

TATSURŌ YAMAMOTO, Ph.D.

Professor of Philosophy
Akita University, Japan

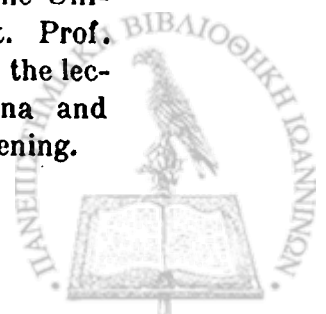
THE RESEARCH OF ANCIENT GREEK PHILOSOPHY IN CONTEMPORARY JAPAN*

After the Second World War the system of government of Japan changed completely from imperialism to democracy (the post-war democracy) and the culture including academic circle remarkable and new progress in various ways. As for philosophy the situation is the same. Philosophy also made new progress in many fields. The research of Ancient Greek philosophy is one of those phenomena in the post-war democracy and I have actually experienced the new spirit since the 60s. So I want to concentrate my attention on my two great former teachers' works, generalizing them to the historical situation. But, before that, I must refer to the foundation of their achievements. It will also give you a minimum information of philosophy in modern Japan.

1. Foundation

Western civilization was officially imported after Meiji - Ishin (1868), a kind of civil revolution of Japan. Philosophy was imported with other kinds of sciences. There was no such philosophy in Japan until then as is found now. Although there were traditional Japanese Thoughts which had derived from Buddhism and Confucianism and so on, they are different in form from Western philosophy.

* This article is basically my lecture given in English (with translation into Modern Greek by Assoc. Prof. Dr Christos Tezas) on March, 29th, 1999, in the auditorium of the Department of Philosophy, Education and Psychology at the University of Ioannina. I thank Dr Tezas for the translation as well as Assist. Prof. Dr G. Marangos for his help during the discussion in the auditorium after the lecture. I thank, also, the Faculty and Students of the University of Ioannina and especially of the Department of Philosophy who were attendand that evening.



After the latter quarter of the Meiji - period (1868-1912) roughly speaking the academic situation is the same until the end of the Second World War. The academic level increased gradually during those days. The main theme was modern German philosophy, especially Kant's epistemology. The terminology of Kant was popular and even fashionable and many students dared to speak to each other with difficult vocabulary. Ancient Greek philosophy was also studied, but the number of professional scholars was rather small.

After the war Ancient Greek philosophy began to be studied systematically. As was found in the western countries those days in Japan also was prosperous Existentialism, competing with which the study of Ancient Greek Philosophy started. It was a reaction to German Idealism that flourished before the war. The Classical Society of Japan was established soon after the war (1949). The texts of Greek writers were actively revised directly and examined systematically. The leading scholars among them were Takashi Ide (1892 - 1980) and Michitarô Tanaka (1902 - 1985), who each brought up many kinds of competent scholars at the faculty of literature of Tôkyô University and Kyôto University respectively. They, among others, form the first generation of scholars after the war. I will first discuss these two masters' achievements.

Ide started his academic life with the thesis on Spinoza (1917) and went on the study of Leibnitz, thereafter going back the history of philosophy up to Aristotle's metaphysics. Moreover while studying Aristotle he found out the Presocratics as a starting point of philosophy. He realized himself as a researcher of the history of philosophy instead of a philosopher in spite of having naïve and deep philosophical mind. As he says he escaped from philosophy into the the history of philosophy seeing that there were too many problems in order to live and practice confidently with philosophical belief¹. In 1925 he went to England as a visiting fellow paid by Japanese government staying at Oxford for nine months, where he communicated with professor Ross and professor Joachim and etc². He says he was able to know directly their way of treating with Aristotle. He belongs to the prewar generation.

