

ので、ぜひふるってご参加いただいて、先生方とご交流をお願いできたらと思っています。ちょっと長くなったかもしれませんが、私の最初の挨拶とさせていただきます。どうぞ今日はよろしくお願ひします。以上です。

馬場毅（東亜同文書院大学記念センター）：それでは最初にジョージア州立大学のダグラス・レイノルズ先生に、「明治のもう一つの革新的パイオニアとしての東亜同文書院」のご報告をお願いしたいと思います。どうぞレイノルズ先生。

ダグラス・R・レイノルズ（ジョージア州立大学）：ありがとうございます。ペーパーを発表する前に少し下手な日本語で自己紹介ですが、これはキャリアの自己紹介ではなくて、生活の自己紹介です。今は65歳です。私の生活の半分はアジアに住んでいました。だから江戸っ子という言葉がありますが、私はアジアっ子かもしれない。いちばん最初は2歳から6歳まで1947年から51年まで私の両親は教育宣教師として中国に行って、安徽省蕪湖でしたが、その後は革命の関係で中国を出てアメリカへ帰って1年間、あとはフィリピンに行きました。7歳から17歳まで私はフィリピンに住んでいました。その後は大学院で勉強するためにアメリカへ行って、その後台湾は2年間、67年から69年まで中国語を勉強するためにです。元々の専門は中国近代史です。博士号を取った後は日本に来て、76年から80年まで東京で、そのときは衛藤藩吉先生のおかげで東亜同文書院、東亜同文会のことを勉強するようになりました。その後アメリカに帰って86年から88年までもう一度日本に来て、日中近代文化交流史の研究を続けて、その後もう一度アメリカに帰りました。最近では2002年から毎年の夏休みに中国へ行きます。夏休みは中国で研究、けど研究のテーマは同じように日中文化交流史です。短い生活の紹介ですが、これからペーパーに入りましょう。

Professor Douglas R. Reynolds, Professor, Georgia State University:

The title of my paper, "Tō-A Dobun Shoin — Yet another Meiji Innovation."

It is a great honor to deliver a paper at this distinguished lecture series. When Fujita Yoshihisa invited me to give this lecture, he requested that I discuss Tō-A Dobun Shoin (TDS) from the point of view of foreign research and foreign perspectives. TDS, along with Tō-A Dōbunkai (TDK) have been subjects of my research for more than 30 years.

These two topics were first suggested to me by Professor Etō Shinkichi in 1977 while I was living in Tokyo and using the archives of Gaikō Shiryōkan. As I learned more about TDS, this Shanghai school came to represent in my mind an interesting but little known example of Japan-China relations and friendship. Then, to my surprise, I came to realize that the approach of TDS to education, so the approach to education — which were the approaches developed by Arai Hakuseki and Nezu Hajime — was an approach that in the 1960s when I was in graduate school at Columbia University, it was an approach called area studies or *chiiki kenkyū* in America. The curriculum, the teaching at TDS was very, very much like the curriculum I was studying, the program I was on, at Columbia University. So the field of education known as area studies developed in the US only after World War II. TDS, however, developed this approach more than 50 years earlier. I was deeply impressed. And in 1986, I published an article called "Chinese Area Studies in Prewar China: Japan's Tō-A Dōbun Shoin in Shanghai,

1900-1945.”

Meanwhile, in 1987, in Japan, I published the article “A Golden Decade Forgotten: Japan-China Relations, 1898-1907.” This thesis of a “Golden Decade” or *ōgon no jūnen* (黄金の10年) which also appears in my book, *China, 1898-1912: The Xinheng Revolution and Japan*, this concept was controversial among scholars in China, Japan and the West because it proposed that relations between China and Japan during the years 1898 to 1907 were fundamentally friendly and positive. A recent book by German scholar Urs Matthias Zachmann, *China and Japan in the Late Meiji Period: China Policy and the Japanese Discourse on National Identity, 1895-1904* published in 2008, so very, very recent, this book acknowledges the “Golden Decade” dimension of relations, but it argues that cooperative relations between Japan and China were only one aspect of a vastly complex relationship. A scholar’s conclusions, Zachmann argues, depend very much upon the sources that a scholar examines. In Zachmann’s case, he uses Japanese newspapers and public reports, for the period from 1895-1904 - it is a very limited period but it is between the two wars, the *Nis-Shin sensō* and the *Nichi-Ro sensō*. He looks at the relations that Japanese newspapers and media reports for that time period.

