

## Oiji, Takero (生地竹郎, 1926-1980)

Atsushi Ajiro  
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Professor Takero Oiji was born in Hiroshima City, Hiroshima, on March 21, 1926, the eldest son of Takenosuke, an intendant-colonel (陸軍主計大佐) and Tama, a pious Christian. He entered Okayama Kenritsu Dai Ni Chugakko in 1938 and transferred to the second year of Tokyo Furitsu Dai Ni Chugakko in 1942, during which period he was forced to spend three years under medical treatment for pulmonary tuberculosis. He was admitted to the Preparatory Course for Military Accounting School (陸軍經理学校予科) in 1944 and left the school as soon as World War II ended in 1945. After being educated at the B Course of Science (理科乙類) of Dai Ni Kotogakko at Sendai, he graduated from the Faculty of Law and Letters (Humanities) of Tohoku University in 1951 and in April of the same year he became an assistant in the Faculty of Letters there. The next year he became an assistant of Miyagi Gakuin Women's University and taught as a full-time lecturer at the Department of Humanities and Sciences of Yamagata University for four years from 1953, where he gave Old and Middle English classes. One of his colleagues at Yamagata was Kikuo Tanaka (田中菊男). In 1957 he moved to the Liberal Arts Department of Tohoku University and became an associate professor in 1962 and a professor in 1966. From 1971 he also taught students of the Faculty of Letters and of the graduate school there. Following three years of enthusiastic persuasion by Motoshi Karita (刈田元司) he accepted the professorship in the Department of English Literature of Sophia University in 1973. Moreover, he gave also many lectures (including intensive courses) focused on 'English literature and Christianity' at universities or junior colleges, such as Kumamoto, Ehime, Gifu, Shizuoka, Aoyama Gakuin, Jissen, Seishin, Seisen, Meiji, Ibaraki, Tohoku Gakuin, Shokei, Akita, Seirei, and Hirosaki. He contributed much to academic societies as a secretary of The Circle for Medieval English Language and Literature (中世英文学談話会), the chairperson for preparing the general meeting of The English Literary Society of Japan, the chairperson of The Renaissance Institute, and a working committee member of The Milton Center of Japan. In addition, he was a judging member of Japan University Accreditation Association and a full member of The Japan P.E.N. Club.

While he was a student of Tohoku University, he learned Old and Middle English language and literature under tuition of Atsuo Kobayashi (小林淳男), which led him to immerse himself in mediaeval studies. Kochi Doi (土居光知) was also a greatly influential scholar for his whole life. His academic career was closed at the age of 54 because of liver cancer but his achievements are remarkable. The subjects of his studies,

as will be seen from the list of publications, range widely over William Langland, Geoffrey Chaucer, John Gower, *Pearl* and *Sir Gawain and the Green Knight* by the Gawain poet, Greek literature, T.S. Eliot, John Milton, G.K. Chesterton, William Morris, G.M. Hopkins, G. Greene, Kanzo Uchimura (内村鑑三), Tatsusaburo Uchimura (内村達三郎), and so on. He always told his students not to limit their study to one narrow branch and he himself supplied them an ideal model like Chaucer's parson, who *first wroghte and afterward taughte*.

His main approach in research was to get to the heart of each work and attentively explore a real image of the main character on the basis of Catholicism, of which the knowledge, he emphasized, is essential especially for understanding and interpreting mediaeval English literature. His studies based on this approach crystallized in the publication of three books: *Chaucer and his Contemporaries* (『チョーサーとその周辺』), *Fourteenth Century English Literature* (『十四世紀の英文学』), and *The Rose and the Cross: English Literature and Christianity* (『薔薇と十字架: 英文学とキリスト教』). The second book, which is his representative work, examines the four greatest English poets in the fourteenth century, Chaucer, Langland, the Gawain Poet, and Gower, and discusses in the foreground how Christian ideas concerning, among other matters, 'the sacrament of penance', 'pardon or indulgence', 'satisfaction' are reflected in these works, which Japanese scholars of English literature have often hesitated to deal with from Christian points of view. Let us briefly introduce his views of these poets.

