

国際日本文化研究センター 外書館 と 外書の歴史

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EAJRS 2011 Newcastle

国際日本文化
研究センター

**The International
Research Center
for Japanese Studies**

日文研

Nichibunken

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大学共同利用機関

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利用に供する

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abroad**

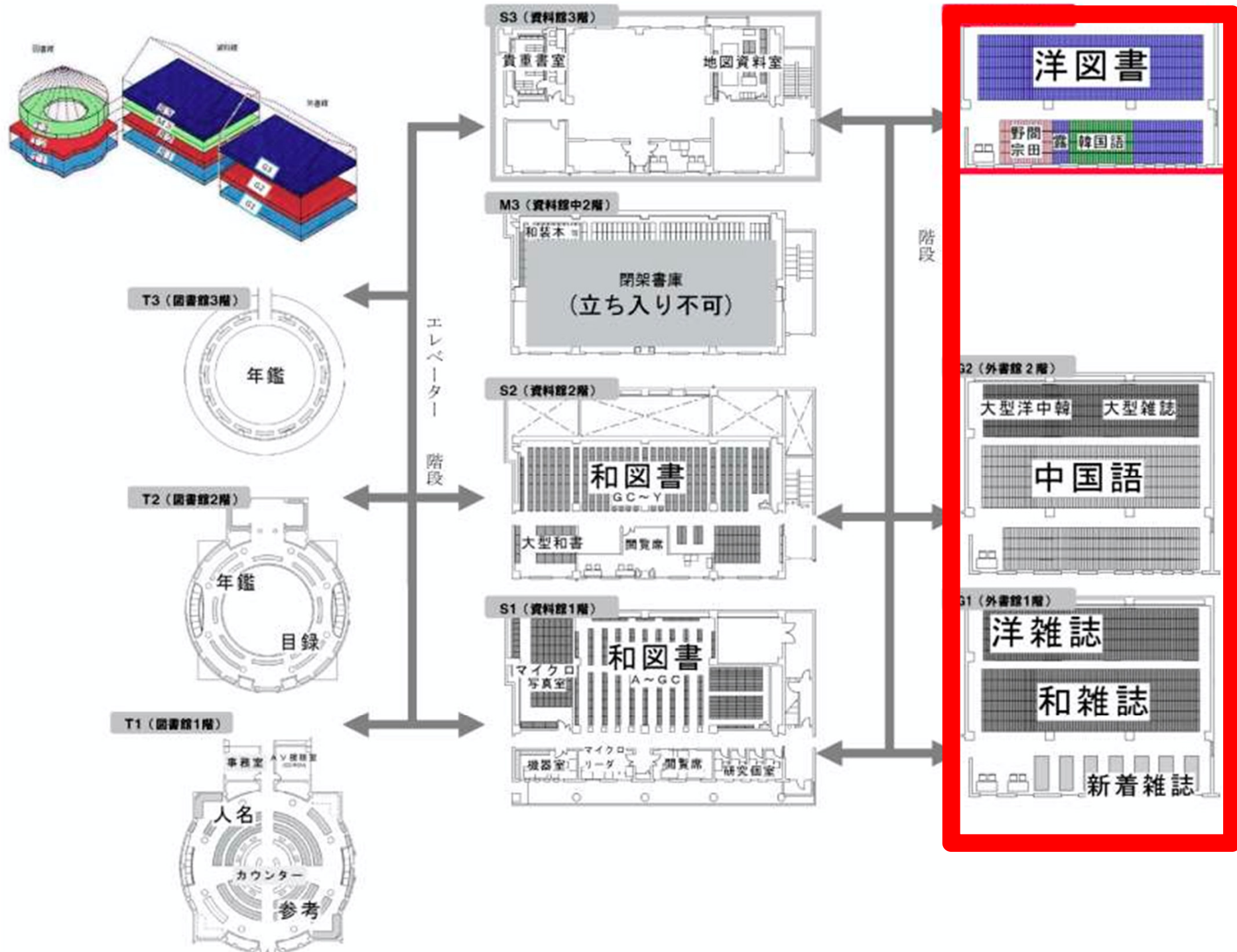




外書館

open 2011.4

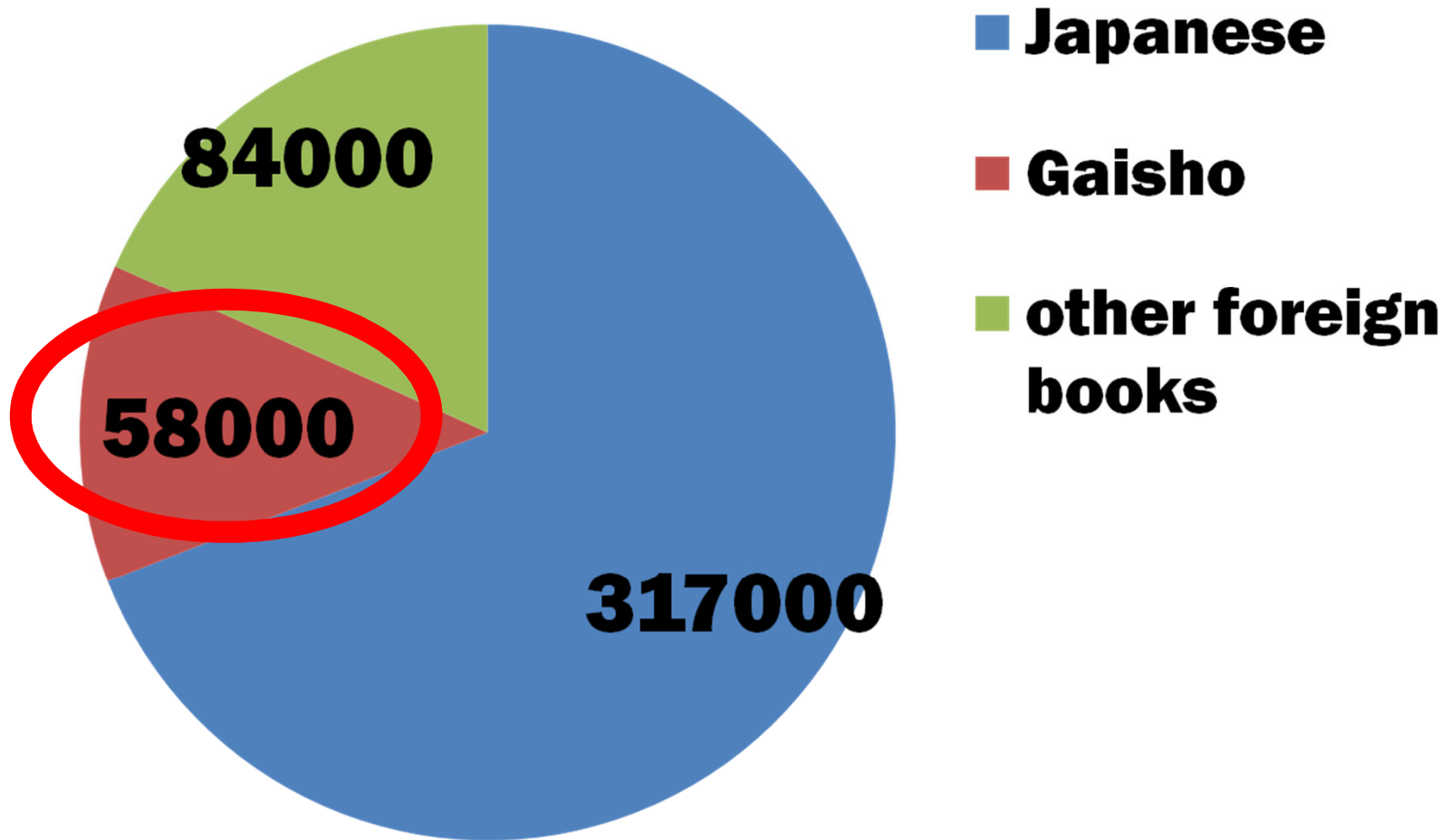




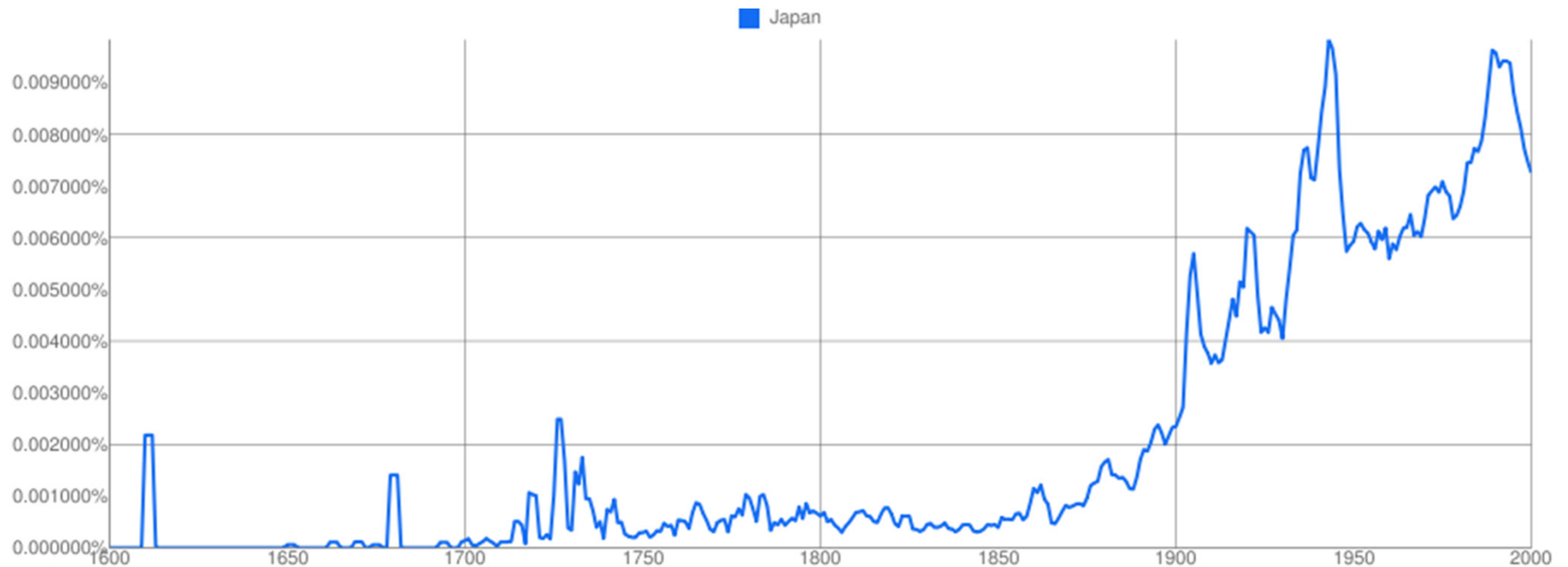
外書 (Gaisho)

**books relating to
Japan written in
foreign languages**

number of books



“Japan” (1600-2000)



