

## **The Development of Resources for Japanese Studies: from Kokugaku to Japanology**

(日本研究資料の歩み：国学から日本学へ)

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### **[Japanese Resources]**

The name of this association is the European Association of Japanese Resource Specialists. Japanese Resources are the resources used for “Japanese Studies”. What are these resources for “Japanese Studies”? They are books including early Japanese books, periodicals, “records and documents”, “E-Resources”, “art works and antiques”, photographs, and others.

### **[Japanese Studies]**

Then, what is “Japanese Studies”? There may be various ideas about “Japanese Studies” and we may not be able to come up with a concept of “Japanese Studies” which everybody agrees with. Historically, I am thinking of the following development chart of “Japanese Studies”. That is to say, from “Kokugaku” to “Nihongaku” and then to “Nihon Kenkyu”. In English, this would be translated as from “National Learning” to “Japanology” and then to “Japanese Studies”. Sometimes “Kokugaku” is translated in English as “Native Studies”.

### **[Kokugaku]**

What is “Kokugaku”? Books always have been very important for academic disciplines. “Kokugaku” is based on “Washo” (Japanese books). Similarly, “Kangaku”(Chinese Studies) is based on “Kansekki”(Chinese books) and “Rangaku”(Dutch Studies) is based on “Ransho”(Dutch books). As for religions which are related with “Gakumon”(academic disciplines), “Kokugaku” deals with “Shinto”(Shintoism), “Kangaku”(Chinese Studies) deals with “Jukyo”(Confucianism) and “Bukkyogaku”(Buddhist Studies) deals with “Bukkyo”(Buddhism).

### **[The Development of Kokugaku]**

After the Meiji Restoration, “Kokugaku” was developed into various modern academic disciplines, such as “Kokugogaku”(Japanese Linguistics), “Kokubungaku”(Japanese Literature), “Kokushigaku”(Japanese History), “Shintogaku”(Shinto Studies), “Hoseishi”(Legal History) and others.

### **[The Transition Period in Japanese Studies]**

As for the transition of Japanese studies around the late Edo period and the early Meiji period, we may be able to indicate the following point. According to Basil Hall Chamberlain’s “Things Japanese” 5th edition, the history of “Japanese Studies” can be described as follows.

the only weakness discoverable in the early German school of investigators, as represented by Kaempfer, Thunberg, Siebold, and even Rein, is a certain insufficiency of the critical faculty in questions of history and language. Surely it is not enough to get at the Japanese sources. The Japanese sources must themselves be subjected to rigorous scrutiny. It was reserved for the English school, represented by Satow and Aston, to do this, - to explore the language with scientific exactness.

### **[The Difference between the German School and the English School]**

So, the main difference between the German School, which is represented by Philipp Franz von Siebold, and the English School - represented by scholars such as Ernest Mason Satow, William George Aston and Basil Hall Chamberlain – was their Japanese language ability, which allowed them to scrutinize Japanese sources critically. Satow, Aston and Chamberlain who had acquired the ability to read Japanese, were therefore able to develop the stage of “Japanese Studies” further, compared to the German school represented by Siebold, who lacked this ability.

### **[Cambridge University Library Japanese Collection]**

To change the subject, I would like to focus on the Japanese Collection of Cambridge University Library where I worked for many years. As a typical Japanese library collection, Cambridge University Library holds early Japanese books, modern and contemporary monographs and serials, as well as electronic resources. The early Japanese books in

Cambridge University Library are known as “the Aston, Satow and von Siebold Collections named after the collectors who assembled this collection - William George Aston, Ernest Mason Satow and Heinrich Philipp von Siebold.

### **[The Catalogue of the Aston, Satow and Von Siebold Collections]**

The Catalogue of the Aston, Satow and von Siebold Collections which was edited by Hayashi Nozomu and Peter Kornicki, was published in 1991. The catalogue contains 2,474 titles. As concerns the numbers of works and volumes, 1,900 works and 9,500 volumes had belonged to Aston, 433 volumes belonged to Satow and 721 volumes belonged to Heinrich Siebold. Among Aston’s books, 82 % had originally derived from Satow’s collection.

### **[The Proportions of the Aston, Satow and Von Siebold Collections]**

This slide shows the proportion of the three previous owners’ collections as they comprise the current collection of early Japanese books at Cambridge. This is based on rough calculation of titles. As we can see, just under three quarters of the collection originally comes from Satow’s collection.

