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Author	坂口, 昂吉(Sakaguchi, Kokichi)
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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

as Aristotle's. Furthermore, Mr. Gilson says, St. Bonaventure had absolutely been to Aristotelian philosophy from his younger days.

But in the Commentary on the Sentences, the main work of his younger days, St. Bonaventure shows neither hostility nor enmity to Aristotle. On the contrary, he appreciates almost all the basic principles of Aristotle. He even calls Aristotle "*ille excellentior inter philosophos*". Therefore it may be argued that Mr. Gilson's opinion includes something of exaggeration.

But I also can not agree with Mr. Van Steenberghen's opinion that the philosophy of St. Bonaventure was an eclectic neo-platonising Aristotelianism employed in the service of Augustinian theology. It is true that we can find many elements of Aristotelian philosophy in St. Bonaventure's works. But inspiration of his philosophy is totally different from that of St. Thomas or any other Aristotelian philosophers.

It is true that in St. Bonaventure's opinion, natural reason can attain relative and transient certainty of knowledge. But he severely denies that it can attain absolute and eternal certainty without divine illumination of *rationes aeternae*. In this basic standpoint, St. Bonaventure's philosophy has very clear Augustinian tendency.