1600

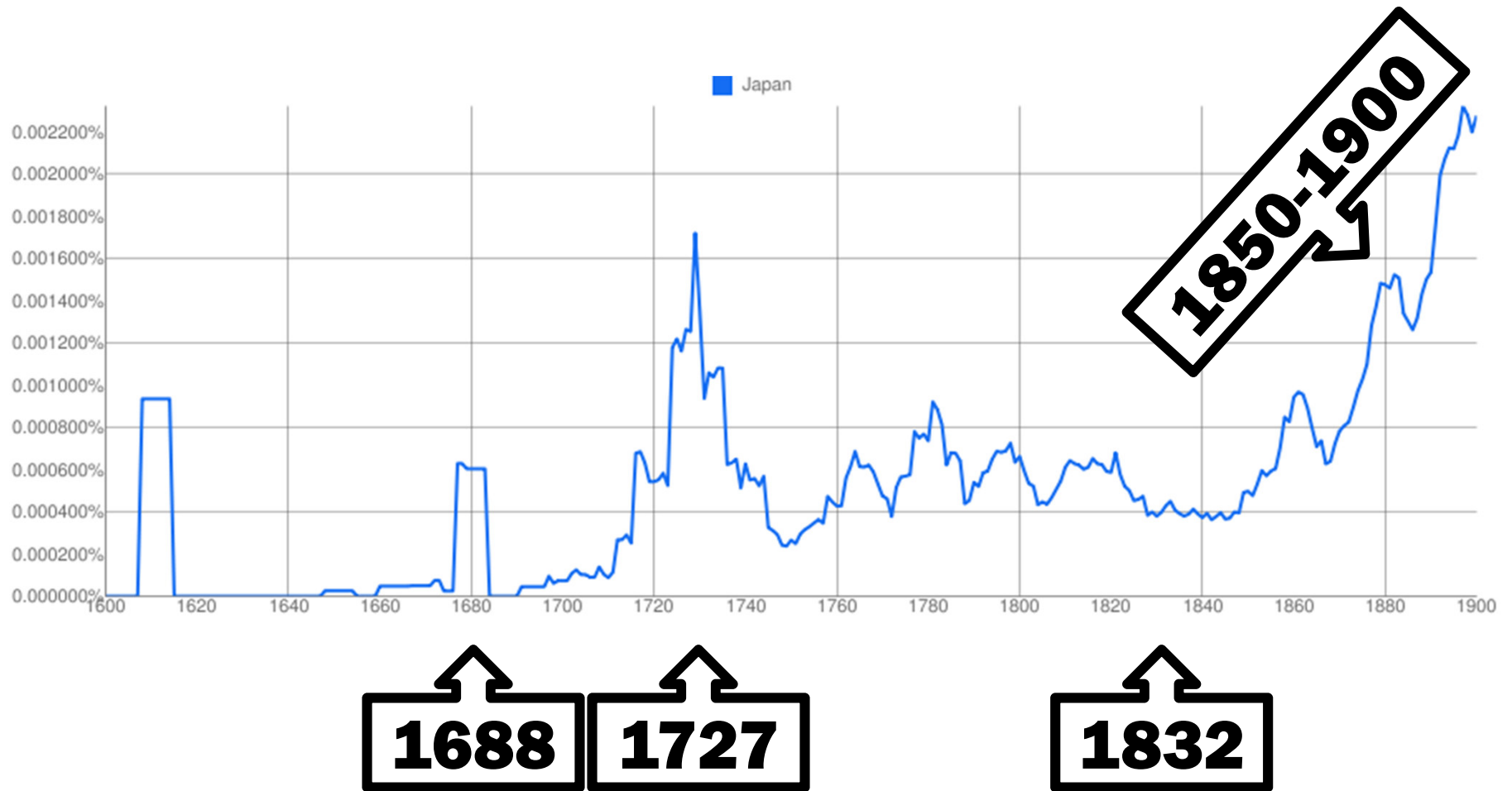
2000

Google Books Ngram Viewer

<http://ngrams.googlelabs.com/>

**draw a graph showing
how the phrases have
occurred in a corpus of
Google Books**

“Japan” (1600-1900)



1688, Oxford

**A treatise of japaning
and varnishing**

TP/942/Pa

A
T R E A T I S E
O F
J A P A N I N G
A N D
V A R N I S H I N G

Being a compleat Discovery of those Arts,

WITH

The best way of making all sorts of VARNISH for
JAPAN, WOOD, PRINTS, or PICTURES.

The Method of

GUILDING, BURNISHING, and LACKERING,
with the Art of Guilding, Separating, and Refining METALS;
and of Painting MEZZO-TINTO - PRINTS.