First, Prof. Oiji takes up Chaucer's *The Canterbury Tales* and offers an interpretation thus. Although *The Canterbury Tales* presents a mixed world of what is secular and what is religious, Chaucer does not end this work in tales of a mere pleasure trip but he raises the whole of the work to the level of a pilgrimage to the heavenly Jerusalem, because he makes an ideal parson preach on 'penance' at the final tale. The sacrament of penance is very vital for salvation of the faithful and the pilgrimage for Catholics is one of devotional activities for satisfaction. Therefore the pilgrimage itself to Canterbury Cathedral is deeply related to the sacrament of penance. Secondly, he maintains that Langland's *The Vision of William concerning Piers the Plowman* is a vision of social reform from the Christian point of view and he interprets this work in the part titled 'The Pardon Scene in *Piers the Plowman*' as follows. Piers in *Visio* is not a merely literal plowman, but becomes an allegorical person symbolizing Adam, Noah, the sower, a laborer in the vineyard, a preacher, and a prophet. The latter part of *Visio* depicts how 'the sacrament of penance' and 'pardon' should be and he further remarks that "the Pardon scene, ... is certainly a sincere protest against the errors of the contemporary Church" (p.1) in his article dealing with the same theme, "Why Did Piers Rend his Pardon Asunder? — A Personal Approach to the Pardon Scene". This article, which discusses

the scene which is the most difficult to explicate, was sent to George Kane. Prof. Oiji lays emphasis on the point that Langland “attacks on the abuse of the indulgences” (ibid., p.14) by “the faithless and corrupted clergy” (ibid., p.14). He considers that Piers in *Vita* transforms himself into Christ and furthermore into St. Peter and his followers.

Next, Prof. Oiji traces the lineage of Piers the Plowman finding it in the following: (1) ‘*Wynnere and Wastoure*’ (c.1352), which expresses an ironically critical spirit against the Pope of Rome and the four greatest mendicant orders; (2) ‘John Ball’s letter from prison’, in which appear the name ‘Pers Plou3man’ and the words ‘do wel and bettre’; (3) ‘*Pierce the Ploughmans Crede*’ (c.1394), which denounces the religious and moral corruption of the four greatest mendicant orders; (4) ‘Chaucer’s Plowman’, who has a similarity to the literal, not allegorical, aspect of the plowman whom Langland depicted in the *Vita*; (5) ‘*The Plowmans Tale, or The Complaint of the Ploughman*’ (author and date unknown), in which the plowman is depicted as the unified image of the one in *The Canterbury Tales* and the other in *Pierce the Ploughmans Crede*. One more significant contribution to Langland studies is the reference to Ikuzo Iijima (飯島郁三), whose *Langland and Chaucer, A Study of the Two Types of Genius in English Poetry* (Boston: The Four Seas Company, 1925) is considered to be the first study of Langland in Japan. Prof. Oiji records Iijima’s achievements and his short biography in his *Fourteenth Century English Literature*. He remarks that he had an opportunity to meet and have a talk with Iijima’s family members in order to acquire accurate information on him.

Then, Prof. Oiji analyses Catholicism in *Sir Gawain and the Green Knight*, especially exploring the formation of the character of Gawain as a Catholic knight. He highlights the importance of ‘sacramentum poenitentiae’ or ‘the sacrament of penance’ in interpreting this romance. This theme is reconsidered under the title ‘The Germanic King in *Beowulf* and the Catholic Knight in *Sir Gawain and the Green Knight*’ in *The Rose and the Cross*. Lastly, to briefly take up his study of the fourth poet, Gower, it is stated that Gower regards the conflicts caused by divisions between Catholic churches as seriously problematic and that the author aims at their reunification. This consideration is made under the title ‘Mourning and Prayer – Gower in the Prologue of the *Confessio Amantis*’.

In addition to the above three books, our attention must be also directed to two other publications on Langland. One is the edition of *Visio* in the B version titled *The Vision of William concerning Piers the Plowman* in two volumes (1968-9). The first volume, which is the text based on the B-text of Skeat’s Three Parallel Texts (1886), gives Prologus and Passus I to VII with Introduction consisting of six chapters. The second volume contains detailed Notes, Appendices, and Glossary. Rossell Hope Robbins reviewed this edition in *Neuphilologische Mitteilungen* 71 (1970), 524-5. The first volume was revised in 1973

and the second in 1978. The other is the complete translation of the *Visio* in the B version (1974), the original text of which is based on Skeat (1886), and it also contains the translation of Passus VI from the C version, which has been thought to describe Langland himself. For this translation, he received the 11th Japan Translation Culture Award in 1974.