### **[The Dispersal of Satow’s Japanese Collection]**

This chart shows how Satow’s collection was dispersed in various places, with the majority of his collection eventually ending up in Cambridge.

### **[The Heinrich von Siebold Collection]**

Heinrich Siebold’s collection in Cambridge contains around 265 items in terms of the number of titles, based on a rough calculation. Among his collection, there are a lot of maps, illustrated books, pictorial records, etc. The majority of items tend to have visual appeal. What sort of Japanese scholar was Heinrich Siebold? Heinrich was a second son of the very famous scholar of Japanese studies, Philipp Franz von Siebold. His father is called “Dai” Siebold, the great Siebold whilst, on the other hand, Heinrich is sometimes called “Sho” Siebold, little Siebold. Although Heinrich could speak Japanese very well, he never learnt “Kanji” Chinese characters. So, it was said that Heinrich could not read Japanese books. So, we can assume that Heinrich was a Japanese scholar who resembled his father, “Dai” Siebold.

### **[The Satow and Aston Collections at CUL]**

Next, I would like to talk about Satow's and Aston's collections at Cambridge University Library. One of prominent features about these collections is that there are a lot of duplicates. We can find around 256 sets briefly. Originally there had been plenty of duplicates inside Satow's collection which may reflect his method of collecting Japanese books. Satow managed to acquire a lot of Japanese books including duplicate titles since they were moderately priced. In both Satow's and Aston's collections, we can easily spot that there are many duplicates especially among the books of the "Kokugaku" and "Shinto" subjects. Although I am talking about the duplicates in the "Kokugaku" and "Shinto" areas of the collection - between Satow's and Aston's collections. Satow had also presented Chamberlain with a lot of Japanese books including those of "Kokugaku" and "Shinto" subjects.

### **[Duplicates within the Kokugaku and Shinto Fields]**

These are the duplicates titles among the "Kokugaku" and "Shinto" areas of the collection - amongst Satow's and Aston's collections. Among them, major works of Hirata Atsutane and Motoori Norinaga are noticeable. For example, Hirata's "Tamadasuki", "Koshi Seibun", "Kodo Taii" and Motoori's "Kojikiden", "Tamakatsuma", "Tama Arare" are also among them.

### **[A Sample of Duplicates]**

This slide shows a sample of the duplicates which are included in both Aston's and Satow's collections. "Tamadasuki" was written by Hirata Atsutane and it consists of 10 volumes. As the written notes in pencils indicate, both Aston and Satow had read through one of Hirata Atsutane's main works.

### **[Satow's Shinto and Kokugaku Studies]**

As regards Satow's major contributions for the studies of "Shinto" and "Kokugaku", I have listed four his major works. Satow published 'The Shintô Temple of Isé' for *The Transactions of the Asiatic Society of Japan* in 1874 (Meiji 7). In the following year, 1875 (Meiji 8), he published 'The Revival of Pure Shintô' for *The Transactions of the Asiatic Society of Japan*.

This is quite a long article. He also contributed 'The Mythology and Religious Worship of the Ancient Japanese' for *The Westminster Review* in 1878 (Meiji 11). Satow published the English translation of "Norito" which were titled as 'Ancient Japanese Rituals' for *The Transactions of the Asiatic Society of Japan* from 1879 (Meiji 12) to 1881 (Meiji 14).

### **[Aston and Chamberlain's Shinto and Kokugaku Studies]**

On the other hand, concerning Chamberlain's and Aston's contributions, we can list the following works. At first, I would like to take up Chamberlain's *A Translation of the "Ko-ji-ki" or "Records of Ancient Matters"* which was published in 1882 (Meiji 15) as a supplement to *The Transactions of the Asiatic Society of Japan*. Obviously the most important book for Chamberlain's translation was Motoori Norinaga's "Kojikiden". Chamberlain praised Motoori's great edition, entitled "Exposition of the Records of Ancient Matters (Kojikiden) as "perhaps the most admirable work of which Japanese erudition can boast".

Aston published his article 'Early Japanese History' for *The Transactions of the Asiatic Society of Japan* while he lived in Japan. After he had returned to Britain in 1888 (Meiji 21), he published *Nihongi: Chronicles of Japan from the Earliest Times to A.D. 697* in 1896 (Meiji 29), which was a translation of "Nihon shoki". Before he published *Shinto, the Way of the Gods* in 1905 (Meiji 38), he published another of Aston's great works, *A History of Japanese Literature* in 1899 (Meiji 32).