Also Rules for

Counterfeiting TORTOISE-SHELL, and MARBLE, and for
Staining or Dying WOOD, IVORY, and HORN.

Together with

Above an Hundred distinct Patterns for JAPAN-work, in
Imitation of the INDIANS, for Tables, Stands, Frames, Cabinets,

Buses, &c.

Curiously Engraven on 24 large Copper-Plates.

By GEORGE PARKER, and JOHN STALKER.

OXFORD,

Printed for, and sold by the Authors, *George Parker, at Mr. Richard Wood's Head over
against the Theatre in Oxford; or by John Stalker, at the Golden-Ball in
St. James's Market, London.* In the Year MDCLXXXVIII.





A Picture of a King in India



Another



The Dream of Columbus to the West nothing to get for

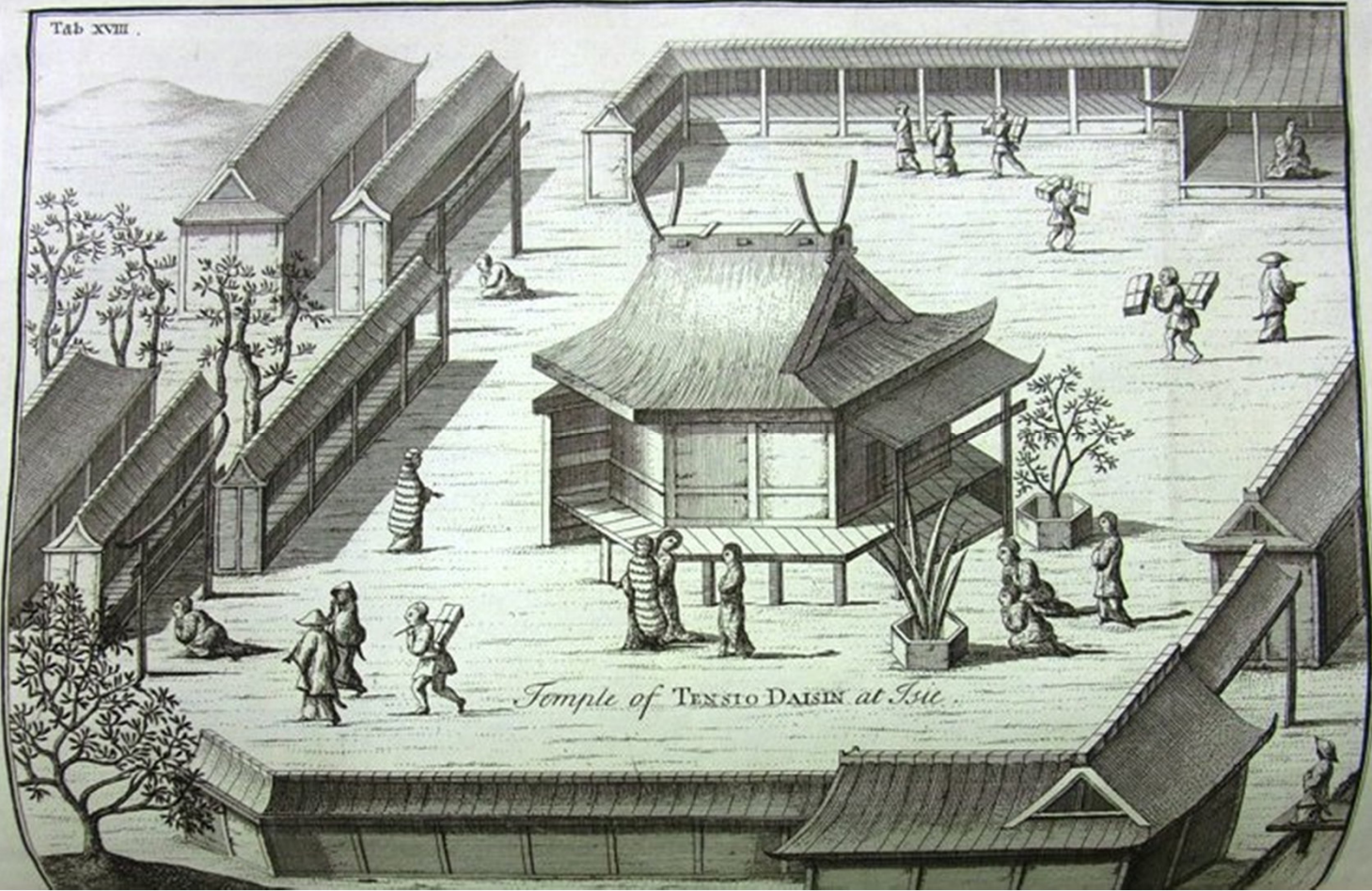


1727, London

**The History of Japan /
Engelbert Kaempfer**

DS/835/Ka

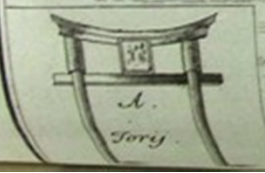
Tab XVIII.



Temple of TENSIO DAISIN at Ise.

Mabusima. A Sintas Temple.

Tab. XVII.



