

Title	From "Explanation" to "Understanding"
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Francis and his followers drew up the Rules of their Order, they intentionally avoided the strict legal words. The result of this was that they could not make the clear legal provision which would have kept off the peril of tyranny. In other words, Franciscan Order was not any legal corporation but a fraternal congregation of strangers and pilgrims who all had no legal privileges at all. Therefore, theoretically speaking, not only the general minister but also any official in Franciscans could not have any legal power as to their colleagues, because the Order itself was not a legal corporation at all.

Recent Trends in Biblical Archaeology

Hideo OGAWA

To write an article which is to follow my former study, "A Historical Survey of the Excavations at Samaria", *Shigaku* 41-3 and 42-2, it has been necessary for me to know what the biblical archaeology today is. Fortunately as a staff-member of the Tel Zeror Expedition I visited Israel again in 1973 and had opportunities to work at excavations of Tel Anafa, Tel Qasile and Tel Aphek, to see some of major sites such as Jerusalem and Tel Beer-Sheva and to discuss related problems with specialists. This visit made it possible for me to follow more recent development of methodology in the biblical archaeology. It is hoped that the discussions in this article will benefit the renewed excavation at Tel Zeror, which is to run for coming several seasons.

From 'Explanation' to 'Understanding'

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Shoji MASUZAWA

In Part One of this paper I shall comment on the Popper-

Hempel theory of historical explanation. I will point out the case which conforms to the deductive-nomological model of explanation, but nevertheless cannot properly be called explanation. However, the emphasis of my criticism will be placed on the inadequacy of the inductive-probabilistic model of explanation which has been formulated by C.G. Hempel. This model should be considered a device for prediction rather than a model of explanation.

In Part Two I shall try to construct what might be called a Collingwoodian position of historical understanding. In order to characterize the semantic nature of historical description, I will introduce the categorical distinction between action and event, in terms of which some of the confusions underlying the positivist's or 'science-oriented' conception of history can be revealed and cleared up. Predicates of sentences can be classified in two ways with regard to their relationship to subjects: some sort of predicates such as 'promise' cannot be attributed to their subjects, while others can be, even if the subjects have no understanding of the predicates. I suppose that the meanings of such predicates are intrinsically combined with the internal ideas of the people to which these predicates are attributed, and that, therefore, they cannot be reduced to any sort of physicalistic terms.

My research results suggest a relevant reason why history is, and should be, narrated in everyday language rather than in 'quantified' terms. I will also advocate a humanistic method of historical inquiry, pointing out that we cannot evaluate, even identify, the actions of our historical figures, unless we take the same criteria of judgement as those which they embraced.

Through these arguments I hope to reinterpret such terms as
4 're-enactment' or 'understanding' (*Verstehen*) which were familiar to the Neo-Kantians and Idealists.