

On the five-acts play of Shakespeare and its Homeric themes

by Kenji Ôkubo

Evidence that Homers two epics "Odyssey" and "Iliad" each consisting from 24 songs have 12 themes, each song another theme and those 12 are all taken up for the second time in the same order, can be seen in my monographs in the "Otsuma Journal of Comparative" No. 1 and No. 2. Homeric themes with the way of description come to life again in Shakespeares plays and Goethes novel. For example five Homeric themes man can find out in "Hamlet" and eight of them in Goethes Hamlets novel "Wilhelm Meisters Lehrjahre" too. Themes in these authors are the same, but their way of description are different from each other, in the case of Homer principally through occasions but in Shakespeares plays through inner life, and in Goethes novel through both. While the themes in Goethes novel are 1) enemy 2) characters 3)hope 4)goddess 5)parent 6)children 7) health and 8) marriages, those in "Hamlet" are 1) parent 2)children 3)health 4)marriages and 5) death. Four of those are the same as those in Goethe except the last one. This is one of 12 themes from Homer too. Therefore it is reasonable to suppose that themes in Shakespeare and Goethe come from Homer. Shakespeares plays consist of five acts without exception. Based on my examination each act of Shakespeares play has one of Homeric themes and the order of each 5 themes in five acts is the same as in Homer. In concluding, I should emphasize, that Shakespeares 39 plays all can be divided into groups according to the themes. To take an example "Hamlet" comes under the same groups "Lear", "The Merchant of Venice", etc.

Postremoval Legislation and the Status of Cherokee Women

by Madoka Sato

In the hope of avoiding removal from their homelands in the Southeast and coexisting with white Americans, the Cherokee Indians began to adopt broad aspects of white culture from the end of the 18th century. In the process of adopting white culture, they enacted many laws including their own constitution to transform their social and political institutions into white man's institutions. Despite those efforts, ultimately the Cherokees were forced at gunpoint to remove from their homes in Georgia, Alabama, Tennessee, and North Carolina to a reservation in the Indian Territory west of the Mississippi River in the late 1830s. Their harsh journey to the West, which killed thousands of tribesmen, came to be known as the Trail of Tears.

In my previous paper (*Otsuma Journal of Comparative Culture* 2, 2001, pp. 77-97), in order to evaluate this preremoval cultural transformation of the Cherokees from a viewpoint of the status of women, I examined the laws enacted by the Cherokee government before removal that provided new women's role and status in the so-called "civilized" Cherokee society. And I concluded that the laws showed us the "civilization" of Cherokee women did not only mean their blind adoption of white culture, but their efforts to preserve beneficial aspects of Cherokee tradition.

Even in the Indian Territory, the Cherokees kept adopting white culture and enacted many laws to reconstruct their society. In this paper, I once again examine the laws especially enacted during the period from removal to the Civil War to evaluate the postremoval cultural transformation for Cherokee women. Then I find that there was a great similarity between the postremoval laws and the preremoval laws. So I conclude that the postremoval laws also show us that the "civilization" of Cherokee women in the Indian Territory meant the conscious acceptance of the white way while preserving Cherokee tradition.

Notes on F. M. Dostoevsky (1)

by Kennosuke Nakamura

1. He knows a lot about Dostoevsky
2. An interpretation of *The Idiot*
3. Marmeladov in *Crime and Punishment*
4. Terada Tooru, our mentor
5. " I want to study the crowd walking along the Nevsky Street."
(Dostoevsky)
6. *People of the Lie* by M. Scott Peck
7. Akim Akimych in *The House of the Dead*
8. St.Seraphim of Sarov
9. Starets Amvrosy of Optina Pustyn
10. Ioann of Kronshtadt
11. Ioann of Kronshtadt and The Orthodox Church in Japan
12. Ioann of Kronshtadt, a public leader of the early twentieth century Russia

Bin Ueda and Lafcadio Hearn on William Collins

by Hisashi Matsumura

Around 1896 Bin Ueda, then a student at Tokyo Imperial University, wrote a study on William Collins and submitted it to his teacher, Lafcadio Hearn. Hearn corrected this essay carefully and made comments from the standpoint of both English grammar and literary criticism. The essay is important as part of studies in English literature at a very early stage of Modern Japan. Indeed this text was already edited twice, but both versions are unsatisfactory. A draw-back of both is that it is difficult to distinguish portions written by Ueda from those by Hearn. For this reason a new critical edition is desirable. This is provided here, based on the scientific methodology of textual criticism.