TDK and TDS were among a small minority of Japanese institutions interested in China during this 10-year period. This is well illustrated by one of Zachmann’s sources, the detailed study of Zhai Xin, called “*Tō-A Dōbunkai to Chūgoku: kindai Nihon ni okeru taigai rinen to sono jissen*” (“*Tō-A Dōbunkai*

and China: Ideology and Practice of Foreign Relations in Modern Japan”) . Two recent English-language books on Pan-Asian thought or *Dai Ajia shugi* for that time period also mention TDK and TDS. The titles of the two books are *Pan-Asianism in Modern Japanese History: Colonialism, Regionalism and Borders*, edited by Sven Saaler and J. Victor Koschmann published in 2007. And the other book is by Cemil Aydin, *The Politics of Anti-Westernism in Asia: Visions of World Order in Pan-Islamic and Pan-Asian Thought* also published in 2007. So it looks not only at Pan-Asian thought but Pan-Islamic thought as a method of expressing anti-Western feelings.

In the summer of 2008, I joined with scholars in Europe in a project, “*Chinese Encyclopedias 1870s-1920s: A Missing Chapter of Modern Chinese History.*” That is the title of the project - *A Missing Chapter of Modern Chinese History*, led by Milena Dolezelova-Velingerova of Heidelberg University with the close cooperation of the Chinese scholar, Chen Pingyuan of Beijing University. This project was funded in 2005 by the Chiang Ching-kuo Foundation. The two project leaders in 2007 co-edited a volume, *Jindai Zhongguo de baike cishu* or in English, *Modern Chinese Reference Encyclopedias*, but very few copies were published of the Chinese version because it was considered preliminary to the final English report.


Now over the years, Milena Dolezelova-Velingerova, who does not read Japanese, she reads Chinese ... She has studied in China but she does not read Japanese. She had increasingly felt the need to examine carefully Meiji Japanese

writings borrowed by Chinese after 1898. In early 2008, she asked me to contribute a chapter called "Japanese Encyclopedias: Their Background and Hidden Impact on Late-Qing Chinese Encyclopedias." This was a new research topic for me and it led me to the recent lengthy study by the Chinese scholar Pan Jun. The study is in Chinese. The English translation is "A Study of Japanese Reference Works." This study in turn led me to the remarkable study of Mary Elizabeth Berry, a scholar at the University of California at Berkeley. And her study was called "Japan in Print: Information and Nation in the Early Modern Period before 1700" - the early part of the Edo period. This research further led me to a Japanese work completed in 1713 by Osaka physician Terajima Ryōan. The title of Terajima's work was *Wa-Kan sansai zue* (Illustrated Japanese-Chinese Encyclopedia) published in 1713. Terajima took his initial inspiration from Wang Qi who published *Sancai tuihui* or "Illustrated Book of the Three Realms" in 1607, 100 years earlier. However, over the course of 30 years, Terajima completely redesigned Wang Qi's work, expanding and refining its entries until it looks and feels like a modern desk encyclopedia. My conclusion was that Terajima's work may be the world's very first true encyclopedia - before encyclopedias were "invented" in the West - but this hypothesis needs further research.

The point of mentioning all this, the reason I am going into this, is that the Tokugawa period from its early beginnings was an era of prolific data-gathering and publication of reference works, not just the brilliant *Wa-Kan sansai*

zue but popular genres of household reference works like *setsuyōshū* or quick reference books, *kinmō zui* or illustrated encyclopedias for the people, and *chōhōki* or treasuries of knowledge. There were dozens and dozens, and in some cases hundreds, of versions of these published. An excellent study of these categories of material is Yayoshi Mitsunaga, *Hyakka jiten no seirigaku* or *Typologies of Encyclopedias* published in 1972. Interestingly, in the year 1811, in order to gain access to useful Western knowledge, the bakufu created a new office to translate Western works - the *Bansho Wage Goyō* (Translation Bureau for Barbarian Writings) .

After China's Opium War of 1839-1842, Japanese became very interested in writings coming out of China. They translated these profusely, including the work *Chikan keimō* which is a translation of an English Chinese work published in China - *Primer of a Circle of Knowledge* - and there are many different Japanese editions produced after 1867. Prolific Japanese translations and writings continued on into Meiji Ishin, encouraged by Article 5 of the famed Five-Article Charter Oath. The fifth article reads, "Knowledge shall be sought throughout the world so as to strengthen the foundations of imperial rule." Starting in 1873, the new Meiji Monbushō began to translate and publish its *Hyakka zensho* or *Complete Work of a Hundred Disciplines of Knowledge*. Under the direction of Mitsukuri Rinshō , this ambitious project in the next 12 years successfully translated and published most of the 100 detailed topical essays in an important source called *Chambers' Information* for the



People which had many different editions. There was a fourth edition in 1857 and a fifth edition in 1874-1875.