### **[The Circumstances of Aston and Satow's Collections]**

Here, I would like to explain how or why Satow's collection of Japanese books came into Aston's hands. Satow started to disperse his collection of Japanese books in 1885 (Meiji 18) and he dispatched Japanese books to Chamberlain including those of "Shinto" and "Kokugaku". Aston left Japan permanently in 1888 (Meiji 21) and he sent a certain number of Japanese books to Britain in order to continue "Japanese Studies" abroad, including those of "Shinto" and "Kokugaku".

Aston received a large number of Satow's books in 1892 (Meiji 25) and this transfer may be related to Aston's plan to translate "Nihon Shoki" into English. As a result of Satow's generosity, Aston was to possess duplicate copies of many Japanese books including those

in the “Shinto” and “Kokugaku” fields. Aston published his studies of “Shinto” and “Kokugaku” in the form of two books in 1896 (Meiji 29) and 1905 (Meiji 38), that is to say *Nihongi: Chronicles of Japan from the Earliest Times to A.D. 697* – the English translation of “Nihon Shoki” and *Shinto, the Way of the Gods* – Aston’s further study of “Shintoism”.

### **[Why Duplicates Occurred?]**

The reason why Cambridge University Library has held duplicate copies of early Japanese books on “Shinto” and “Kokugaku” is precisely this. Aston had a plan to pursue his studies of “Shinto” and “Kokugaku” in Britain so his collection of Japanese books contained books in those fields. Aston received Satow’s books in 1892 (Meiji 25). Satow’s collection too contained a lot of books on “Shinto” and “Kokugaku”. Cambridge University Library has inherited this combined Aston’s and Satow’s collections of early Japanese books and therefore includes a large amount of duplicates too.

### **[Shinto and Kokugaku People surrounding Satow]**

Next, I would like to talk about Satow’s studies of “Shinto” and “Kokugaku”. I can list nine people as Satow’s acquaintances who are related to “Shinto” and “Kokugaku”, according to his diaries, letters and books. These people had contact with Satow in fields related to “Shinto” and “Kokugaku”. I will explain who they were later.

### **[Satow’ Teachers of Japanese, Calligraphy, etc.]**

Also, I can name the following people as Satow’s Japanese teachers, masters of calligraphy and servants, who might have helped him in his studies of “Shinto” and “Kokugaku”. However, it was unlikely that Satow asked these people about “Shinto” and “Kokugaku” matters.

### **[The Great Men of Kokugaku]**

We could name “Kada no Azumaro”, “Kamo no Mabuchi”, “Motoori Norinaga” and “Hirata Atsutane” as the “Four Great Men of Kokugaku”. Hirata Atsutane was the last great scholar of Kokugaku and his teacher was Motoori Norinaga. Also, I have added “Keichu” as one of the important pioneers of “Kokugaku”.

### **[The Hirata School]**

Hirata Atsutane's literary name was "Ibukinoya". Atsutane's son-in law was Hirata Kanetane and his grandson was Hirata Nobutane. The so-called Hirata School was also known as the "Ibukinoya". So, the pupils of Hirata Atsutane, Kanetane and Nobutane were "Monjin" of "Ibukinoya", or pupils of Hirata School.

### **[Pupils of the Hirata School]**

Returning to the nine people whom I have listed as Satow's acquaintances, who were possibly related to "Shinto" and "Kokugaku", six people among these nine were "Monjin" of "Ibukinoya", that is to say pupils of Hirata School. They were Wada Shigeo, Shiraishi Mamichi, Hayashi Mikaomi, Suzuki Matoshi, Sawa Nobuyoshi and Inaba Masakuni.

Wada Shigeo was Satow's teacher of "Shinto" and "Kokugaku", and a priest of "Shiba Shinmei Shrine" and "Kanda Myojin". Wada was also Higuchi Ichiyo's teacher of "Waka", a discipline of forming 31-syllable Japanese poems. Shiraishi Mamichi was a librarian of Satow's library in Tokyo. He was a son of Shiraishi Chiwaki and he died at Satow's house. Hayashi Mikaomi was Satow's teacher of Japanese language. His son was Hayashi Takeshi, a western-style painter. Suzuki Matoshi was a scholar of genealogy. Sawa Nobuyoshi was a court noble of the "Sonno Joi-ha" movement (this was a monarchist movement, which supported the doctrine of 'restoring the emperor and expelling the barbarians'). He was the first Foreign Secretary of the Meiji Government. Inaba Masakuni was a "Roju" (a senior councillor of the Tokugawa Government), and "Kyoto Shoshidai" (a military governor of the Tokugawa Government at Kyoto). After the Meiji Restoration, Inaba became "Shinto Honkyoku Shodai Kancho" (the first Director-General of Shinto Headquarters). He was Wada Shigeo's superior officer at the "Shiba Shinmei Shrine".