In translating ecclesiastical terms in the Middle Age into Japanese, Prof. Oiji strongly insisted that we should follow the convention of Catholic churches, pointing out that these terms had been often replaced by those used in the context of Buddhism. For instance, ‘monk’, ‘nun’, ‘friar’, ‘prioress’, and ‘pardoner’ tend to be rendered as ‘sō (僧)’, ‘nisō (尼僧)’, ‘takuhatsu-sō (托鉢僧)’, ‘nisō-inchō (尼僧院長)’, ‘zange-chōmon-sō (懺悔聽聞僧)’ respectively. Accurate Japanese terms are ‘shūdōshi (修道士)’, ‘shūdōjo (修道女)’, ‘takuhatsu-shūdōshi (托鉢修道士)’, ‘joshi-shūinchō (女子修院長)’, and ‘menschō-sekkyōka (免償説教家)’. Furthermore he criticized mistranslation caused by the lack of knowledge of Catholicism, suggesting that ‘kyōku-bokushi (教区牧師)’ for ‘parson’, ‘menzai (免罪)’ for ‘pardon or indulgence’, ‘daizai (大罪)’ for ‘deadly sins’, and ‘maria-sūhai or -reihai (マリア崇拜・礼拝)’ for ‘hyperdulia’ should be corrected to ‘shunin-shisai (主任司祭)’, ‘menschō (免償)’, ‘zaigen (罪源)’, and ‘sei-maria no tokubetsu sūkei (聖マリアの特別崇敬)’ respectively. He was of the opinion that it is essential to have an accurate understanding of religious terms for closely reading mediaeval religious works.

Prof. Oiji was a teacher of Greek as well as of English. He taught Greek and Greek literature to the students of the department of philosophy at Tohoku University and Sophia University. In his classes of the graduate course at Sophia and Aoyama Gakuin he taught *The Canterbury Tales*, Middle English verse romances, *Beowulf*, Sweet’s Anglo-Saxon Primer and other texts, and the seminar room at Yotsuya campus was always full of many graduate students who gathered there, fascinated by his earnest teaching and profound learning and of course his good and considerate character. Sisters belonging to Ancillae Sacratissimi Cordis Iesu (聖心待女修道会) and Sisters of St. Paul of Chartres (シャルトル聖パウロ修道女会) also paid him respect because of his sincerity in teaching. He was willing to hold some reading circles for graduate students reading Old and Middle English. In these circles they read *Beowulf* edited by C.L. Wrenn & W.F. Bolton (1973) and *Piers Plowman: The A Version* edited by G. Kane (1960). Fortunately, I was able to spend a valuable year with Prof. Oiji reading an article in German—‘Die Christlichen Elemente in *Beowulf*’ by Fr. Klaeber through ninety minutes’ one-on-one teaching every week, which was private tuition given just before his regular class of the graduate course.

Prof. Oiji enjoyed good companionship with such eminent scholars as Tadahiro Ikegami (池上忠弘), Isamu Saito (齊藤勇), Hisao Tsuru (都留久夫), Toshikazu Oyama (大山俊一),

Masayoshi Ito (伊藤正義), Eiichi Suzuki (鈴木栄一), Eiichi Sekimoto (関本栄一), Masatoshi Kawasaki (河崎征俊), and many others.

Prof. Oiji was christened after moving to Sophia University and his baptismal name was 'Joseph Ignatius'. His health began to deteriorate while he was taking a year's sabbatical. I called on him in hospital two months before he died on July 14 in 1980, and was able to have a talk with him for about thirty minutes, since he was relatively well. He, raising his right arm and showing it to me, said, "It has become so thin. I have received anointing of the sick. Yet after that I have come to have a strong wish to live. Whatever happens, that is the will of God. Do not worry." In his *The Rose and the Cross* (pp.23-4), he gives the following impression of Chaucer: "Chaucer, never forsaking any person and orienting them to God, takes the real world with all-encompassing love." Prof. Oiji also had such a love.

**Publications** (Reviews and short essays are not included here.)

### **I Books**

『チヨースーとその周辺』 (*Chaucer and his Contemporaries*) (Tokyo: Bunri, 1968).  
★ Chapters 1, 2, 3, 6, 7, 10, 11, 12 written by Oiji, 4, 5 by Masayoshi Ito, and 8, 9 by Eiichi Suzuki.

「内村鑑三」『比較文学講座 IV・日本近代評論—比較文学的にみた—』 ("Kanzo Uchimura" in *Lectures on Comparative Literature IV: Japanese Modern Criticism—Seen in the Light of Comparative Literature*) (Tokyo: Shimizu-kobundo, 1974) 148-75.