At around this same time, Taguchi Ukichi in Tokyo, through his Keizai Zasshi Sha published new types of compilations like Taisei seiji ruiten which was a translation of a work published in London. He also published Dai Nihon jinmei jisho which was a first modern biographical dictionary of Japanese and he further published Nihon shakai jii or Encyclopedia of Japanese Society and this too was a new kind of publication in 1890-1892. It followed a Western model but it looked at Japanese society, written by different Japanese experts on the topics of Japanese society, politics, economics and culture. So again, the purpose of mentioning all of these is to highlight the subtitle of my paper: "Yet Another Meiji Innovation." Meiji Japan of the 1870s and 1880s overflowed with intellectual and institutional innovations, rarely seen in world history. The explosion of creative thought and institutional innovation during early Meiji is reminiscent of the several decades immediately after the American Revolution of 1776, which was also a remarkable period of innovation in world history.

My growing awareness of late-Tokugawa and early-Meiji innovations has forced me to rethink the career and writings of Arai Hakuseki especially after 1886, which is the year he was sent to China by Japan's Army General Staff (Sanbō Honbu) with the purpose to gather intelligence. Based in Hankou for three years, 1886-1889, Arai operated under the cover of the Hankou branch of Rakuzendō. Rakuzendō was

the shop established in Shanghai by another Japanese creative innovator, Kishida Ginkō. An original entrepreneur, he charted many new paths. During the three years that Arai was in Hankou, he became convinced that the future of Japanese relations with China lay in trade. In a report submitted to the General Staff in May 1889 at the end of his three years, he agreed with the General Staff that more intelligence information was needed about China. To help accomplish this, Arai proposed the creation of a Japan-China Trading Company (Nis-Shin Bōeki Shōkai) centered at Shanghai and with branches throughout China. Such a network would combine reconnaissance, trade and research without arousing Chinese or foreign suspicions and this is the way he put it. It would help assist Japan to "recover our commercial rights." Shōken o kaifuku is the term that he used to recover Japan's commercial rights from Western and Chinese hands.

This is important also. In his report, Arai also argued that peaceful trade, not a war with China, was in Japan's best interest and that Japan should seek to revive China and the rest of Asia economically as a counter to Western penetration. So in a way you could say Arai had a vision, he had a dream, of improving relations between Japan and China while also serving the interests of Japan. After submitting his report in 1889, Arai resigned from the military to devote himself completely to planning and promoting his trading company and its auxiliary research institute, Nis-Shin Bōeki Kenkyūjo (NBK) or in English, the Japan-China Trade Research Institute. When NBK opened its doors in Shanghai on September 20, 1890, it had 150

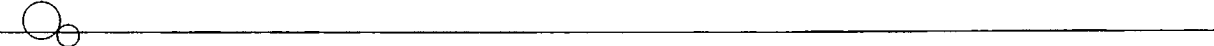
Japanese students enrolled for a three-year program, with a curriculum heavily weighted toward language study: 12 hours of Chinese and six hours of English per week, out of 40 hours of scheduled classroom instruction. So almost half of the instruction was language, mostly Chinese, but also English.

Other classes included commercial geography - he called it *shōgyō chiri* - accounting, bookkeeping and writing skills, a practicum in Chinese business methods, physical education, and in the second semester, economics and law. A mandatory fourth year required students to investigate trade conditions and opportunities at major Chinese ports and trading cities. The rationale behind this final year of field work was articulated by Arai Sei in 1889 at Hakata, in a speech to recruit students and this is what he said: "Trade is exactly like war. Just as good fighting men cannot be produced by classroom training without field maneuvers - you have to get out and practice like on these grounds before Aichi University was founded - good businessmen require more than textbook learning." Arai's school curriculum at NBK showed great foresight and innovation. No Western power in China had a comparable institution for systematically training its own China experts. This was a first; an original institution.