### **[The Hirata School and Others]**

The other three people among the nine were not pupils of the Hirata School, but they had contacts with the Hirata family or "Ibukinoya" or Hirata School. Among these three, Miyamoto Koichi's position was crucial for Satow's studies of "Shinto" and "Kokugaku". Miyamoto Koichi or Miyamoto Okazu was able to introduce Satow to the pupils of the Hirata School. He was a distant relative of Hirata family. His mother was a niece of Hirata

Kanetane. He had been an officer of the Magistrate's Office of Foreign Affairs ("Gaikoku Bugyo") before the Meiji Restoration. After the Meiji Restoration, he worked for the Ministry of Foreign Affairs. When Sawa Nobuyoshi was the first Foreign Secretary of the Meiji Government ("Gaimukyo") at the beginning of the Meiji period, Miyamoto served Sawa as "Gaimu Shojo" (Junior Secretary of Ministry of Foreign Affairs). Shiraishi Chiwaki was a Magistrate of Niigata, who was one of colleagues of Miyamoto Koichi or his father Miyamoto Kyuhei.

Shiraishi Chiwaki who worked for "Tokugawa Bakufu" as a high-ranking officer before the Meiji Restoration became a scholar of "Wagaku" (Japanese studies) and a journalist in the Meiji period. Hori Hidenari was recognized as the last "Kokugakusha" (scholar of Kokugaku). Although he did not become a pupil of the Hirata School, he had contacts with the Hirata family. Hori gave Satow lectures on the Japanese language in 1877 (Meiji 10). Satow also may have received some influence from Hori's ideas.

#### **[Satow's Studies of Shinto and Kokugaku]**

Next, I would like to focus on Satow's learning and study of "Shinto" and "Kokugaku". He visited the Ise Shrine ("Ise Jingu") in 1872 (Meiji 5) as the first foreigner ever to enter the shrine. As a result of his experiences, he read and published 'The Shinto Temple of Ise' in 1874 (Meiji 7). Around the same year, he employed Wada Shigeo as a teacher and he started his studies of "Shinto" and "Kokugaku" in earnest. He published 'The Revival of Pure Shinto' in 1875 (Meiji 8) and this is a full-scale article of his earlier work of "Shinto". As I have already mentioned, Satow published two major articles on Shinto, 'The Mythology and Religious Worship of the Ancient Japanese' and 'Ancient Japanese Rituals'. Subsequently, Satow left Japan in 1883 (Meiji 16) and he stopped his studies of "Shinto" and "Kokugaku".

#### **[The Books of Hirata Atsutane]**

I would now like to go further into Satow's studies of "Shinto" and "Kokugaku" using books from his own collection, particularly Hirata Atsutane's works. Introductory books for Hirata Atsutane's studies are "Maicho Jinpai Shiki", "Tamadasuki" and "Nyugaku Mondo".

Another introductory book is “Daido Wakumon” and Midorikawa Yoshihisa, an editor of “Daido Wakumon” and the younger brother of Hirata Kanetane, recommends Motoori’s “Tamakushige” and Hirata’s “Tamadasuki”, “Kodo Taii” and “Nyugaku Mondo” for beginners of the Hirata School.

### **[Maicho Jinpai Shiki]**

“Maicho Jinpai Shiki” is one of the most popular books among Hirata’s works and “Tamadasuki” is a commentary work on “Maicho Jinpai Shiki”. “Maicho Jinpai Shiki” was not a commercial publication and it was distributed to pupils of the Hirata School, “Ibukinoya”. Cambridge University Library’s copy of “Maicho Jinpai Shiki” was derived from Satow’s collection and Satow had received it from Wada Shigeo, his teacher of “Shinto” and “Kokugaku”. The signature which appears on the wrapping cover of the book indicates Wada Shigeo’s ownership and the relationship between Satow and his teacher.