「ミルトン」『欧米作家と日本近代文学 5 : 英米篇 II』 ("Milton" in *Authors in Europe and North America and Japanese Modern Literature 5: English and American Literature II*) (Tokyo: Kyoiku-shuppan Center, 1974), 9-40.

「ミルトンのピューリタニズム—歿後三百年にちなんで—」『ルネッサンス双書 1 英国ルネッサンスと宗教—モアからミルトンまで—』 ("Puritanism in Milton—Commemorating the 300th Anniversary of His Death" in *The Renaissance Series 1: Renaissance and Religion in England—from More to Milton*) (Tokyo: Aratake-shuppan, 1975), 159-201.

『十四世紀の英文学』 (*Fourteenth Century English Literature*) (Tokyo: Bunri, 1976).

『薔薇と十字架 : 英文学とキリスト教』 (*The Rose and the Cross: English Literature and Christianity*) (Tokyo: Shinozaki-shorin, 1977).

「テューダー王朝における農夫ピアズの運命」『ルネッサンス双書 6 中世とルネッサンス』  
 (“The Fate of *Piers Plowman* in the Tudor Period” in *The Renaissance Series 6: Mediaeval and Renaissance*) (Tokyo: Aratake-shuppan, 1977), 105-137.

「中世イングランドの神秘思想と文学」『ルネッサンス双書 7 ルネッサンス期の神秘思想』  
 (“Mysticism and Literature in *Mediaeval England*” in *The Renaissance Series 7: Mysticism in the Renaissance*) (Tokyo: Aratake-shuppan, 1978), 3-27.

「ダンと T.S. エリオット」『ルネッサンス双書 8 ルネッサンスと現代』 (“Donne and T.S. Eliot” in *The Renaissance Series 8: Renaissance and Modern*) (Tokyo: Aratake-shuppan, 1979), 97-134.

「日本におけるホメーロスの受容」『受容の軌跡：西洋思潮と近代日本』 (“The Reception of Homer in Japan” in *Aspects of Cultural Reception: Western Intellectual Trends and Modern Japan*) (Tokyo: Nanso-sha, 1979), 69-88.

「問題の所在」『ルネッサンス双書 10 ミルトンの悲劇「サムソン・アゴニステーズ」』 (“Where are the Issues?” in *The Renaissance Series 10: Milton’s Tragedy: Samson Agonistes*) (Tokyo: Aratake-shuppan, 1980), 3-31.

## II Editions

『ラングランド：農夫ピアズの夢 I』 (*William Langland: The Vision of Piers Plowman I*) (Tokyo: Shinozaki-shorin, 1968). Revised edition: 1973.

『ラングランド：農夫ピアズの夢 II』 (*William Langland: The Vision of Piers Plowman II*) (Tokyo: Shinozaki-shorin, 1969). Revised edition: 1978.

## III Translations

ウィリアム・ラングランド『ウィリアムの見た農夫ピエルの夢 (A テクスト)』 (“William Langland: *The Vision of William concerning Piers the Plowman—The A Version*”) *Bulletin of Yamagata University Banjo-kai*, No.8 (Yamagata, 1960), 47-61; No.9 (Yamagata, 1961), 61-72; No.10 (Yamagata, 1962), 34-46; No.12 (Yamagata, 1963), 17-30.

ウィリアム・モリス『ジョン・ボールの夢』 (*William Morris: A Dream of John Ball*) (Tokyo, Mirai-sha, 1973).

ウィリアム・ラングランド『ウィリアムの見た農夫ピアズの夢』 (B テクスト)

(William Langland: *The Vision of William concerning Piers the Plowman—The B Version*) (Tokyo: Shinozaki-shorin, 1974).

★ (第11回日本翻訳文化賞受賞) Received the 11th Japan Translation Culture Award.

「チョーサーの『女子修院長の話』—翻訳と解釈—」 (“Chaucer’s *The Prioress’s Tale*—Translation and Interpretation”) *English Department Journal of Miyagi Gakuin Women’s University*, No.3 (Miyagi, 1974), 1-10.

G.K. チェスタトン『G.K. チェスタトン著作集6 久遠の聖者』(G.K. Chesterton: *A Collection of G.K. Chesterton 6—St. Francis of Assisi and St. Thomas Aquinas*) (Tokyo: Shunju-sha, 1976).

