianism still remained influential. Therefore, there is a very interesting problem about the inter-relation between the traditional Augustinianism and the newly introduced Aristotelianism.

In this thesis I examined what attitude St. Bonaventure, one of the representative Augustinians of the 13th Century, showed toward Aristotelian philosophy.

Mr. Gilson insisted that St. Bonaventure could not admit purely rational and natural philosophy in his system of thought. In Mr. Gilson's opinion, St. Bonaventure was convinced of the weakness of human reason left to its own lights without the help of revelation. Therefore, a close collaboration between reason and faith was necessary to attain the certain knowledge, not only of supernatural things, but also of natural things. Thus, in Mr. Gilson's opinion, the philosophy of St. Bonaventure was Christo-centric and was heterogenous to all natural or, pagan philosophies such