1852, Leyden

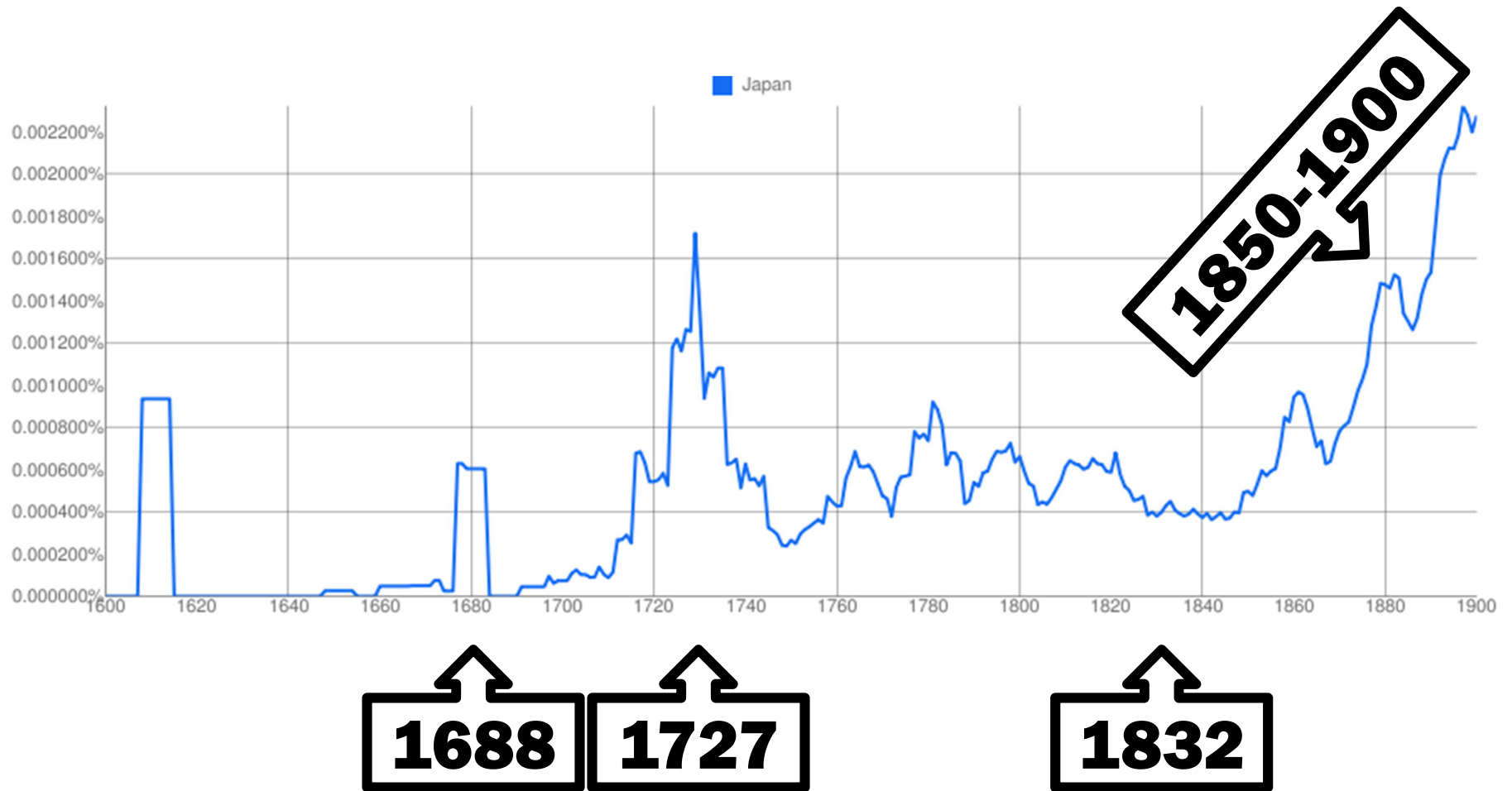
**Nippon / Philipp Franz
von Siebold**

DS/806/Si





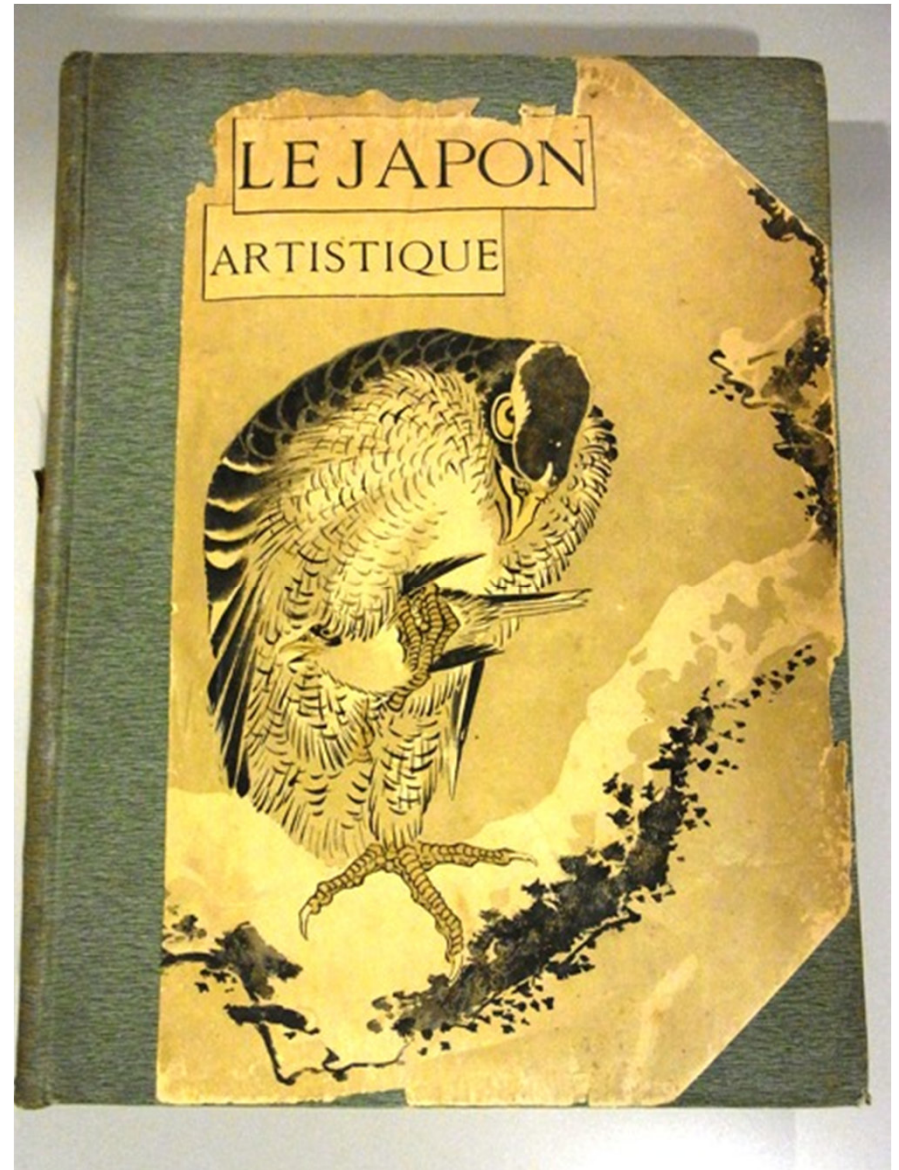
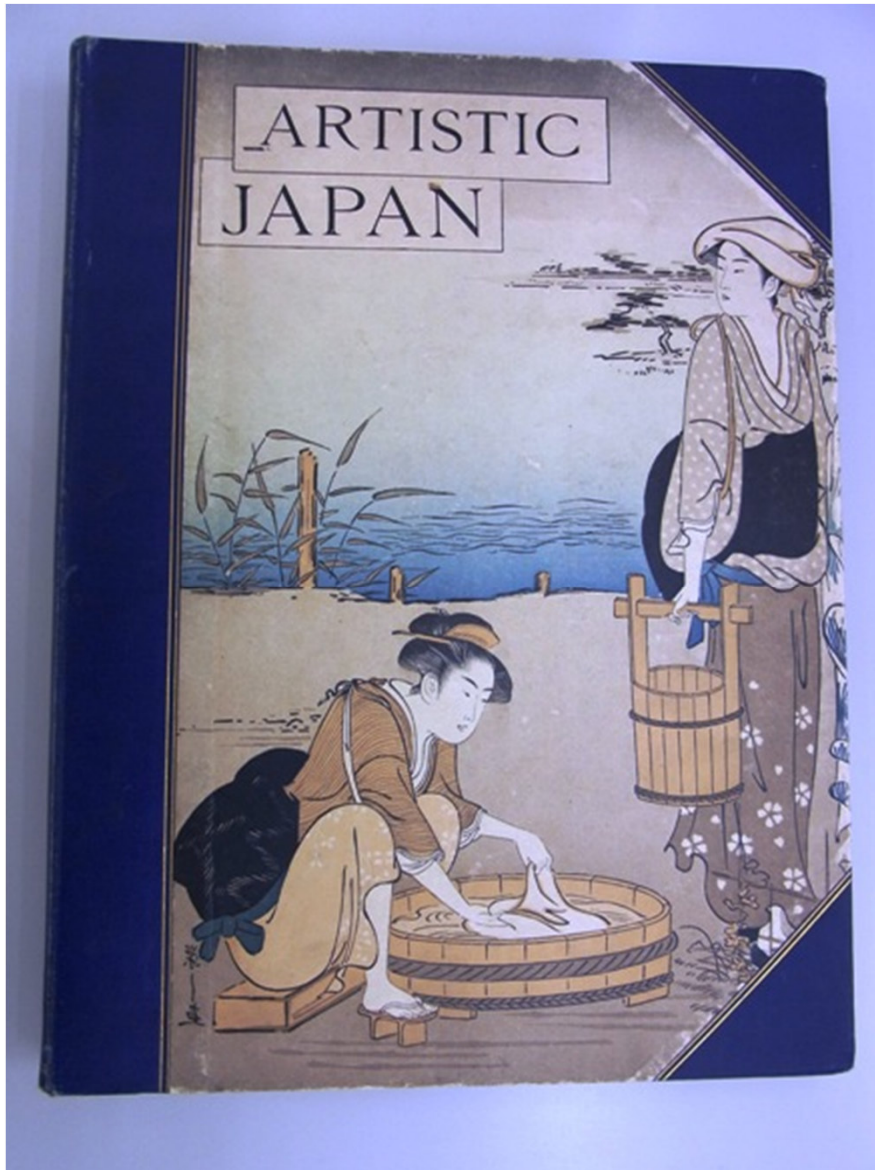
“Japan” (1600-1900)