M.D. ノウルズ他著『キリスト教史3: 中世キリスト教の成立』(M.D. Knowles et al.: *The Christian Centuries, A New History of the Catholic Church: The Middle Ages*) (Tokyo: Kodan-sha, 1981). In collaboration with Sadanori Bekku (別宮貞徳).

### III Articles

「キリストの誕生: T.S. Eliot の場合—彼の二つの短詩をめぐって—その一」 (“The Birth of Christ: with Reference to T.S. Eliot’s Two Short Poems—Part 1”) *Bankouka*, No.8 (Miyagi, 1951), 159-64.

「キリストの誕生: T.S. Eliot の場合—彼の二つの短詩をめぐって—その二」 (“The Birth of Christ: with Reference to T.S. Eliot’s Two Short Poems—Part 2”) *Bankouka*, No.9 (Miyagi, 1952), 174-8.

「宗教劇としての『コクテル・パーティ』」 (“*The Cocktail Party* as Religious Drama”) *Bulletin of Miyagi Gakuin*, No. 2 (Miyagi, 1952), 105-22.

「T.S. Eliot の回心」 (“T.S. Eliot and His Conversion”) *Bulletin of Yamagata University (Humanities)*, Vol.3, No.2 (Yamagata, 1954), 135-58.

「第二次世界大戦後のイギリスに於けるキリスト教作家とその問題—Nicholson, Morgan, Greene, Eliot の劇を中心として—」 (“Christian Writers in Britain after World War II and the Issues—centering on Dramas by Nicholson, Morgan, Greene, and Eliot”) *Yamagata University Study of English Language and Literature*, No.1 (Yamagata, 1955), 33-53.

「中世詩 “Pearl” 管見」 (“Thoughts on the Mediaeval Poem ‘*Pearl*’”) *Bulletin of English and American Literature of The Tohoku English Literary Society*, No.3 (Miyagi, 1955), 60-71.

「T.S. Eliot の “The Family Reunion”」 (“T.S. Eliot’s ‘The Family Reunion’”) *Yamagata University Study of English Language and Literature*, No.2 (Yamagata, 1956), 1-16.

「英國中世詩 “Pearl” 考」 (“On the Middle English ‘*Pearl*’”) *Bulletin of Yamagata University (Humanities)*, Vol.3, No.3 (Yamagata, 1956), 227-63.

「中世詩『真珠』の解釈について」 (“On an Interpretation of the Mediaeval Poem ‘*Pearl*’”) *The Liberal Arts Review of Tohoku University (College of Arts and Sciences)*, Vol.4 (Miyagi, 1959), 160-72.

“Why Did Piers Rend his Pardon Asunder? — A Personal Approach to the Pardon Scene” *The Liberal Arts Review of Tohoku University (College of Arts and Sciences)*, Vol.5 (Miyagi, 1960), 1-15.

“The Middle English *Pearl* and its Theology” *Studies in English Literature*, English Number (Tokyo: The English Literary Society of Japan, 1961), 39-57.

「ウイクリフ派信徒の宗教詩 (その一)—『農夫ピエルス』の信経』について—」 (“On Religious Poems of Lollards (1)—*Pierce the Ploughmans Crede*” *The Liberal Arts Review of Tohoku University (College of Arts and Sciences)*, Vol.7 (Miyagi, 1961), 113-24.

★ (土居光知教授記念第1回青葉文学賞受賞) Received the 1st Aoba Prize, which is in commemoration of Prof. Kochi Doi.

「*Pierce the Ploughmans Crede* 及び *The Plowmans Tale* における Sacramentum Altaris について」 (“On Sacramentum Altaris in *Pierce the Ploughmans Crede* and *The Plowmans Tale*”) *The Liberal Arts Review of Tohoku University (College of Arts and Sciences)*, Vol.9 (Miyagi, 1962), 116-28.

「Chaucer の Plowman」『土居光知先生喜寿記念論文集：英文学試論』 (“Chaucer’s Plowman” in *Essays in English Literature Presented to Professor Kochi Doi on the Occasion of His Seventy-seventh Birthday*) (Tokyo: Kenkyu-sha, 1964), 7-12.

「最近の *Pearl* 研究」 (“Recent *Pearl* Studies”) *Shiron: Journal of Essays in English*



*Language and Literature of Tohoku University*, No.6 (Miyagi, 1964), 115-25.