At NBK, Arai's right-hand man was Nezu Hajime, also a non-commissioned army officer who had served with the Army General Staff. At Arai's request, the General Staff released Nezu in 1890 to serve as deputy director of NBK. On Arai's various trips back to Japan,

he left Nezu in charge of NBK, declaring Nezu his "second self" (*isshin-dōtai*). Nezu's greatest achievement at NBK was a scholarly accomplishment. In 1891, for over five months, Nezu secluded himself night and day to compile Arai's rich data from Hankou. The result was the landmark three-volume work *Shinkoku tsūshō sōran: Nis-Shin bōeki hikkei* or in English *Commercial Handbook of China: Essentials of Japan-China Trade*. The first work of its kind, this compilation was a veritable encyclopedia of information on Chinese topography, politics, finance, economy, transport, currency and trade, filled with insights from actual observations of Chinese commercial organizations, trade practices and travel conditions. This undertaking created in Nezu a deep personal respect for field work, which carried over to his administration of TDS from 1900-1923. It also shaped the rigorous guidelines for the *chōsa dai ryokō* or the Big Research Trip of advanced students. These guidelines, put into writing in 1904 or 1905 by Field Director Negishi Tadashi, later a well-known China economist at Hitotsubashi University, were fully implemented in 1907 with the approval and funding of Japan's Ministry of Foreign Affairs (*Gaimushō*). Negishi's instructions, well worth quoting, were very, very clear, and these are his instructions: "Record only facts, stay away from [grand] theories, and keep out vague information of doubtful origin."

TDS in my mind is a classic case of "yet another Meiji innovation." My 1986 article, which was called "Chinese Area Studies in Prewar China: Japan's Tōa Dōbun Shoin in Shanghai, 1900-1945," spells out what was



special about it, and there is no need here to repeat all the details. Suffice it to say that area studies or *chiiki kenkyū* has five elements which, in combination, make it distinctive, and this is what the article was about: Area studies as exemplified by TDS. First is emphasis on language study, with emphasis on language of current usage - not classical Chinese but more the Chinese of that day and that is true of area studies. Second is emphasis on the contemporary aspects of a geographical area, rather than the distant past. Third is multidisciplinary training across social science fields like economics, geography, political science, history, anthropology and sociology, and also across humanities fields like literature, philosophy, religion, and arts. Number four is specialized libraries with extensive native-language holdings - in this case, Chinese-language holdings - in support of teaching, research, and publications. And finally, number five is fieldwork in the geographical area under study.

TDS satisfies the definition of an area studies training center even before it had been invented. There was no such term as area studies. And it satisfies this in every respect - its emphasis on language (spoken language, written language, and business Chinese, plus English), interdisciplinary coursework with emphasis on the contemporary, a rich research library, and extensive travel and field research prior to graduation. On top of its special curriculum and training program, its students were recruited from all prefectures of Japan and in China they developed a special "Shoin spirit" cultivated by Nezu Hajime. In fact, one of Nezu's great joys was lecturing students on

his beloved topic of Neo-Confucianism. He loved Neo-Confucianism and this is recollected by many graduates as a component of the "Shoin spirit."

The business of TDS was business primarily, teaching business. From 1901 to 1920, TDS offered a three-year program for graduates of Japanese middle school but these students found themselves outside of Japan's educational mainstream because the school was overseas in Shanghai and it was under the jurisdiction of the Japanese Foreign Ministry rather than the Ministry of Education. In 1923 that changed. In 1923, when the class that had entered in 1920 had completed its program, the number of TDS graduates came to 1,613 students in the business division (*shōmuka*) and 116 persons in the political science division (*seijika*) and that division was closed in 1919, leaving only the *shōmuka* after 1919. In July 1921 - this is an important year - in July 1921, an Imperial Ordinance approved TDS' application to raise its status to a more prestigious four-year *senmon gakkō* or higher school under the Ministry of Education. Between 1921 and December 1941, when the entering class of 1938 completed its course, the business division or *shōmuka* - which after 1921 was the only division for Japanese students, so all Japanese students were in *shōmuka* after 1921 - so as of 1941, the number of students graduated was over 1,500 students between 1921 and 1941. The school's concentration on business, because of its sophisticated approach, in my mind does not detract from its uniqueness and place in area studies education.