1888-1891, Paris

**Japon artistique /
reunis par S. Bing**

大型雜誌(J)



1874-76, Paris

**Congres international
des orientalistes ...**

Paris, 1873

DS/5/In

CONGRÈS
INTERNATIONAL
DES
ORIENTALISTES

COMpte-RENDU
DE LA
PREMIÈRE SESSION
PARIS — 1873

TOME PREMIER

AVEC PLANCHES ET FIGURES INTERCALÉES DANS LE TEXTE



PARIS
MAISONNEUVE ET C^{ie}, ÉDITEURS
LIBRAIRES DU CONGRÈS INTERNATIONAL DES ORIENTALISTES
15, QUAI VOUGADRE

1874

1895, London

**A bibliography of the
Japanese Empire**

/ Fr. von Wenckstern

GB/1/We

大日本書史

1859, Paris

Bibliographie japonaise

/ M. Leon Page

GB/1/Pa

BIBLIOGRAPHIE JAPONAISE.

[A. 1496-1551]

1. **Marco Polo.** Delle meraviglie del mundo da lui vedute. Venetia, per Zoanne Baptista de Sessa. MCCCXCVI a di xiii di junio. 8°.

1^{re} édition italienne: il en existe un grand nombre d'autres. Des traductions ont été faites en différentes langues. Quelques critiques sont d'avis que l'ouvrage a été primitivement écrit en latin.

Ramusio donne un texte un peu différent de l'édition de 1496.

Les éditions modernes les plus estimées sont: Celle donnée par M. le comte Baldelli à la suite de la Storia delle relazioni vicendevoli dell' Europa, e dell' Asia, dalla decadenza di Roma, fino alla distruzione del califfato. « Il Milione di Marco Polo, testo di lingua del secolo decimo terzo, pubblicato ed illustrato dal conte Gio.-Batt. Baldelli. » L'ouvrage entier de Baldelli: Firenze, Pagnin, 1827-28. 3 tom. en 4 vol. 4°, avec un atlas contenant 2 grandes cartes.

— Et: I Viaggi in Asia, in Africa, nel mare dell' Indie, descritti nel secolo xiii da Marco Polo; testo di lingua detto il Milione illustrato con annotazioni. Venezia, Alvisopoli, 1829, 2 part., 16°.

— Il existe plusieurs éditions latines. Le plus ancien texte, présumé écrit par Pipino, vers 1320, a été publié à Venise de 1490 à 1500. — Grævius a inséré cette traduction dans sa collection intitulée *Notus orbis*.

— La Société française de géographie a publié dans le 1^{er} volume de ses Mémoires (Paris, 1824) une ancienne version française et une version latine.

— La plus ancienne édition allemande a été publiée à Nuremberg en 1477, f°.

— La plus ancienne édition portugaise, à Lisbonne, Valentyn Fernandez, 1502, f°.

Bibl. nat. de Lisbonne et Bibl. d'Evreux. — Figanière, 947.

— La plus ancienne édition espagnole, à Séville, 1520, f°.

— La plus ancienne version anglaise, par Dampton. London, Ralph Newbery, 1579, 4°.

— Il a été fait une version moderne en anglais par Will. Marsden. London, Longmann, 1818, 4°.

2. **Historia do descobrimento e conquista da India pelos Portugueses.** Feita por Fernão Lopez de Castanbada. viii livros. Coimbra, 1551 et années postérieures. F°.

[A. 1552-1562]

— Réimpression. Lisboa, typog. Rollandiana, 1833, 4°, 7 tomes.

3. **Asia** de Joam de Barros. iv décadas. Lisboa, 1552 et années post. f°.

— Réimpression: Lisboa, regia off. typogr. 1777 et 1778, 8°, 8 tomes.

4. **Copia** de unas cartas de algunos Padres y Hermanos de la Compañia de Jesus que escrivieron de la India, Japon y Brasil a los Padres y Hermanos de la misma Compañia en Portugal, trasladadas de portugues en castellano. Fueró recebidas el año de 1555. Acabaron se a 13 dias del mes de dezember. Por Joan Alvarez. Año 1555.

Cette collection, imprimée en gothique, forme 23 feuillets non numérotés. V° Figanière, 1479. note. (Bibl. nat. de Lisbonne.)

5. **Avisi** particolari delle Indie di Portogallo novamente havuti questo anno di 1555 dalli R. P. della C. di Jesu. Dove si ha informazione delle gran cose che si fanno per augmento de la Santa Fede. Con la descriptione e costumi delle genti del regno de la China, e altri paesi incogniti trovati. Roma, Ant. Blaeu, 1556, 8°, f° 40.

6. **Diversi** avisi particolari dall' Indie di Portogallo ricevuti dall' anno 1551 sino al 1558, dalli R. P. della C. di G. Dove s'intende delli paesi, delle genti e costumi loro, e la gran conversione di molti popoli, che hanno ricevute il lume della Santa Fede, e religione Christiana. Tradotti nuovamente dalla ling. spagn. nella It. Venezia, Tramezzino, 1558, 8°, f° 286, sans la préf. et les tables.

— 1565, 8°.

— 1568, 8°.

— **Nuovi** avisi dell' Indie di Portogallo ricevuti dalli R. P. della C. di G., tradotti dalla ling. spagn. nell' italiana. Venezia, Tramezzino, 1559, 8°.

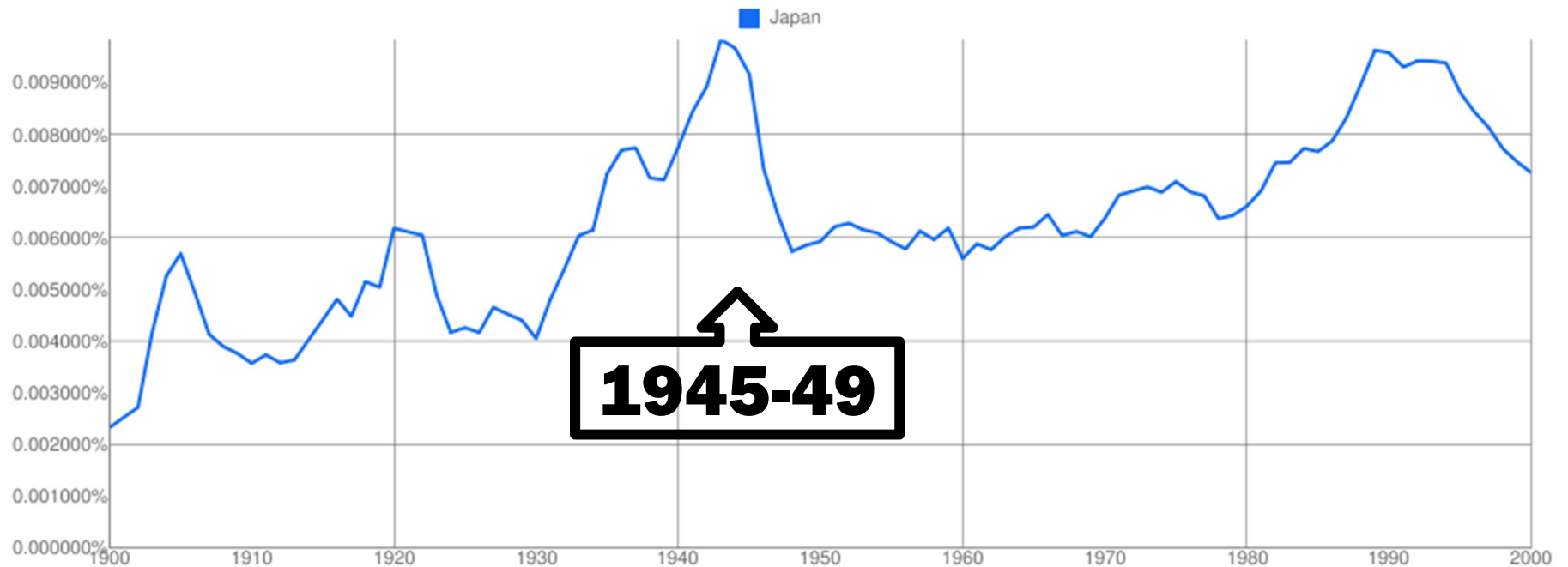
— 1568, 8°, f° 59, sans la préf. et les tables.