### **[Nyugaku Mondo and Satow’s Notes]**

As the title shows, “Nyugaku Mondo” was recommended as one of the first books which beginners of the Hirata School should start with. Indeed, Satow probably started his studies of the Hirata school, by reading “Nyugaku Mondo” too. “Nyugaku Mondo” contains the list of Hirata’s and the Hirata’s disciples’ books. This slide indicates the remarks on Hirata’s books by Satow. For example, Satow added “to buy” on “Tama no Mihashira”, one of Hirata’s most important works, “ought to buy” on “Indo Zoshi”, “Same as Zoku Shinto Taii” on “Fugaku Danpei”. Satow was correct in his note here, as “Same as Zoku Shinto Taii” was originally called “Fugaku Danpei”.

### **[Satow’s Method of Reading]**

Apart from these written remarks in pencil, another feature of Satow’s reading method was to add red dots to the texts discreetly. When he found difficult words or phrases in the text, he marked them with small red dots. They are not so many. Later he could ask his teacher or acquaintances about them. Because Satow had a teacher, this method suited his studies. This slide shows a sample of “Tama no Mihashira”, Hirata’s major work.

### **[Maganohire and Satow’s Notes]**

This slide shows Satow's notes and red dots in Ichikawa Tazumaro's "Maganohire". There was a famous dispute between Motoori Norinaga and Ichikawa Tazumaro (also known as 'Kakumei') who was a Confucian scholar. When Motoori published "Naobi no Mitama", Ichikawa wrote a refutation of Motoori's arguments, publishing it as the book "Maganohire". Then, Motoori retaliated against Ichikawa's book with his own book, "Kuzubana". Satow was very much interested in this dispute. So, he added his note "studied the whole subject" at the beginning of "Maganohire" and when he encountered difficult words or phrases, he added red dots, such as "iigusa" and "yominarai oboe". Probably he learned the meanings of these from Wada Shigeo.

### **[Kodo Taii and Satow's Notes]**

When Satow read Hirata Atsutane's "Kodo Taii", he added red dots to "shabon", "tsubu-tsubu" and "miyo mimaneni". At first, he did not understand these words and phrases, then later probably he was taught them by his teacher. This is one of Satow's methods to study Japanese books.

### **[Aston's Japanese Studies]**

Now, I would like to move on from Satow's studies to Aston's studies. Roughly we can draw Aston's Japanese studies as follows mainly focusing on his studies of Japanese history and Shinto. Namely, his article, 'Early Japanese History' to "Nihongi", his translation of "Nihon shoki" and then his book, "Shinto".

### **[Aston's Japanese Studies after Returning to Britain]**

After returning to Britain, Aston achieved his three major works. As I have already partially mentioned, they were "Nihongi" (a translation of "Nihon Shoki") in 1896, "A History of Japanese Literature" in 1899, and "Shinto" in 1905. Aston had had a plan to translate "Nihon Shoki" before he returned to Britain and had prepared for it while he was still in Japan. From Japan, he dispatched books related to the themes of "Shinto" and "Kokugaku" to Britain. As the result of Aston's further studies of "Shinto" and "Kokugaku", his book, "Shinto" was published in 1905 (Meiji 38).

### **[Chamberlain's Letter to Edmund Gosse]**

On the other hand, he did not have a plan to write "A History of Japanese Literature". This was requested by Edmund Gosse on the recommendation of Basil Hall Chamberlain. Edmund Gosse, the editor of "Short Histories of the Literatures of the World" asked Chamberlain to write a history of Japanese literature. Since the state of Chamberlain's eyes was not good, he recommended Aston to Edmund Gosse in his letter which has been kept at Leeds University Library. This slide shows Chamberlain's letter.

### **[Aston's Source Books]**

As for Aston's major works for Japanese studies, particularly his contributions for studies of Japanese history and Shinto, we can find his source books from his own collection of Japanese books which Cambridge University Library has held. We can list up Matsushita Kenrin's "Isho Nihon den" for 'Early Japanese History', Kawamura Hidene's "Shoki shikkai" for "Nihongi: Chronicles of Japan from the Earliest Times to A.D. 697" and Mikami Sanji's and Takatsu Kuwasaburo's "Nihon bungakushi" for "A History of Japanese Literature". Aston's major works were based on these Japanese books.

### **[Matsushita Kenrin's Isho Nihon Den]**

"Isho Nihon den" was compiled by Matsushita Kenrin who was contemporary with Keichu. He was active before Arai Hakuseki. Historically, "Isho Nihon den" played an important role to introduce "Gishi Wajinden" which is related with "Yamatai-koku".