Although his main interest in philosophy was Aristotle's Metaphysics including the problem of the history of philosophy, he stop-

1. Ide, *Collected Writings*, vol. 7, pp. 251, 384.

2. *Ibid.* pp. 5-7, 308.



ped at Socrates who forced him to decide his attitude on philosophy. Socrates pushed him to a problem of coincidence of theory and practice. He was man of progressive liberalism and was moved very much by the way of going of Socrates. During the war he published a large book titled "Philosophy and Politics of Ancient Greece" (1943), which was a collection of seven essays mainly on Socrates. These essays were published separately in some journals of thought during ten years before the publication of the book. That period was the most dangerous and severe days when old Japan had fallen into the Second World War through the China Incident. Ide was so worried about the situation that he wanted to appeal to Japanese young people not to fall into fanatic irrationalism. In those essays there is one whose title is "What Destroys Philosophy" (1941). Ide sees the death of philosophy in the death of Socrates. That is to say he recognized the death of philosophy of his age seeing that philosophy was deprived of practice pursuing only the idealistic theory. We can see here his desperate sentiments that we can do nothing looking at the collapse of our own engagements.

After the war soon he realized the weakness of liberalism and took part in the communist party (1948). Many educated people were surprised to see it, but I think there is some necessity for him to do that seeing his way of talking of those days. He seemed to be relieved from the problem of philosophical practice¹. He even stood for the governorship of Tokyo-Prefecture from the communist Party (1951), in vain. He retired then from University, but he continued the study of Aristotle in the private meeting. There was a kind of discrepancy between academic study and practice in his case, but he accepted it as coincidence of theory and practice which he learned from the way of going of Socrates.

His postwar teaching period at University was rather short. At University he led new academy of the postwar period in a rather old-fashioned way, depending on the accumulated scholarship before then. He concentrated his effort on investigation of Aristotle's *Metaphysics* and *Physics*. He could offer a materialistic view of the world on Aristotle's *Metaphysics*, but he did not take such an easygoing way of interpretation although he criticized in the end the unmoved

1. There is one unique essay whose title is 'Until I became a materialist' in his *Collected Writings* vol. 4. Originally he is a man of speech and cheerful, but there is especially bright air in this essay.



mover from the materialistic point of view. The foundation of his materialism is Aristotle's famous proposition that a human being bears a human being. Even from a materialistic point of view eternity of a species was an ontological principle to him. He developed the idea of a natural kind ontologically to the utmost extent.

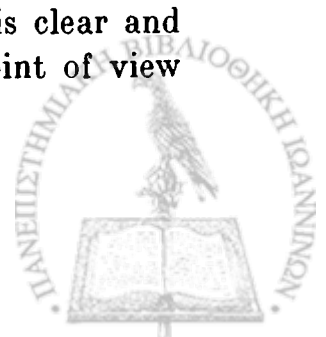
In his seminar he examined Aristotle's text word for word strictly. Sometimes he examined only one word for several hours. This is the point where Ide differed from other thinkers of materialism. It might be said that materialism reached the level of philosophy with Ide for the first time. From this strict academic attitude grew up the next generation.

The group of Ide published Aristotle's complete works translated into Japanese with a lot of minute commentaries in 17 volumes (1968-69) which had been planned from the pre-war days. This was the collection of works had already been separately published during and after the war and several new effects of new academic research of the postwar period.

Compared to the case of Ide, Tanaka's case was distinct. He was graduated from Kyōto Imperial University (1926), but he was not influenced at all with the first Kyoto school, who appeared themselves as advocates of nationalism. He was so to speak alienated from the academic group in Kyōto and remained a part-time lecturer of many universities in Tokyo throughout the pre-war days and war-time. He only read by himself earnestly the classics from Plato and Aristotle to many kinds of Greek poets and historians and the Latin writers, not to speak of the almost all kind of modern philosophy. His volume of learning was tremendous. Research of the classics was salvation for him under the desperate situation. He also belongs to the pre-war generation in a word. He communicated with Ide and published together the «Platon» translating the original book of Windelband (1924). He was one of the main members of translators¹ when the above mentioned Aristotle's complete works were been planned for the first time at 1933. He was very precocious.