— **Nuovi** avisi, etc., 3^e parte. Venezia, Tramezzino, 1562, 8°, f° 316, sans la préf. et les tables.

— **Nuovi** avisi, etc., 4^e parte. Venezia, Tramezzino, 1565, 8°, f° 189, sans la préf. et les tables.

7. **Copia** de algunas cartas que los Padres y Hermanos de la Compañia de Jesus, que andan en la India, y otras partes orientales, escrivieron a los de la misma Compañia de Portugal. Desde

“Japan” (1900-2000)



1905 **1923** **1938**

1985-95

1905, New York

**A photographic record
of the Russo-Japanese
War**

YQ/5/Ha

Collier's Photographic Record



of the Russo-Japanese War



WOUNDED JAPANESE RETURNING TO THE HOSPITAL AT WIJU



HOSPITAL CORPS WAITING DURING THE ACTION OF MAY 1



JAPANESE STRETCHER-BEARERS CARRYING WOUNDED RUSSIAN TO THE HOSPITAL



THE HOSPITAL AT ANTUNG TWO DAYS AFTER THE YALU BATTLE

HOSPITAL CORPS AND WOUNDED JAPANESE AT THE BATTLE OF THE YALU

1923,

**[Scenes & the Japanese
earthquake, 1923]**

マイクロ・写真室

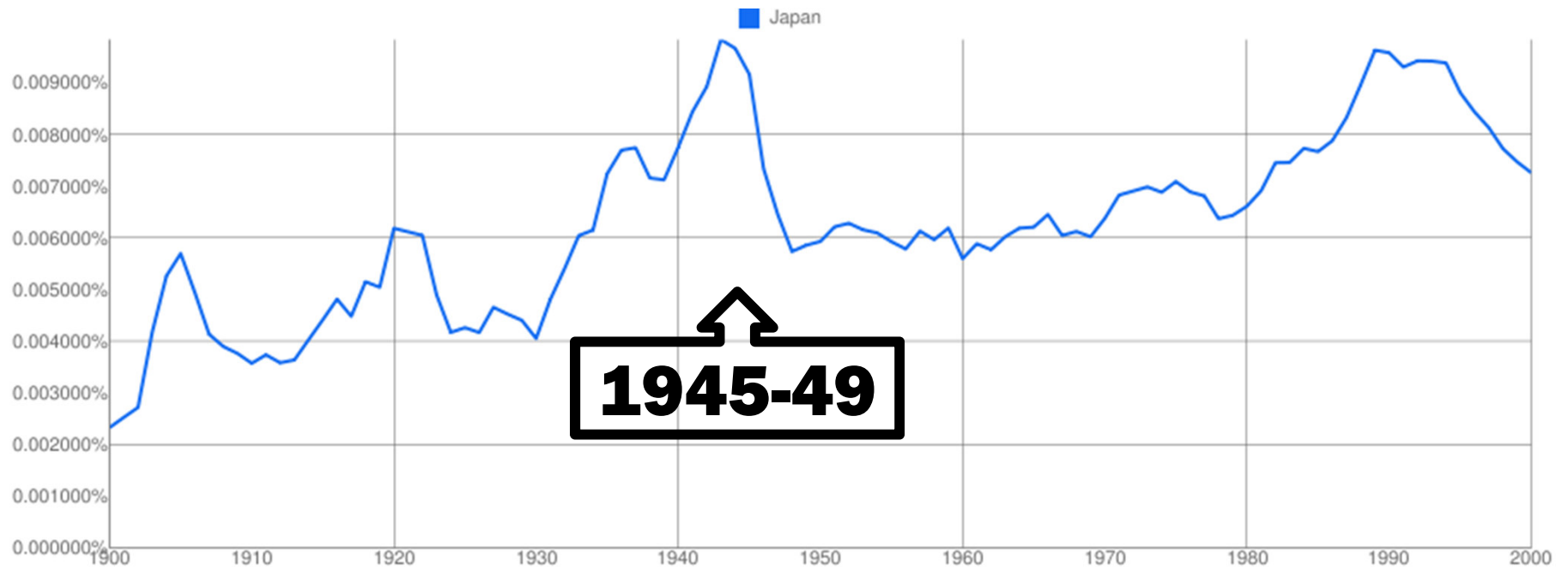
上方草湊谷下に見らの上山野上





火 狂 の 町 樂 育 内 丸

“Japan” (1900-2000)



1905 **1923** **1938**

1985-95

1938,

Japan To-day

NYPL, Harvard etc.

BUNGEISHUNJU OVERSEA SUPPLEMENT

Literature
Arts
Politics

Japan To-day

English
French
German

Edited by Kan Kikuchi

No. 2

May 1, 1933

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JAPAN AND HER FOREIGN CRITICS

BY MASAMICHI ROYAMA

Foreign critics and observers of Japan who profess to know about the problems of this country usually point at the various phases of "Westernization" in her changing fabric, but they usually overlook one important point, which is, in fact, the kernel of the whole complexity of problems facing this Far Eastern nation. What they fail to recognize is the inner process working within the Japanese mind.

Admittedly, the methods and standards relied upon by those foreign critics may usefully be applied for a superficial inquiry into things and events of contemporary Japan, but they cannot be helpful in any investigation into the realities underlying her problems. In dealing, for instance, with the phenomenal recent growth of Japan as a world power, the self-appointed critics will necessarily be led to the superficial conclusion, perhaps unsatisfactory to themselves, that Japan's problems, political as well as cultural, are "complex"; some of them may conclude that Japan's growth was "ill-proportioned." But they fail to check up on the method of observation whereby they lead themselves to such ambiguous conclusions.

What our foreign critics are prone to overlook is the mental process working deep within the mind of the Japanese people in its reactions to international situations and their internal repercussions. Neither the politics nor the culture of Japan can be understood properly without a circumstantial study of the intricate process which moulds them into a new shape. This process is more important than the form that eventually emerges. It may be true that we have modeled our political system and certain phases of our cultural life after patterns taken from the most important countries of the West. But such phenomena to imitate the strong features of others makes up only one aspect of the Japanese attitude of mind. The important point to be noticed is, that this attitude is double-edged; one aspect must not be mistaken with the other. The true spirit of our race, which is the more significant aspect of our mental attitude, consistently functions toward the consolidation of our national consciousness and toward the awakening of our unique national polity. This is a reality which is apparent throughout the history of our nation, from the Empire's foundation down to the present day.

The author of a recent book on Japan critically referred to "the dual life" of the

Japanese, which is in evidence in public places as well as in private houses, and thus tried to point out that the personality of the modern Japanese is split like a house divided against itself. As one example, the author refers to a Japanese cabinet minister, in frock coat and silk hat, riding in a motor-car of the most modern type, proceeding to the Grand Shrines of Ise to go through the time-honored rite of reporting to the Spirits of the Imperial Ancestors his assumption of office. I believe the author is wrong in his attempt to judge the inner life of the Japanese by their outward modes of living. Whereas the mechanical or technological aspects of daily life have changed rapidly and will ever change also in future, the rites and forms of religious homage have been maintained and, as long as they are of some meaning for the public interest and for the preservation of our national characteristics, they will be kept alive for the future, too—no matter how much the outward conveniences may change in accordance with the advancement of civilization. We recognize but the performance of a public function when a cabinet minister reports to the Grand Shrines of Ise his appointment to a high post in the State. It is of no importance whether he rides in a modern motor-car or not—it is a mere matter of convenience.

