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# Knowledge of Sense

## —— In the Theory of the Human Cognition of Thomas Aquinas ——

*Kojiro Nakayama*

The relationship of the external things to our powers of cognition is only conceivable through the knowledge of external and internal senses.

After investigating the sensory powers of human soul we conclude as follows; first, both the intellectual powers and the sensory powers accept a form *(forma)* of the external object without matter *(materia)*, but in order to receive a new form, the previous form must not be destroyed. Secondarily, so far as both of them are powers, they are *in potentia,* but can respectively discriminate their own objects.

These conclusions, mentioned above, were given from the view point of operational resemblance between intellectual powers and sensory powers. But speaking of operational difference between the two, even if they have, in a sense, a functional continuity in one and the same substance *(anima)* they are differentiated with respect to their formal objects, namely, the object that is immediately known by the sense powers is *singularia,* but that which is known by the intellect is *universalia.*

# Une étude sur la structure logique de la langue japonaise

*Akira Oide*

Dans cet article j'analyse du point de vue de la logique symbolique la structure caractéristique des phrases japonaises qui contiennent les mots auxiliaires (i. e. les mots qui n'ont pas de sens sans être mis en phrase) tels que "wa" et "ga". Le résultat principal est suivant:

"wa" et "ga" ne déterminent que le domaine de variable et ni l'un ni l'autre expriment pas explicitement la relation entre les domaines de variable. En conséquence, l'analyse grammaticale telle que le sujet et le prédicat n'est pas apte à éclaircir la structure particulière des phrases de la langue japonaise. En outre, l'article contient l'analyse détaillée sur la différence entre l'usage ordinaire de "wa" et celui de "ga".