He wrote a lot of essays on the classics one after another, some of which were collected into one book "Logos and Idea" after the war (1947). He did not like the academic style, so he wrote essays literally as Montaigne did. He was a kind of moralist. His clear and plain style suggested his restrained passion. From this point of view

1. Ide, Collected Writings, vol. 7, pp. 503-4.



he criticized the academic circle of the nationalistic philosophy. He even took a question to Ide's interpretation of φύσις¹.

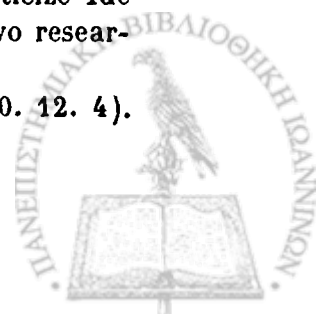
On the other hand he was exceedingly precocious politically. He got enthusiastic over anarchism in his secondary school days. His enthusiasm continued after the graduation, but he did not take part in the active movement. His intelligence was too clear to admit the simplicity and rigidity of the left-wing movement. As he points out many of Japanese intelligentsia who enter the left-wing movement are at first non-political and afterwards inspired idealistically. He even says that he feels pity to see such educated people². From his point of view view lack in the training on social and political thought.

After the war he was selected an associated professor of Kyôto University (1947) and soon became a professor. This selection was not imagined by him at all, but it was very lucky for Japanese academic circles of Ancient Greek philosophy. For he could start anew a systematical classical training for the students who gathered around him to hear his reputation, without varying his critical attitude which he had shown since the pre-war period. He worked also actively with the members of his comrades. He even edited a new textbook of elementary Greek with his colleague in the Course of the Classics, Matsudaira (1915-). This is widely used even now in the university as almost only one textbook of the Ancient Greek. These two masters were very influential in establishing the Classical Society of Japan.

This kind of academic movements is also a reaction to old-fashioned Japanese philosophy, but Tanaka did not admit the very Existentialism, which also appeared explosively in the post-war democracy as a reaction to the pre-war idealistic totalitarianism. Existentialism was a variation of the pre-war idealism to him. He criticized radically the progressive left-wing intelligentsia who was inspired with Existentialism. Moreover he criticized the left-wing thinkers who

1. Ibid. pp.451 Tanaka wrote a review on Ide's "History of the Ancient Greek Philosophy I (1929. 1)" ("Kaizô", 1929. 4). In this review Tanaka took a question on what meaning Ide understood φύσις. Soon another researcher picked up Tanaka's question on the superficial level ("Risô", 1929. 5?). Stimulated by this naïve criticism Tanaka wrote an long essay on φύσις criticizing radically in the «Tatsugaku-Kenkyû» (1929.7?). In this second essay Tanaka did not criticize Ide directly, but there appeared the crucial difference of attitude between two researchers. Tanaka's two works are reprinted in his complete works vol. 5.

2. Tanaka, Complete works, vol. 14, pp. 358 (Asahi-newspaper, 1960. 12. 4).



had intimacies to the Soviet Union and the China. He converted the direction of radical criticism to the actual situation. He wrote a lot of radically critical essays on the current problem from this point of view. He was even looked upon as a conservative thinker. He seemed not to be disconcerted to be seen so.

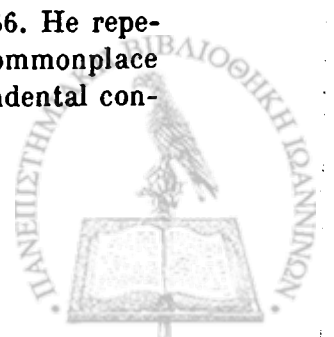
Criticism, the spirit of which he had learned from *διαλέγεσθαι* of Socrates, was characteristic to him. This had grown up his philosophical attitude since his student days. It was suitable for him to be engaged in the text critic for training students. He concentrated his energy on philological analysis of Plato's texts.