Foreign critics taking notice of the "cultural complexity" and the "split in the national personality" do so as though this meant a discovery of great importance for the study of modern Japan. We do not conceive our problems in this way—not because of lack of cultural philosophy, nor because of inability to understand our necessity to catch up with the Occidental civilizations. Rather, it is because in the course of our long history we have acquired much experience in dealing with alien cultures and their influences. And instinctively, we are quite open to alien cultures and thoughts, as we have self-confidence in our eclectic ability as well as in our immunity against unwholesome influences.

What is the Japanese spirit, or the "Nippon seishin"? I definitely wish to state that the Japanese mind is originally serene and progressive; this is also shown in various ways, in our ancient poetry and literature. In the run of history, we gradually acquired a self-imposed, disciplined national spirit, moulded also by our international contacts; and finally we have emerged as a self-conscious nation, independent not only in a political

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sense, but in a cultural sense as well. It is only natural to expect from us high respect toward alien cultures; but, it is no less reasonable that we should also react against the alien cultures. This, seemingly contradictory, phenomenon in Japanese culture and politics can only be explained by tracing the process which changes our national mentality and our attitude toward international situations. Such a mental development has clearly made itself felt in every critical period of Japanese history, such as the periods of the Taika Reform or the Meiji Restoration.

Once one has recognized the characteristics of the Japanese attitude toward international situations, one will readily, and adequately, assume that the recent growth of Japan is only internally "ill-proportioned," and internationally too "nationalistic"; a problem which could adequately be propounded in terms of a recurring phenomenon in the history of Japan. But, the problems of Japan to-day could not be well interpreted by any Western standard, nor by whatever criterion which ignores the historical experiences of the Japanese people. And, another point which most of the foreign critics of present-day Japan fail to take into consideration, is the time which will be required to make Japan's rapid growth secure and vitalized.

As before said, the Japanese reacts very quickly and intelligently toward changes in international situations. The situation prevailing now in Europe and America, chiefly as the result of the aftermath of the Great War, has disclosed the elements of injustice to be found in the Occidental civilization which is based on the system of world capitalism. The moral prestige of the Western powers gradually showed decline, and their civilizations have been discredited in the eyes of the Japanese. Particularly, since the outbreak of the Manchurian Incident, it seems that the leading powers within the League of Nations have appeared to the Japanese to be a mere defensive alliance for the protection of nothing but their own interests. They seemed to lack any plan and positive "energy" to envisage any reshaping of the world order and renovating the civilization of mankind.

The political systems of most European countries have broken down, or are still chak-

