

“ WATER ” VIEWED BY PREHISTORIAN OR ARCHEOLOGIST

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The water is the essential material for the human life. Men cannot live long without water. As the land being 1, the sea occupies 2.42 parts on the earth. It vapours; makes clouds and is carried by winds to everywhere; falls as raindrops either on the summits or sides of the mountain ranges; on plains, towns and cities. The rain falls also on the sea. It makes rivers; it runs down into the sea. At any rate this circulation of water does not stop forever.

Men drink water, wash all kinds of things and voyage on rivers, lakes or seas in a boat.

In Japan, Jōmon (縄文) age people, oldest and most primitive one in this country, have found their residences along the valleys of rivers where there are springs. They have made use of the natural water only. They have never known to dig wells. Drinking springs, the rain watered their fields and perhaps sailed on waters, transporting some loads.

As the ages go on, they have succeeded to dig shallow or deep wells everywhere inland, irrigated land and constructed ports along shores of rivers and gulfs. When their villages have developed for towns, cities and at last capitals, drinking water has been drawn from rivers or lakes by water works. In the later age, the government of that time has planned to make embankments and a meandering river course straight, defending floods. Sometimes they have dugged the cannals for faciliating the trade. But the administration or preservation for these institutions were not easy, troubling every authorities concerning to them.

In modern times, the water becomes necessity more and more. Many forms of modern industries require a great quantities of water beyond our calculations. Relating to it, the spher of trade has become covering

the whole world. The routes of many ships reach to every corner on the earth. At a glance, the difference between old and present age seems great as for the usage of water by men, but the principle of the relation between men and water is the same since many, many thousands years ago.

THE SECOND MACEDONIAN WAR AND “FREEDOM OF GREECE”

Tadashi Asaka

Roman Republic was under the control of some leading families, among which three groups of Fabian, Aemilian and Servilian-Claudian party were the most powerful on the eve of the beginning of the Second Macedonian War. Political leadership of these parties depended mainly on the political situation of that time. It was a characteristic of the Roman Republic that the most powerful party was only *primus inter pares* and could not overwhelm the other parties or families. Therefore, the Roman Republic was an aristocracy stood on the balance of power of leading parties or families.

The causes of the Second Macedonian War have been discussed. De Sanctis and some other historians insist that the War was due to the aggressive policy of the Roman imperialism. But we cannot support this theory. For, the foreign policy of the Roman state in that time did not always aim at the territorial expansion and Roman army evacuated from Greece in a few years after the War. T. Frank and R. Haywood attribute the cause of the War to the philhellenism becoming to prevail among the high class of the Roman society. This approach has a merit to be taken into a consideration. We have examples to witness to the hellenisation of the Roman society. But it is dubious whether Roman statemen acted only on the sentimental policy of the philhellenism or not. I think that an explanation given by M. Holleaux is most tenable. He discriminates clearly between sentimental emotion among the intellectual society and realistic politics, and emphasizes on the secret alliance between Philip V of Macedon and Antiochus III of Syria and the advent of Antiochus III on the shores of Europe. Synthetically judging from the above-mentioned explanations, I think that the causes of the War consist largely of vengeance of Rome on

the hostile attitude of Philip V siding with Hannibal in the Second Poenic War, the advent of Antiochus III on the shores of Europe, and a sentimental philhellenism among the ruling class.

T. Quinctius Flaminius, commander-in-chief of the Rome forces, succeeded in defeating Philip V and his army at Cynoscephalae, but his attitude towards the post-war arrangement of Greece was different from that of the Roman Senate. In order to maintain the Roman prestige and good order in Greece, Flaminius insisted on the complete evacuation of the Roman forces from Greece. He believed that the complete evacuation of the forces only would secure the support of the Greek people. As far as this was concerned, he was a philhellenist and sympathetic to Greece. But his attitude supporting the well to-do class in Greece provoked discontent among the lower class. Therefore, the evacuation of the army from Greece brought a social and political disorder in Greece. Flaminius' policy was not always successful for maintaining the order in Greece and required further Roman intervention.

SECTIONALISM AND DENOMINATIONALISM IN AMERICA

Shoichi Oshimo

Such foreign observers in the nineteenth century as de Tocqueville and Max Beger were impressed by the practice of the separation between church and state and the great variety of denominations existant in America. Even today this variety is regarded not only as unique in American church history but also it is praised as an attainment of American democracy. The contemporary church historians led by William Warren Sweet for the past few decades, have in considerable measure written their history in terms of the rise and growth of American denominations. Even secular observers have been willingly seeking for the "American value" in the sociological and historical feature of its religion. It would seem that the pluralistic pattern of Christianity characterizes the open society more distinctively in America than in any other nation.

Recently much evaluation of this phenomenon depending on the particular stance of each observer has been made in the study of intellectual history as well as in sociological and theological study. Although such evaluation may possibly interest the students of American history in our country, we need to obtain a clearer picture of this phenomenon as one of the aspects of American history. With this purpose in mind this article intends to explore the historical features of American denominationalism. The studies by Max Weber and Ernst Troeltsch, the influence of which is not small in historical study in Japan, have provided such basic categories as "the church type" and "the sect type" in the study of denominationalism. Their categories and ideas are partly applicable to the American situation, and as H. Richard Neibuhr in his *The Social Sources of Denominationalism* points out "for the new types of conflict between them and for the rise of wholly American schisms, the section-

alism, the heterogeneity of an immigrant population, and the presence of two distinct races are of primary importance." This article deals with American denominationalism, especially with the sectionalism between the East and the West.

STATISTICS IN THE FOUNDING AND GEOGRAPHICAL
DISTRIBUTION OF ORDINARY TEMPLES OF
THE JŌDO SECT THROUGHOUT JAPAN

Chōshū Takeda

At present there are efforts being made to study how and when a great many temples which are widely distributed in villages and towns in Japan were founded and also what local regional character they have had. These temples usually do not have old documents but instead, they often have legends about their origins. By the folkloristic study of them we can grasp the general outline of their founding, by type. The older the legends are, the better sources they are for study. The *Renmonshōja-kyūshi* which was thought to be edited at the end of the seventeenth century has recorded the legends of the establishment of six thousand Jōdo temples throughout Japan. According to our study we find most of those temples still existent. So initially I extracted out of the legends of those temples concerning their foundings and made a list of them by classifying and arranging them geographically.

By the legends in this list the temples of the Jōdo Sect were mostly founded in the latter half of the sixteenth century in all regions. These are, of course, not historical facts but only legends. The period mentioned, however, is the "sengoku jidai" ("the period of civil war") and it is the reorganizing period in the feudal system. Therefore, though legends, it means a great deal that common temples that many have existed until today were founded in this period.

For the sake of convenience in dealing with the historical materials, I began my study with the Jōdo Sect.