Tanaka tried to read Plato systematically with other kinds of the classics such as the works of tragedy and Toukydides. It was his idea that we had to read Plato in the context of Greek culture in general including the political development. From this point of view he was going to reconstruct Plato's philosophy in general. This might be a positively recommended matter, but as a result of this way of doing the image of Socrates grew monotonous¹ as is seen in Xenophon and Plato's idealistic passion was also diluted. In contrast, the image of sophists was made active, cleared away the negative nuance of the modern term of 'sophist'. The research of the Sophist might be his favourite subject. He published very early an enlightening book "Sophist" in the pre-war period (1941). Sophists got for the first time rid of disgraceful prejudice which had risen from Plato. This was large fruits and anticipated the present-day interpretation.

Owing to his efforts the average level of Japanese academy of the Classics has been improved up to the level in developed western countries. He was conscious of this fact. He used to say that Japan would become an academic center of the Ancient Greek philosophy in the next century, I hear.

In his later years (until just before his death) Tanaka wrote 4 volumes on Plato (I: Life and Writings, II & III: Philosophy, IV: Theory of Politics, more than 2200 pages in total). This is concentration of his life work, but the plain style does not vary from the works of his youth. In the volume of philosophy he starts his argument with the "Leges", which suggests the non-metaphysical tendency of his philosophy.

1. Ibid. vol. 3, "Socrates", Iwanami-paper backs, pp. 160, 165, 166. He repeatedly used the word 'ordinary'. He even said 'the ordinary and commonplace philosophy'. This might be the end of his criticism deprived of transcendental consciousness.



The group of Tanaka, which might be called the second Kyoto school, published Plato's complete works in 16 volumes translated into Japanese with a detailed index (1974-5). Differently from the case of Aristotle these are all new translations achieved by their philosophical activity. The members of this group are now actively under his former successor, Norio Fujisawa (1925-), who tried to improve Plato's interpretation philosophically. Nowadays among the younger generations, led by Yûji Matsunaga (1928-, a former professor of Kyûshû University, an unique figure of that group), there is a movement that we must solve the philosophical problems with a Platonic attitude.

This group has also planned a large collection of translations of untranslated writings of the Hellenistic Age. This project is now in progress. The number of writings of the Hellenistic Age which have been translated into Japanese is very small, so this project throws great light on Japanese academy.

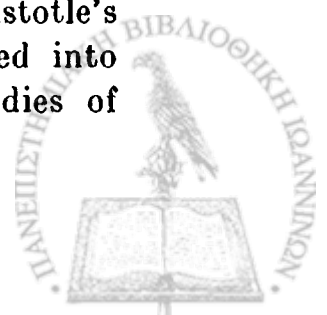
2 The later Situation of the Ide Group

Among those who grew under the influence of Ide, the conspicuous figures are Tadashi Inoue (1926-) and Shinrô Katô (1925-). Both professors (Tôkyô University, Tôkyô Metropolitan University) retired several years ago, but they have preserved great influence on the next younger generation.

Inoue is a successor of Ide in a way and a former teacher and Kato is his intimate colleague in academy. I know their philosophical character directly, so I will argue them comparatively in detail.

Inoue converted his standpoint twice. The one is clear and definite (for he declared it) and the other is not so clear (conversion is my opinion and he might not admit it). This is similar to Plato's case.

In his childhood he experienced the Despair as Kierkegaard asserted. This is the fundamental point of his philosophy. At first he sought for release from the Despair in Catholic. But after entering university, he found out Philosophy, Aristotle's Metaphysics, in the seminar of professor Ide and converted the direction of the release to Aristotle's Metaphysics. He studied the Metaphysics (mainly Book Z, H, Θ) with a religious passion and wrote the first thesis "Aristotle's Concept of Being" (1950), which was afterwards incorporated into his first published book titled "Challenge upon Basis — Studies of