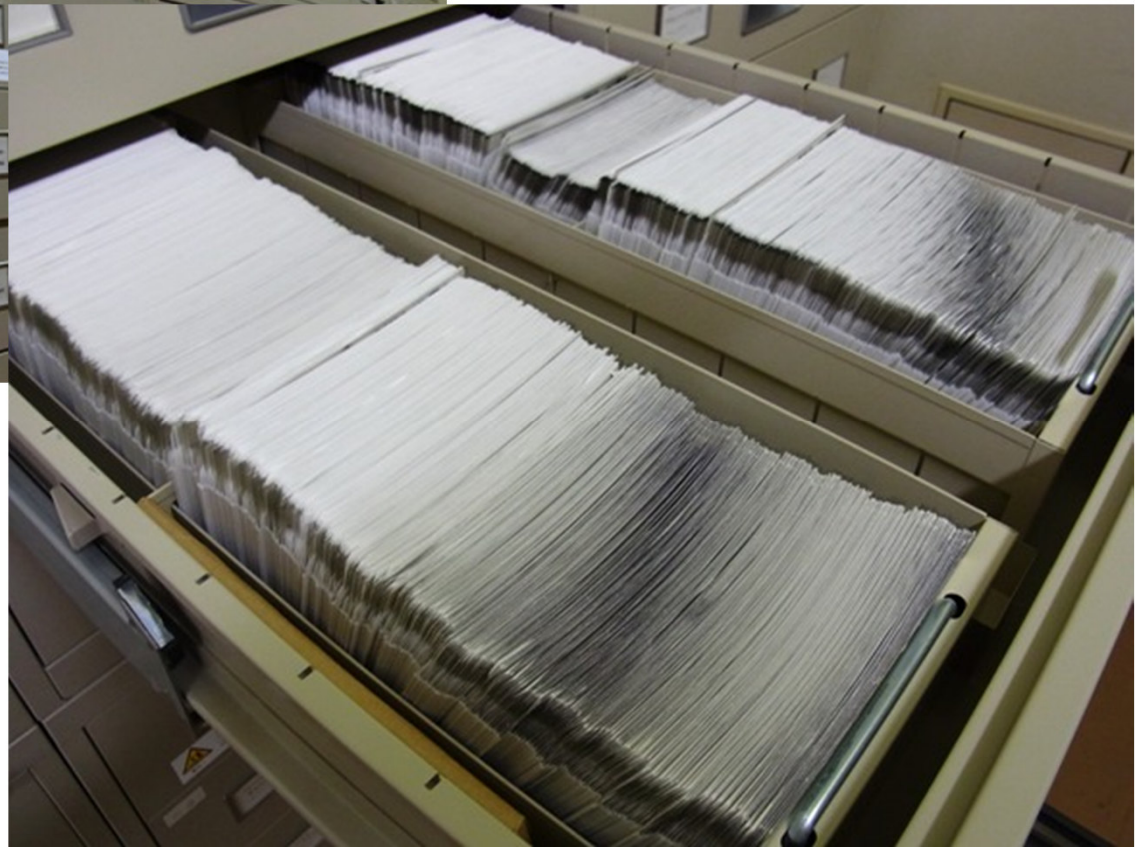




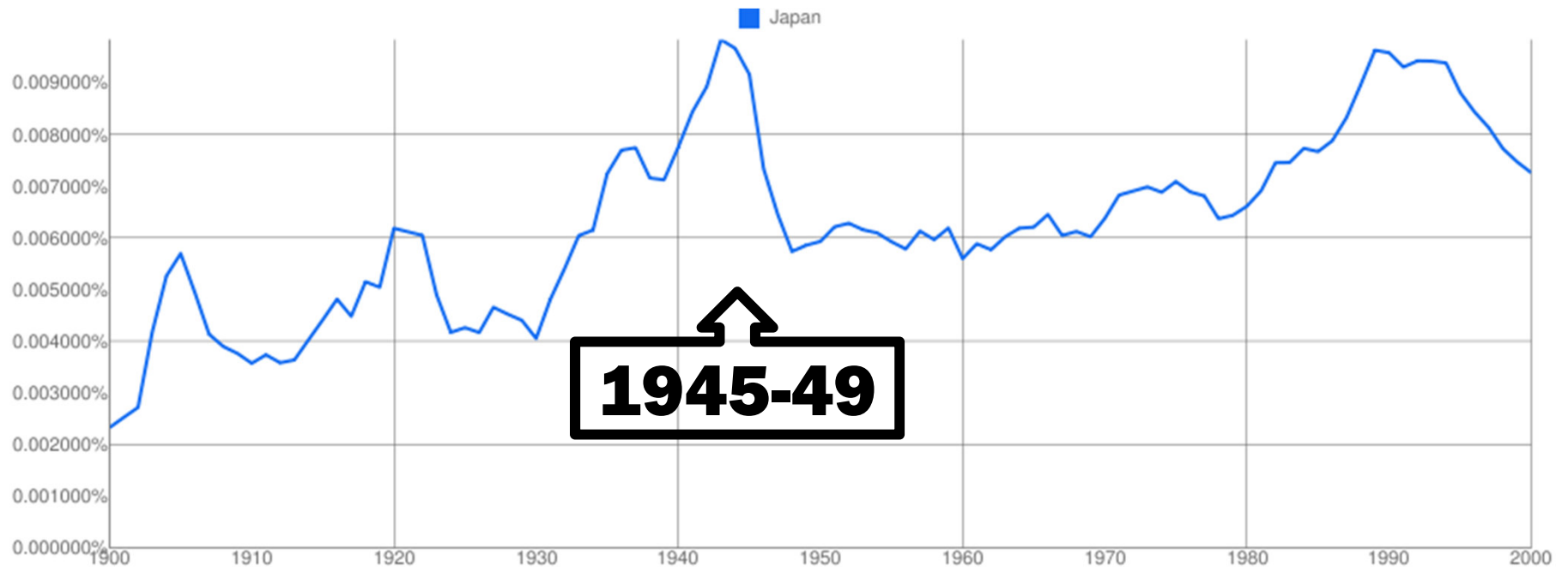
1945-49,

プランゲ文庫

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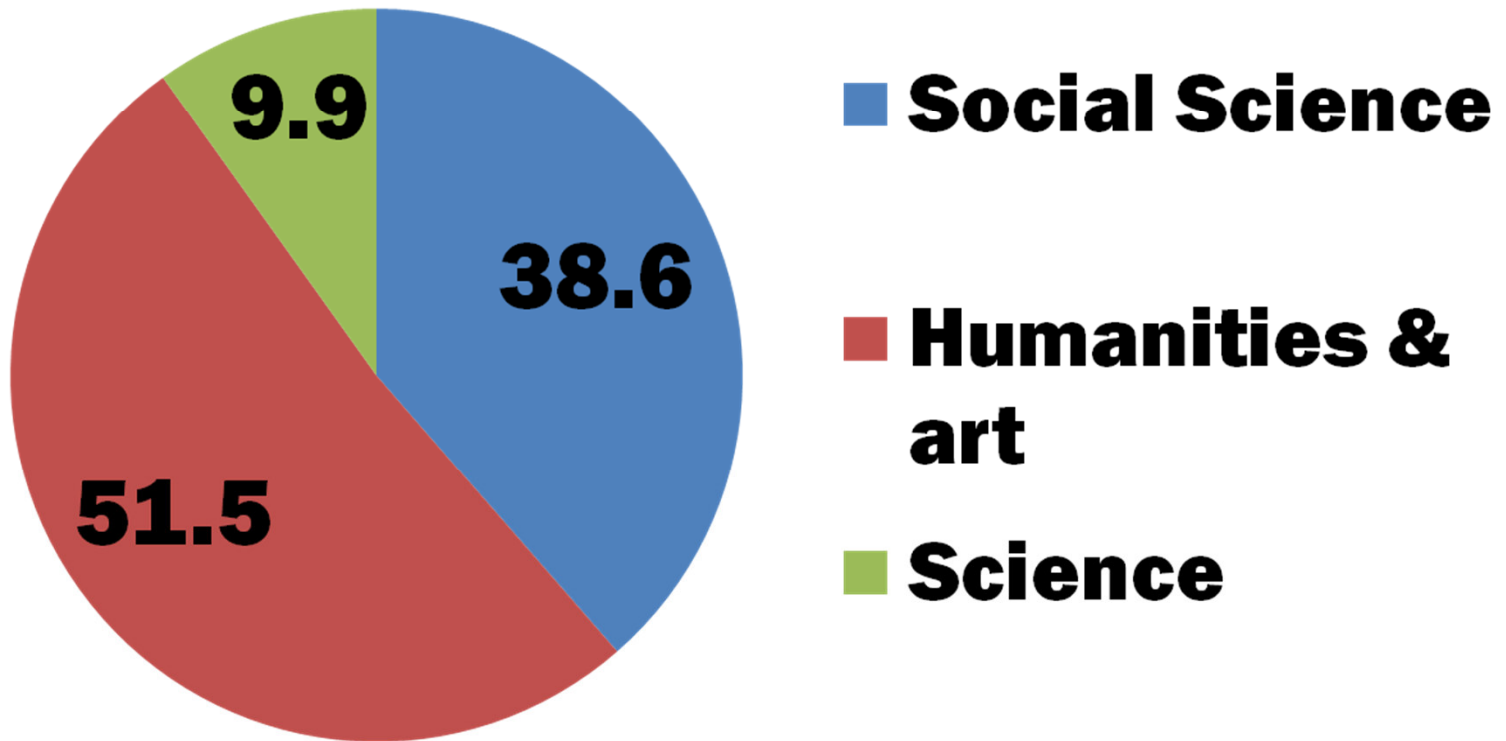
“Japan” (1900-2000)



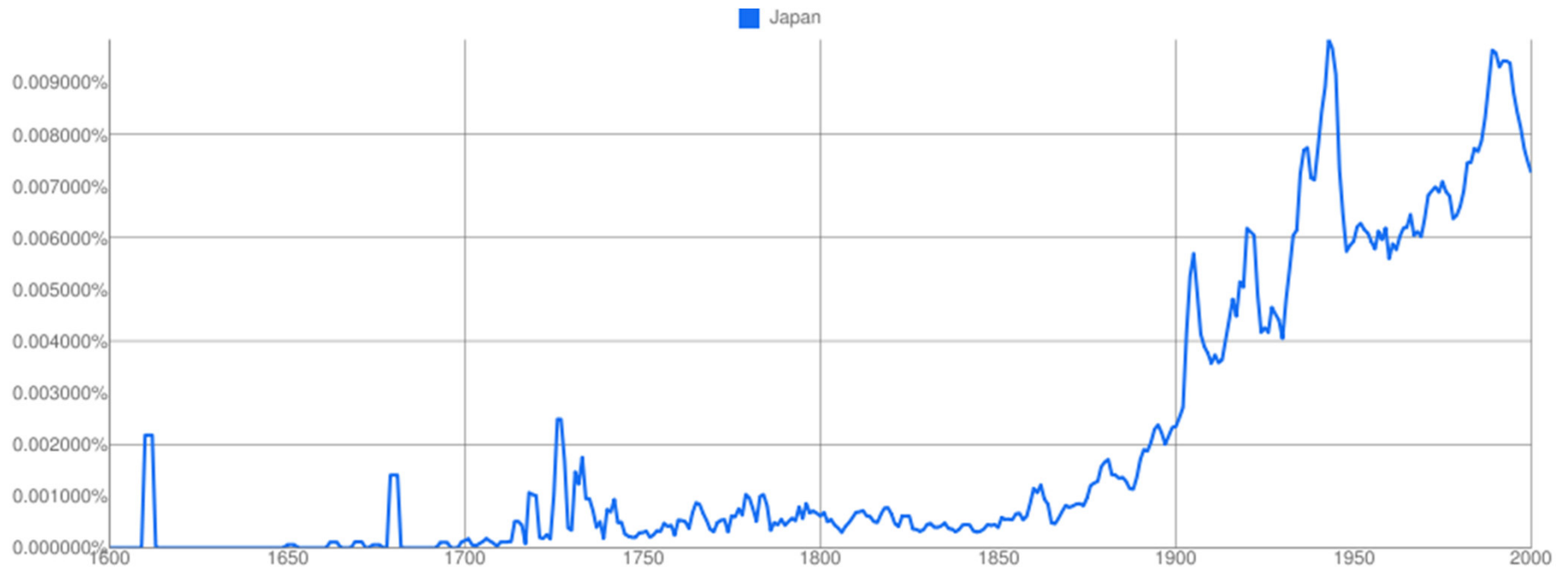
1905 **1923** **1938**

1985-95

books



“Japan” (1600-2000)



1600

2000