### **[What Did Aston Receive from Isho Nihon Den?]**

Aston mentioned various historical issues in his article, "Early Japanese History" based on Matsushita Kenrin's "Isho Nihon den". I would like to take three major issues, namely chronological descriptions of "Nihon shoki", the relations between "Yamatai-koku" and "Yamato-koku" and "Himiko" and "Jingu Kogo". Aston rightly pointed out the problems of "Nihon shoki" 's chronological descriptions, but he inherited Matsushita Kenrin's ideas about "Yamatai-koku" and "Himiko" or "Jingu Kogo".

### **[Yamataikoku and Himiko from Isho Nihon Den]**

This slide shows Matsushita Kenrin's descriptions about "Yamata-koku" and "Himiko" in "Isho Nihon den".

### **[Kawamura Hidene's Shoki Shikkai and Aston's Notes]**

Now , I would like to focus on Aston's translation and studies of "Nihon shoki".

When Aston translated "Nihon Shoki" into English, he consulted Japanese books, such as Kawamura Hidene's "Shoki Shikkai" and Tanigawa Kotosuga's "Nihon Shoki Tsusho".

Among them, Kawamura's "Shoki Shikkai" was particularly important for Aston's translation. There are Aston's written notes in his copy of "Shoki Shikkai". These are samples of Aston's notes.

### **[Shoki Shikkai Vol. 25]**

This is Aston's note in Volume 25 (Emperor Kotoku). Under his note, the text says "Konotsuki, Kawazu no Karimiya ni owashimasu".

### **[Aston's Note in Shoki Shikkai]**

I have enlarged Aston's note in this slide. We may be able to read it as "A close character for Kawazu (藁). "Confer" "other editions".

### **[Kawazu in Shoki Shikkai]**

Actually "Kawazu" does not mean "frog" or "toad". It means a name of a place in this case, such as Koze in Osaka. So, Aston's English translation of this part is this: "In this month, the Emperor occupied the temporary Palace of Kahadzu".

### **[Kodo Taii and Aston's Notes]**

Aston used to write his own notes in his copies of Japanese books in pencil. Compared to Satow's case, Aston did this much more often. Also, he utilised these notes for his books, such as "Nihongi", the English translation of "Nihon Shoki". For example, Aston added "Merits of Nihongi" in his copy of Hirata Atsutane's "Kodo Taii" in pencil. Then, he used Hirata's text with his note for his translation of "Nihon Shoki". Aston used Hirata's text from "Kodo Taii" to indicate how important "Nihon Shoki" is. Aston's "Nihongi" quotes from Hirata's text as follows: Hirata says "If we put aside the ornaments of style of Chinese fashion, there is none among all the writings in the world so noble and important as this classic".

### **[Sawow and Aston's Shinto and Kokugaku Studies]**

Although Satow and Aston are both very important as the pioneers of modern Japanology, there are some differences between Satow and Aston concerning their studies of "Shinto" and "Kokugaku". While Satow did his studies of "Shinto" and "Kokugaku" in Japan in the 1870s and 1880s, Aston continued his studies mainly in Britain - in the 1890s and in to the early part of the 20th century. Satow had real native Japanese teachers of "Shinto" and "Kokugaku", but Aston did not have any proper teachers in this respect. In a sense, Satow's and Chamberlain's works played the teachers' role for Aston. Satow studied mainly the works of Hirata Atsutane and Motoori Norinaga and others. In the case of Aston, he extended his studies a little further beyond Hirata's and Motoori's works, including studies on "Nihon Shoki", due to his translation of "Nihon Shoki" and his book on "Shinto".

### **[George Sansom's Views on Aston]**

As for Aston's Japanese studies, I would like to introduce George Sansom's view.

"Aston had hardly any aids to study. He started from scratch, so to speak. He had to write his own grammar, to work out his own chronology of Japanese history, to deeply and widely in Japanese literature without the benefit of translation or commentary. He devoted great analytical power to the study of early Japanese religion and he translated with valuable critical notes the greatest of the Japanese chronicles, the Nihongi."

Probably George Sansom was right about Aston's Japanese studies to a certain degree, but I would just like to point out that Aston actually had learned a lot from "Kokugaku" too.

### **[New Resources for Japanese Studies: Digital Age]**

At the end of my presentation, I would like to add my view about early Japanese books which were used as resources by pioneers of Japanology, such as Satow, Aston and Chamberlain. The Digital Revolution may revive the study of early Japanese books. With the help of the internet, they may become important resources for Japanese studies once again.

