

2) Fukushima-jō-seki, Kita-Tsugaru-gun, Aomori Prefecture. On a raised area near the north shore of Jūsan-ko there are the remains of a large *tate* with a dirt wall, called "the remains of Fukushima Castle." We excavated in pit dwellings and well sites in three areas. In one area, the artifacts appeared to be from the late Heian period, but the *tate* itself was probably from the period of the northern and southern courts or the Muromachi period. From a well in another site we found a square wooden well frame, and at a gate in the dirt wall, we found rows of wooden stakes. These latter two discoveries are worthy of special note.

On the Coastal Culture of Northeastern Siberia

by Taryō ŌBAYASHI

After reviewing Zolotarev's theory on the ancient culture of North Asia, Okladnikov's on the coastal culture of northeastern Siberia and Gals's on the "Urmondmensch"-complex, the author points out as follows: before any conclusions can be reached it is necessary to set up sub-areas of the coastal culture and to classify culture-streams which have contributed to make up the culture in question. In this connection due regard should be paid not only to influences of South-east Asiatic cultures upon the formation of the coastal culture of Northeastern Asia, but also to those of higher civilizations such as those of China and Japan. The social structure of the culture has been little investigated. This aspect of the culture should be studied in terms of inner development as well as distribution.

On the *I-kuan-tao* 一貫道, Continued

An Introduction to "*I-kuan-tao Shih Shên-ma Tung-hsi*"

「一貫道是什麼東西」

by Noritada KUDO

Some time ago the author wrote an introductory article on the secret religious society called *I-kuan-tao*, but at that time his data were limited to documents giving the society's point of view and to a survey by Li Shih-yü. Recently, Ch'un Yang has published a tract entitled *I-kuan-tao Shih Shên-ma Tung-hsi* (What Sort of Thing is the I-kuan-tao?), in which he presents the Chinese Communist government's view that the society is counter-revolutionary. Ch'un dwells on the society's anti-revolutionary activities and says very little about its teachings, but he clears up a number of points that have hitherto been mysterious, and for that reason his pamphlet is valuable. A Japanese translation is given here.

The pamphlet is forty-three pages long and is divided into four sections, two of which deal with the teachings of the *I-kuan-tao* and the other two of which cover its counter-revolutionary aspect. The present author has rearranged the order to some extent but has avoided altering the spirit or meaning of the original.

The data for the pamphlet are said to have been gathered in Peking. Its content differs so from the statements of supporters of the society that the present author has made no attempt to compare the two views in detail, though such comparison would be necessary to get at the real facts. At any rate, the book makes the attitude of the Communist government quite clear, and the present author has added none of his own comments or criticisms to Ch'un's original. One reason for translating this book is that its existence is known to very few scholars at the present time. Special technical terms included in this introduction are for the large part explained in the present writer's earlier article on the subject.