Then in 1939, the Japanese government

elevated the school to the status of a university under the name of Tō-A Dōbun Shoin Daigaku (TDS) . In its new role, which was not unrelated to the Sino-Japanese War of 1937-1945, its mission was to train higher-level leaders and personnel, so its mission somewhat changed. Its status was raised. After Japan's wartime defeat in 1945, students and faculty of this university were forced to evacuate Shanghai and other occupied parts of China. In 1946, expatriated students and faculty from China and Manchukuo joined with expatriates from Imperial Universities in Seoul and Taipei to form the new comprehensive here, Aichi University, on the grounds of the Reserve Officer Candidate School of Toyohashi City. Aichi University, in Japan rather than China, is an entirely different school from TDS. But the alumni of TDS, even though they maintain deep pride and nostalgia for their Shanghai alma mater, recognize, and this is a quote from TDS I guess that was published in 1982, a wonderful book full of great information and insights. And this is a quote from that book: "A school like this probably cannot be created a second time," and I would agree with that. It was very unique.

So I raise the question: Is there a school anything like the old TDS in the world today? Not exactly. But there is one school with some very interesting similarities to the three schools of NBK, TDS and even to Aichi University. And that school is Thunderbird School of Global Management, which is based in Glendale, Arizona. It is a graduate-level school but this graduate-level school has mostly short, one-year programs, not a long program. Thunderbird was founded in 1946 under the

name of the American Institute for Foreign Trade. So the name even resembles NBK, that trade research institute. I find that very interesting. Like NBK and TDS, this American institute was founded by military men with the blessing of the US government. I find that very interesting. Its campus, like Aichi University, is a former military training base which was decommissioned after World War II. This was the Thunderbird Field which trained pilots for combat and the pilots included Americans, Canadians, British and Chinese for combat service in World War II. Its founder was Lieutenant General Barton Kyle Yount and he has been called "a pioneer and visionary of his time" - exactly like Arai Hakuseki and Nezu Hajime.

In another parallel, another similarity, Thunderbird has a unique curriculum based on the principle that to do business on a global scale, executives must know not only the intricacies of business, but also understand the customs of other countries and be able to communicate in different cultures. And in my mind, Arai Hakuseki, Nezu Hajime, Negishi Tadashi and other vanguards of training Japanese for China trade could not have said it better. They would have said exactly the same thing but more than 50 years earlier. So for the sake of comparison and thinking across cultures and time, allow me to end my talk by copying a brief history of Thunderbird history which I got online. This helps cast NBK and TDS in a new light. Now here it is. Do I have time to read this? Is it okay? I was not planning to read this but it is quite short and it highlights the similarities, and to me, it also is a reminder of how unique and special NBK and TDS were.



Thunderbird School of Global Management - that is its name today - is the oldest and largest graduate management school in the United States focused solely on preparing international business leaders. It was founded in 1946 following World War II by Lieutenant General Barton Kyle Yount, the Commanding General of the US Army Air Training Command. A pioneer and visionary of his time, General Yount saw a growing demand for international executive talent and had a dream to create the first school of business to focus exclusively on international management. Now there are all kinds of schools. It seems like every business school has a division for international management. But at that time, it was a first for the US but it is a reminder of what NBK was doing many years before that. That dream was realized on April 8, 1946, when the school received its charter and General Yount became the school's first president. The school was founded as a nonprofit organization known as the American Institute for Foreign Trade. Classes began October 1, 1946, and its first class graduated June 14, 1947 - just a short one-year program. The school has since graduated more than 38,000 students who live and work in more than 140 countries.

Then let me just go quickly. The graduate school was built on the site of Thunderbird Field and it talks about the school's unique curriculum which I talked about already. Over the years, Thunderbird has undergone countless changes including five different names but has never wavered from its founding principle nor ignored its rich legacy. Throughout its history, Thunderbird has remained the leader

in international business education by offering a cutting-edge curriculum taught by faculty who are recognized as global thought leaders in their respective areas of expertise. It would be interesting to speculate, what if TSDS had survived, could have continued to operate as a university and then maybe developed? It had the potential to do this.

The school's uniqueness draws the very brightest and globally-minded students from cultures throughout the world. During any given trimester - they have three parts or three school terms each year - during any given trimester, more than 60 countries are represented among the student body. Over the years, the school has fostered its global presence that now includes branches in the US, Europe, Latin America and China. I think a lot of this is online learning but to the list of places where Thunderbird has operations, I have to include Japan because there are also operations in Japan, although I do not know what form they take but that is on their website. But as I said, Thunderbird is not TDS. A school like TDS, I agree with the alumni in TDS, a school like TDS probably cannot be created a second time. I think it is impossible. It is a very special school. Thank you very much.

