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The Deity of Popular Cult in the *Chou* Period.

By Masaaki MATSUMOTO

The writer has attempted to make clear the popular cult during the Chou dynasty chiefly from the Kuo-fêng 國風 of the Shih-king which is the most popular source for that period, because many of folk-songs in the Kuo-fêng are considered to have been really sung at festivals of villages. It is remarkable that no deity nor anything like incantation appears in the Kuo-fêng. This shows the feebleness of the idea of deity among the Archaic Chinese when compared with Ancient Japanese songs. The idea of *Ti* 帝 or *T'ien* 天 in classics had originally no connection whatsoever with people and was generated as an idea justifying the political authority of a ruling dynasty. *Ti* had the character of an ancestor-deity of the Yin dynasty, while *T'ien* is supposed to be the deity of the Chou dynasty, seeing that it appeared first in the Chou period. The fact that Chou adopted the idea of *Ti* may be due to the thought of Shou-ming 受命, i. e. accepting (the heavenly) order, as they thought that the Chou dynasty was the legitimate successor of Yin. Consequently *Ti* had something of anthropomorphous nature, while *T'ien* changed its meaning and gradually became to denote a principle of the universe.

Among people; however, the belief in the existence of such a universal deity was not necessary. The idea of deity in the culture of the Archaic Chinese was hierarchic just like in other cultures.

A Study of the Influence of Generals at
the Beginning of the Southern Sung Dynasty.

By Masahiro YAMANOUCHI

At the time when the Southern Sung dynasty was founded, the government was faced with the defense against the invasion of the Chin army from outside and with the suppression of rebels inside. In order to provide against such a crisis they were obliged to rely upon the activity of generals so that the power of these generals was enlarged. Such military power was represented by four men, namely Chang Chün 張俊, Han Hsi-ch'ung 韓世忠, Liu Kuang-hsi 劉光世, and Yüeh