Ancient Greek Philosophy" (1975). This is an analysis of the various meanings of Aristotle's substance (οὐσία) which range from the individual to form (εἶδος) and actuality (ἐνέργεια). He admitted there the difference of stages of release. The individual which is referred to as τὸδε τι is actualized into the state of accomplishment of work (ἔργον) by the power of the essence which is included in τὸδε τι. Accomplishment of work is so to speak the state of outburst of being's energy as is seen in revelation. This is my paraphrase of his thesis' gist. He writes in the epilogue of his book "it might be immature, but it released me from the Despair of my childhood towards the clearness of solid language and gave me a framework of philosophy". The idea of stage surely governs his way of thinking (this idea is seen still now in his writings). He developed this idea of release by means of Parmenides' prelude singing the progression from the night area to the day area introduced by the Goddess Servants of the Sun¹. Further he interpreted Plato's passion for Form (ἰδέα) and Form Itself from this point of view. This revelational metaphysics was accomplished about fifteen years later when he wrote "Training for encounter² with ἰδέα" where he persuades one to carve oneself into a work as an ἰδέα.

In fact this is a strange work. This is surely an academic thesis, but the style is exceedingly polished as if it were a work of art. Words and ideas leap vividly one after another, clinging to each other systematically. It is the culmination of his metaphysical-revelational progression. Tanaka's group (mainly Fujisawa) criticized it as mysticism and said to him that Plato did not say such a thing, but Inoue rejected the criticism to say that a fact is not admitted as ground. The meaning of this saying is that a positivist cannot understand his idea. He conversely criticized their only philological (for Inoue) attitude.

Inoue's first conversion occurred after this accomplishment soon by noticing the existence of analytic philosophy. In 1968 he stayed at Harvard in the USA, where he had an opportunity to talk with G.E.L. Owen. He recognized at once Owen had the same idea with the more accurate vocabulary. In his word it was a great shock,

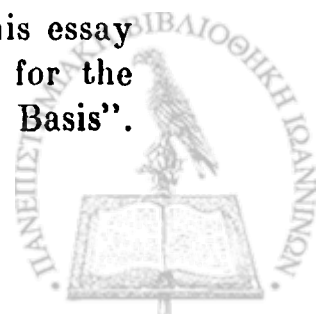
1. Parmenides was original target of his research. He wrote two essays on Parmenides very early (reprinted in the "Challenge"). Recently in the end of his way of research he published a large book on Parmenides treating with it from the point of view of language (1988).

2. In Japanese 'ideai' means encounter. He used it in double meanings.



even a discovery. After returning to Japan he started to reexamine his idea with analytic terms, organizing some meetings of study with his colleague and young pupils or comrades. As for Owen, his papers 'Aristotle on the Snares of Ontology' and 'Inherence' were well read and analyzed by them. Quine and Kripke and other writers of the same tendency were read as well. He communicated intimately with reserchers of the philosophy of science such as Ômori (1921-1996) and his comrades as well as the material-phenomenalist Hiromatsu (1933 - 1994). Both were colleagues at Tokyo University. A lot of papers were published on the same problems from various kinds of viewpoints. The early 70's was a very active and stimulating period.

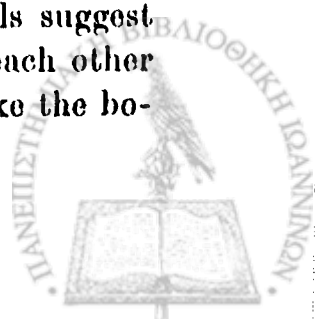
Inoue's conceptual attempt to interpret Aristotle's ontology more accurately began from translating both kinds of ὑποκείμενον in the "Categoriae" chap. 2 with the same one term. This problem, however, will need some explanation. For in Japanese this term is usually translated separately as subject in the context of grammar and as underlying-matter (kitai) in the context of ontology. In English also this concept is translated a subject in each case in one word owing to the ambiguity of 'subject', so this might be seen as a problem peculiar only to Japanese. But, in my opinion, this is rather advantageous point in Japanese because the meanings which are concealed in the ambiguity should be definitely decided in each case. And yet Inoue disliked this way of different translations respectively. In order to translate it in one word, he made anew a special term for it. It is the 'pre-set or what is pre-set', which means 'what has been set before speaking'. This is true (and even convenient) of soul depending on the interpretation of the proposition that knowledge of grammar exists in soul as ὑποκείμενον (pre-set). It is this point that Inoue intended to explain naturally. But there is one more point to be expected. It is the case of σῶμα as ὑποκείμενον. For by this treatment the predicate of inherence should lose the restriction of matter in which the inherence inheres. This means that it loses the condition of individualization as well. From this point of view peculiarity of inherence proves to be clear. Inherence is not to be individuated. Or it would be better to say that the individuality of inherence has no sense. Even if inherence is seen to be individuated, it is because of the things in which the inherence inheres. Inoue says this is the point that even Owen overlooked. Inoue argued this in his essay titled 'Aristotle's language space', which was anew written for the publication of the above-mentioned book "Challenge upon Basis".



