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## The Theriaka

—A Historical Study of an Antidote—

Shinji Maejima

In the Annals of T'ang dynasty, we see the mention about the envoy of Fu-lin Kuo, ordinarily identified with the Byzantine Empire, who came to Chang-an and presented "Ti-Yeh-Ch'ieh" to the then Emperor of China. The late Prof. F. Hirth thought that the Ti-Yeh-Ch'ieh should be the theriaka (theriac, treacle) which is a very famous antidotal drug invented by a certain Greek physician in the 2nd century. We can find in various Chinese documents prior to the date of the above mentioned envoy of Fu-lin country the name of this medicament. For example, in "Shin-hsiu-pên-tsao" (New Materia Medica), compiled in 659 A. D., we read that this thing was a drug of the far western countries and foreign people brought it to China from time to time. In Japan, the oldest existent book which contains the record concerning the theriaka is "I-hsin-fang" written in 980 A. D. by Tamba-no-Yasuyori. On the other hand, it is not difficult to find out many articles relating to "tiryāq", theriaka, from among the Islamic literary works. Through these materials, we should be able to make clear in detail the prescription of this antidote and to know how it was and is still popular in the Middle East society. In Japan, the theriaka was introduced again since the 16th century by the Europeans. The writer thinks that the historical study of the diffusion of this kind of medicine is not only interesting from the standpoint of folklore, but it will be able to contribute to clarify the currents of cultures between the East and the west.

## Ping-fêng (萍逢) and Hsieh-lu (脅鹿)

—A study on the Monstrous Gods in the Ancient China—

Seiji Itō

The following is the passage we find in "T'ien wên (天問)", a chapter of the Ch'u tz'u (楚辭):

"It is said that Ping hao (萍号) causes the rain to fall. Why should it do so?"

And it is said that two deer are united in a body with their sides of chest combined. Why should the sacred deer, Hsieh lu (麋鹿), have taken such a shape?"

Probably the word "Ping hao (并号)" bears the same meaning as the words "ping fêng (并封)", "pieh fêng (鼈封)", and "p'ing fêng (平逢)" which are found in the Shan hai ching (山海經), the I chou shu (逸周書), and other books; and I admit Professor Wen i to's (聞一多) explanation that these words originally meant the copulation of male and female, or the sexual union. [Cf. "伏羲考" by Prof. Wen i to (聞一多)]

As to its shape, the Shan hai ching (山海經), the I chou shu (逸周書) and so on, have explained that such an animal as "Ping fêng (并封)" or "Ping fêng (平逢)" has a head respectively in the front part and in the rear one of its body, or on both sides of it. The figure of the sacred animal in such a monstrous shape can be not only found in ancient books, but known by the stone bas-reliefs and the earthen ming-chi (明器) which were ready for the life beyond the grave. Some examples are here in Fig. 8~15 and 17. (The sculptures in Fig. 8~10 have been dug out from some tomb built in Ssu ch'uan (四川) Province in the Han (漢) period, Fig. 11 from some tomb in same province in the Wu tai (五代) period, Fig. 12~14 from some tombs in Shān hsi (山西) province in the T'ang (唐) period, Fig. 15 from some tomb in Hu nan (湖南) province in the T'ang period, and Fig. 17 from some tomb in Shān hsi (陝西) province in the Han (漢) period.)

In the Hou han chu (後漢書), the Hua yang kou chih (華陽國志) and so on, there are also many descriptions of the sacred deer which has a head respectively at the front top and at the rear one of its own, or at the right top and in the left one of them. I think that this suggests the sexual union of two deer as well. So "the two deer, united in a body with their sides of chest combined "Hsieh lu (麋鹿)," which have been related in the T'ing wên (天問) may be supposed to be much the same as the sacred deer which have appeared in the Hou han chu (後漢書) and so on; for, according to Wang's (王逸) comment, "the two deer united in a body with their sides of chest combined" are equal to "the sacred deer which has a body with two heads and eight limbs." The very sculpture in Fig. 1, which has been dug out from some tomb constructed in the land of Ch'u (楚) in Chan kuo (戰國) period, is undoubtedly the same as the Hsieh lu (麋鹿) in the T'ien wân (天問).

In the land of Ch'u (楚), more sculptures of various animals, each of which has a body with two heads, have been found out. I suppose that, in ancient times, the sacred figures in such a strange shape had been the object of popular belief, especially in the land of Ch'u (楚) in Chan kuo (戰國) period.

It is, however, doubtful whether such mysterious gods originated in Chan kuo (戰国) period. I suspect that they had originated in older times. The marble sculptures in Fig. 28, 29, which have been dug out from a tomb of the Shang (商) Dynasty, may be supposed to express the sacred animal which has a body with two heads as well. Moreover, the sculpture in Fig. 30, which has been also found out in a tomb of Shan (商) Dynasty, may be assumed to express the copulation of Hu-hsi (伏羲) and Nü-wa (女媧) as well as the sculpture in Han (漢) period which is shown in Fig. 7.

## Über den Nationalstaatsgedanke F. Meineckes

Osamu YONEDA

Sein ganzes Leben hindurch war F. Meinecke die deutsche Nationalist sowohl politisch als philosophisch. Das tiefe Vertrauen, das er zu dem deutschen Nationalstaat hatte, wurzelt im Zeitalter Wilhelms II, Daher ist es bedeutsam, dass wir sein Nationalstaatsgedanke im Zeitalter Wilhelms II analysen, wenn wir seine politische Idee erfassen. Denn sehen wir den Urbild seiner politischen Idee in seinem Nationalstaatsgedanke.

Dann unter dem Titel "Über den Nationalstaatsgedanke F. Meineckes" wird hier ein Problem behandelt, wie er sein die politische Ethik im Gebiete der interstaatlichen Beziehung erfasst. Und wir finden sein Kernbegriffe in seiner "Nation" als dem Begriffe, der die Polarität zwischen dem Weltbürgertum und Staatsegoismus vermittelt, infolgedessen können wir konkludieren, dass der Nationalstaat war seine ideale Gemeinschaft.