

Title	Sense of history in St. Augustine
Sub Title	
Author	近山, 金次(Chikayama, Kinji)
Publisher	三田史学会
Publication year	1965
Jtitle	史学 (The historical science). Vol.38, No.3 (1965. 12) ,p.1- 2
JaLC DOI	
Abstract	
Notes	Abstract
Genre	
URL	https://koara.lib.keio.ac.jp/xoonips/modules/xoonips/detail.php?koara_id=AN00100104-19651200-0135

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Sense of History in St. Augustine

by J. Kinji Chikayama

As the Donatist threat was dying out, the new and more insidious danger of Pelagianism was spreading in unsuspected quarters, and during Augustine's last years was to absorb more and more of his time and effort. In the church, Pelagius guarded himself against the worst charges, partly by mental reservations, and partly by modifications, but never changed his mind, always faithful to his own conception. We must remember the fact that Pelagius laid sole stress on preaching practical christianity, that is, monastic life, to a corrupt and worldly christendom, and on depriving it of the pretext that it was impossible to fulfil the divine commands. Bishop Augustine took up his sharp and restless pen, rejecting these Pelagian doctrines up to his death.

Two African synods (Carthage and Milevis) had condemned the heresiarch, and a report of this action was sent to Pope Innocent I from each gathering (Ep. CLXXV-CLXXVII). All of historians recognized that each of these reports is evidently the work of Augustine, though they were sent in the name of several bishops. The Pope answered them in Ep. CLXXXI-CLXXXII, giving the formal condemnation which had been requested.

Nevertheless we should remember that nothing would be gained by washing dirty linen in public. Pelagius lost, Celestius disappeared, but Julian circle reject, reviving Pelagianism, at least semi-Pelagianism. In this controversy, Augustine would remain always mystical rather than political. The question of nature and grace recurs so frequently in his works of these years that it is evident to see how deeply disturbed Augustine was at the spread of this deadly error. We suppose that these activities probably represent the climax of Augustine's achievement.

Though he was not a historian, Augustine inquired earnestly the sense of history in this problem. No one could be more con-

scious than Augustin that History is an enquiry and not a certainty. He found it in the Pelagian controversy. We can say that Christ's words "apart from me, ye can do nothing" (Joh. XV, 5) became the key of human history for Augustine.

On the Emperors of the Early Yamato Dynasty

—Masaji Shimizu

In "Kojiki" and "Nihonshoki" the successive emperors from Jinmu (神武) to Suiko (推古) or Jitō (持統) are recorded. By the late investigations it was proved that the emperors after the Emperor Ōjin (応神) really existed, but there are still doubts as to the existence of the emperors before him (Ōjin). Some people said that the possibility of the existence would go back to the Emperor Sujin (崇神), but this consideration was induced only by the internal criticism of "Kojiki" and "Nihonshoki". In order to clarify its evidence, the careful examining by means of the materials besides the above two books will be necessary.

Accordingly, in this article, I picked up "Jōgūki-ichiiu" (上宮記一云), which the historians have hitherto overlooked, and correcting the misunderstandings in reading it, I could prove the time when "Jōgūki-ichiiu" was written is some time before "Kojiki" and "Nihonshoki" were compiled. Then, by comparing the containing articles with those of "Kojiki" and "Nihonshoki", I examined the reliabilities of the historical facts of them. These facts can suitably be located in the place of the history of the Yamato Dynasty conceived by the aid of foreign materials, (that is, of China and Korea) and the studies of archaeology.

In this critical way, it is able to say that the real existence of the Emperors, Sujin (崇神), Suinin (垂仁) and Keiko (景行), in the time of the foundation of the Yamato Dynasty, has got verification.