Then, from where does individuality of the substance come? This was the next problem with which Inoue was faced during some following years. After accumulating the trial and error of theory of substance Inoue reached the conclusion that it was by 'grasping' with the specie word. An individual is admitted as such by our grasping one aspect of situation with a specie word. This means there is no individual itself in nature before we, human beings, interpret one aspect of nature as an individual with a peculiar function of language. Individuality of things depends on individuality of 'I' myself. He published the second book titled "Spot of Philosophy" involving 12 essays some of which treated mainly with the problem of Inherence and Substance (1981).

Inoue's key words are in this way 'pre-set' and 'grasping'. In my opinion both are misleading and even unnecessary. 'Grasping' is not so different from concept (conceiving) and misunderstanding. For Inoue did not hold the conceptualism, but his conclusion is not so distinguished from conceptualism. As for 'pre-set' the same conclusion would be reasoned without it. For even if there is material conditions, the individuality of inherence would be negatively discussed. Material condition is rather necessary for its un-individuality. For inherence is not regarded as species because of its being material condition. Moreover if we insisted on 'pre-set', we might fall into language-relativism. This was my point of criticism. But Inoue continued to think in the above-mentioned direction and almost members of his group accepted it. I was also not so discontented. For Aristotle's theory of substance was discussed thoroughly and the academic level of philosophy in general was exceedingly raised up through Inoue's cooperation with above-mentioned Omori and his group. Ide's philosophical spirit appeared to be realized in this situation. This tendency continued through the 80's.

I think Inoue's second conversion occurred in this situation. As I said before Inoue's strong interest was release and philosophy itself. For him Philosophy was so to speak 'a challenge to the perfect criminal who had made us fallen into Despair separating us from each other'. This challenge might be the end which could not be accomplished in the course of our lives in this world. There is, however, an index which suggests the release from Despair. It was language in activity, which is a phenomenon in soul. Our separate souls suggest one Soul in the special situation where we are speaking to each other with *ἀγάπη*. By the way soul is something to live and to make the bo-



dy live as is known well. It is so to speak a pre-set background for that phenomenon. From this point of view he developed the idea of solipsism. It was an absolute solipsism which suggests the independent existence of soul (intellect) in itself¹.

This idea about soul is also derived from that concept of *ὑποκείμενον* (pre-set) in the *Cat. 2*. I think it will be a mistake to draw the epistemological idea of the soul which suggests independence of the soul from the *Cat. 2*. The independence of soul is the most important problem and the concept of 'pre-set' is his intimate methodology. So these two motives were combined so easily, I think.

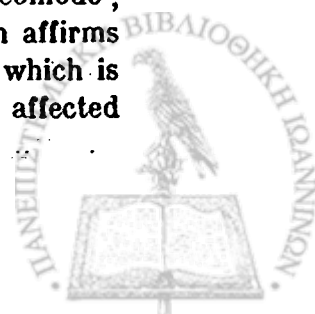
He was also interested in the theory of information including new-age science. Earlier he translated with his members Ken Wilber's "The Holographic Paradeigm and Other Paradoxes, 1982" (1983), with which I was not so much concerned. And yet he began to image strange metaphysics of the language depending on the idea of David Bohm², the Physicist of quantum mechanics, when I left him. He published the third book titled "MOIRA Language", whose subtitle was "Beyond Aristotle" (1988). Although he intended to discuss with Aristotle actively, his way of thinking proved to be deviated from the methodology of research of the Classics.