「ミルトンの『復樂園』におけるキリスト」 (“Christ in Milton’s *Paradise Regained*”) *Bulletin of College of General Education, Tohoku University* No.1 (Miyagi, 1965), 91-107.

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「中世詩 *Pearl* 再考」 (“The Mediaeval Poem *Pearl* Revisited”) *Eigo Seinen (The Rising Generation)*, (Tokyo: Kenkyu-sha, October, 1966), 8-10.

「1381年の農民戦争と英文学」 (“The Peasant War in 1381 and English Literature”) *English Quarterly*, Vol.3, No.4 (Tokyo: Apollon-sha, 1966), 202-14.

「*Piers Plowman* の周辺—特に *Death and Liffe*, *Der Ackermann* 及び Jack Upland 論争について (その一)」 (“On the Works related to *Piers Plowman*—Especially concerning *Death and Liffe*, *Der Ackermann* and Jack Upland (1)”) *Bulletin of College of General Education, Tohoku University* No.6 (Miyagi, 1967), 1-20.

「<西洋に於ける文芸研究の方法>聖書釈義学派の中世文学研究法」 (“<A Methodology of Literary Studies in the West> A Method of Study of Mediaeval Literature by the Exegetical School”) *Literary Studies*, Vo.56 (Miyagi: Graduate School of Tohoku University, 1967), 54-8.

「英学者 内村達三郎」 (“The Scholar of English Studies—Tatsusaburo Uchimura”) *Eigo Seinen (The Rising Generation)*, (Tokyo: Kenkyu-sha, June, 1969), 20-2.

“Four Figures of *Piers the Plowman*” *Bulletin of College of General Education, Tohoku University* No.12 (Miyagi, 1971), 23-46.

「嘆息と祈り《「恋人の告解」序歌におけるガワー》」(“Deploring and Praying—John Gower in the Prologus in the *Confessio Amantis*”) *Culture: Bulletin of the Society of English Literature at Tohoku University*, Vol.36, No.3 (Miyagi, 1972), 213-34.

「*The Book of the Duchess* 論」(“On *The Book of the Duchess*”) *Tohoku: Bulletin of Graduate School of Letters of Tohoku Gakuin University*, No.8 (Miyagi, 1973), 1-13.

「内村達三郎—人と業績」(“Tatsusaburo Uchimura—Sein Leben und seine Werke”) *Bulletin of College of General Education, Tohoku University* No.17 (Miyagi, 1973), 135-63.

「中世への憧憬と革命の夢—William Morris の *A Dream of John Ball*」(“Sehnsucht for the Middle Age and Dream of Revolution—*A Dream of John Ball* by William Morris”) *Eigo Seinen (The Rising Generation)*, (Tokyo: Kenkyu-sha, November, 1973), 8-9.

「*Sir Gawain and the Green Knight* における Catholicism」(“Catholicism in *Sir Gawain and the Green Knight*”), *Studies in English Literature*, Vol.51, Nos.1 & 2 (Tokyo: The English Literary Society of Japan, 1974), 5-21.

「『闘技者サムソン』の主人公」『ミルトン研究：十七世紀英文学研究-1-』(“The Main Character in *Samson Agonistes*” in *Milton Studies: Seventeenth-Century English Literature Study-1-*) (Tokyo: Kinseido), 108-18.

「チョーサーの『鳥の議会』—その倫理的・宗教的性格について」(“Chaucer’s *The Parliament of the Fowles*—On Ethical and Religious Features”) *English Literature and Language* No.10 (Tokyo: Sophia University, 1974), 9-22.

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“Milton and Japan” *Comparative Literature* Vol.18, (Japan Comparative Literature Association, 1975), 1-34.

「ラングランド研究の先駆, Ikuzo Iijima」 (“Ikuzo Iijima—The Precursor of Studies in Langland” *Eigo Seinen (The Rising Generation)*, (Tokyo: Kenkyu-sha, January, 1975), 20-1.

“Medieval English Studies in Japan 1975-76” *Renaissance Bulletin* No.3 (Tokyo: The Renaissance Institute, 1976), 1-6.

「宗教と文学—T.S. エリオットの一面—」 (“Religion and Literature—An Aspect of T.S. Eliot” *Sophia* Vol. 24, No. 4 (Tokyo: Sophia University, 1976), 3-21.

“Refutatio Contra Refutationem Domini Takizawa” *Sylvan*, Nos. 19 & 20 (Tokyo: *Sylvan Dojin-kai*, 1976), 99-105.

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