In my opinion the reason of this deviation of Inoue is his want of historical sense. In general philosophy and history are oposite to each other in Japan. Philosophical passion of Inoue was too strong to interpret the Classics historically. Surely Plato says philosophy always concerns the same problem. But this phrase is easily misunderstood. I think Plato did not say that philosophical spirit had no concern with history.

Instead of Inoue it is now Kato who is now influential among the next younger generation. Katô has been with Inoue on the way of reserching philosophy, keeping his situation in academy. He was invited to the 8th Symposium Aristotericum (1978), so his name is well known among western scholars. Nowadays he begins to advo-

1. I reconstructed this idea from the 'Individuation-Operator Ψ ' (in the "Spot") and the 'Language as a fire of researching way' (in the "Challenge").

2. They also translated Bohm's "Wholeness and Implicit Order (1980)" (1986). In the chapter 2 of this book Bohm develops a curious idea of 'Reomode', which he thinks reflects on the language structure. In the chapter 3 Bohm affirms that intellect and material process are originated from a single condition which is ultimately the wholeness of unknown and universal flow. Inoue is easily affected by this kind of idea.



cate that philosophy must propose policy in general in the actual situation. I agree it on the whole, but fear lest we should fall into the same failure as the nationalistic philosopher of the pre-war days if we had no special knowledge of the social sciences especially in the situation where we lack the historical sense.

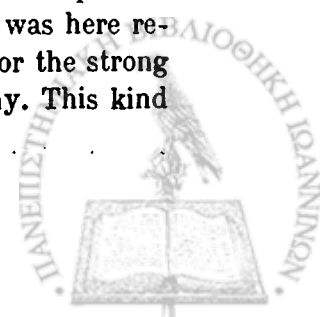
3 The case of Ninzui Saitô

The case of Saito is a little different. Ninzui Saito (1917-1986) started his academic life as a resercher of German philosophy with the thesis on Kant. Afterwards in the post-war days he took part in the academic circle of Ide, where he was trained for the methodology of the Classics. He set to work professional study of the Classics after he moved to Sapporo as an associated professor of Hokkaidô University, thereafter succeeding to Ide's position (1952). He followed Ide's attitude that a researcher of philosophy should restrict himself to the history of philosophy. He was my former supervisor (1964-9).

He was surely trained methodologically by Ide, but his interest in the Classics was a little different. He had a historical viewpoint exceptionally as a researcher of philosophy in Japan (in this point only he is similar to Tanaka). From this point of view he was able to make philosophy something relative as one aspect of Greek culture. He was, however, a man of philosophical spirit, so he 'lived philosophy' with the spirit of classical *παιδεία* saying nothing about philosophy. He did not worry about the problem of practice having transcendental sentiment in moral.

Moreover he had in mind an idea that a researcher of the classics should not speak positively on the contemporary problem¹. He used to say that a researcher of the classics is like a professional librarian. This seems to be an expression of his temperance and asceticism, but actually he was an ironical man of character.

1. He wrote ironically in the short review on Tanaka's "Beginning of Philosophy (1950), Complete Works vol. 2" that he was surprised to read Tanaka's valiant question how many thinkers thought seriously about the problem of politics and a state since Plato (1950, in the "Imitatio Socrati I). He said he was here reminded of the same figure as the simple-minded Marxist who sought for the strong leader like Stalin regarding him as modern Plato. This is a severe irony. This kind of irony is characteristic to Saito.



This was a point where Saito differed from Tanaka. The end and contents of their study were the same, but the attitude was different completely. Tanaka intended to study Greek culture in the philosophy. He studied Greek culture philosophically. He willingly used the word 'philosophical'. Philosophy was a spirit of criticizing a matter in general for Tanaka, so philosophical way of doing was an indispensable attitude. In contrast Saito disliked the word 'philosophical' or '-ly' and 'philosopher' (not 'philosophy' itself). He even abhorred to be called 'philosopher'. In fact there is surely ironical flavour in 'philosopher' in Japanese.

It might be because of his sense of εἰρωνεία, which came from παιδεία. This sense characterized his philosophy especially. He intended to situate philosophy as a phenomenon rooted deeply in the context of history. He had in mind an idea of Greek Study in general, but this was also convenient for his philosophy itself. For his philosophy was rooted deeply in the context of history. The larger grew the scale of his Greek Study, the deeper advanced his philosophical activity.

This tendency of thought is even now new in Japan, but was earlier familiar in the western academy where there were many philosophical minded reserchers of the Classics. In England (1957-8) Saito studied this tendency of thought directly from Guthrie, Dodds, Baura etc., whose works he introduced early into Japanese academy refuting the Burnet-Taylor theory which rooted deep in Japanese academy. Afterwards some members of his group translated some writings of these scholars. Saito wrote himself a long essay titled "Apollo", which was a kind of the Greek history of idea (1965-68, published in 1987 just after his death). In this essay he characterized Apollo as a Death God. He described a genealogy of the dark irrational passion with a clear style.

Saito intended to interpret Plato as an Apostle of Apollo. He died leaving this work unfinished.

Among the members of Saito's group there is Yasuo Iwata (1932-), a former professor of Tôhoku University. In his student days he was much impressed with Heidegger, but, he says, he concentrated his effort on the academic research of the classics. He wrote a large book on Aristotle's ethical thought (1985), which was the fruits of his effort.

A researcher who shows an attitude similar to Saito's is Yôichi Hirokawa (1936-), a former professor of Tsukuba University, deri-



ved from the Tanaka group. He was the first to study Hesiod as a general thinker of the φύσις-νόμος problem. He wrote early a large book "Introduction to Hesiod" (1973) Moreover he intends to reconstruct the Presocratics under the context of a non Burnet-Taylor theory, trying to interpret Anaximander as a σοφός like Solon. This work is now in progress.

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In the end I want to add my case as an appendix. I think Ancient Greek philosophy has a crucial aporia. For Ancient Greek philosophy will become what is not itself if we push on with it to the extremity as philosophy. We can easily see in the contemporary interpretation of it influenced with analytic philosophy. Roughly speaking the case of Inoue is one example of it. On other hand Ancient Greek Philosophy tends to be absorbed in the Greek culture in general. We could not get rid of this tendency with Tanaka so far as he adheres to philosophy. We could not do philosophy with Saito other than indirectly.

We can see the same problem about philosophy itself. For pure philosophy grew out of theoretical science, but boundary of pure philosophy and theoretical science is not easily decided. Nowadays this tendency goes on to the extreme extent and brings about prospering of the philosophy of science. If we intend to complete philosophy in the field of the philosophy of science, we must now master the theoretical science. In that case we must go forwards to science to the end departing from philosophy. Logic now approaches infinitely to mathematics. On the other hand if we remain philosophy without professional knowledge of the particular science in the field of the science of philosophy, we can only explain the science superficially.

This situation, however, gives us a suggestion to escape the first aporia. We have only to transfer the stage of the philosophy of science to Ancient Greek. If we did philosophy in the Ancient Greek theory, we could research philosophy well. For ancient theory is completed and has no room to be improved as a theory. In the other word there is no room to be researched as a science. We need not be afraid lest philosophical mind should be absorbed in science. To the contrary we could expect to find out an unique idea or logic or so on proper to Ancient Theory. This kind of idea might be duly accepted as philosophy.



This would give us new possibility of researching philosophy in general. From this point of view I am now researching the Ancient theory of music the scale, that is the harmonics of Aristoxenus. This might be expected as a developing pattern of Aristotle's philosophy in a concrete field.

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