馬場毅（東亜同文書院大学記念センター）：レイノルズ先生、ありがとうございます。ちょっとお待ちください。この後若干ご質問をお受けしたいと思います。今のお話を簡単にまとめさせていただくと、日清貿易研究所の根津一と荒尾精の業績から分析されまして、特に東亜同文書院では根岸信を代表として分析されました。特に東亜同文書院を地域研究という言葉が生まれる前にすでに

地域研究の教育機関として大変先駆的な役割を果たしたという評価をされたと思います。最後に地域研究機関としてサンダーバードスクールとの比較をされたと思います。それで若干時間がありますので、後でまたコメンテーターの栗田先生のお話の後にまた討論の時間を準備していますが、その前に簡単にレイノルズ先生のご報告に対してご質問がありましたらお出してください。いかがでしょうか。

発言者不明：非常に小さい質問ですが、根津一先生が中国に行かれたとき、士官学校ではなくて下士官学校を卒業して、ということを言われたと思ったのですが、そうではなくて根津先生は陸軍大学を途中退学して4年後に中国へ行かれて荒尾さんと一緒に仕事をされたのですが、そのころはどのようなのですか。士官学校、陸大を途中退学していかれたにも関わらず、先生は下士官学校を出て、ということを言われたと思ったのですが。

Professor Reynolds: As I understand it, he was already working for the *Sanbō Honbu* by 1890 and Arao Sei asked *Sanbō Honbu* to allow him to come to China. Again, as I understand it, that was the end of his formal military service but I may be missing something. After that, he devoted himself, as I understand, to activities related to NBK and of course then there is a period that he was not in China or was not involved with education, and then he became the Vice Head of TDS. But I would need to do more research to answer your small question because it is a detail I do not know. I am sorry.

馬場毅（東亜同文書院大学記念センター）：あとお一人くらいいかがでしょう。では藤田先生。

藤田佳久（愛知大学東亜同文書院大学記念センタ

ー所長）：大変興味深いお話でありありがとうございました。最後に言われたアメリカの大学の貿易トレーニングの大学というのは特定の地域を対象としたのでしょうか、あるいは世界全体なのでしょうか。

Professor Reynolds: According to their website, yes. Their own website. I have not seen the rankings but even I had heard of Thunderbird School of Global Management. It has a very widespread reputation, and a good reputation but I have not done specific research on it. I have not seen a listing. As you said, there are listings every year of top 10. I imagine it is, for the purposes that it serves, global management, I think it is... It is not a long-term... It is a very special school. People come there mostly for one-year specialty training. Three trimesters, maybe nine months, maybe at most 12 months, so it is not a full graduate training program. It is very specialized, so it is different from other schools of management. I think other schools of business management where you get the MBA (Masters of Business Administration) I do not think they give an MBA. It is too short. So maybe it cannot be compared well with the average graduate business program but what it does, I think it does very, very well.

If you are a businessman mid career, you know, not starting but you have worked in international business for 10, 15 or 20 years, I think that would be the place to go for a refresher course, for specialty training in areas that would be useful. I need to do more research on Thunderbird because I think it is a very important school and I want to see how it compares with TDS. But it is really quite

different. There is only one TDS.

藤田佳久（愛知大学東亜同文書院大学記念センター所長）：ありがとうございました。もう一つ書院のほうで50年も前に地域研究のパイオニアとして世界的にも評価できるという点では私も非常に同感で、非常に重要なご指摘だと思っています。ありがとうございました。

馬場毅（東亜同文書院大学記念センター）：それでは時間がきましたので、これでおしまいにさせていただきます。どうもレイノルズ先生、ありがとうございます。引き続きまして マリアンヌ・バステド・ブルガー先生にご報告をしていただきます。少し紹介の時間をとらせていただきます。実は最初藤田先生に発表者の方の紹介を全部やっていたものですから紹介を省いたのですが、レイノルズ先生が自己紹介をされていますので、今度はちょっとバステド先生の紹介を簡単にさせていただきます。なるべく藤田先生と重ならないようにします。

バステド先生はパリ大学で博士号を取得されて、1966年よりフランス国立科学研究センターにおいて近現代セクションで働いていらっしゃいました。現在は名誉教授でいらっしゃいます。1972年よりパリ第七大学大学院などで中国史を教授されています。そのほか1992年から96年までヨーロッパ中国研究協会会長を務められています。さらにフランス学士院会員を務められています。主な著作として、フランス語なので私はよくわからないのですが、一応日本語に訳した意味だけ申し上げます。「フランス外交資料から見た1942-1945年の日中合作」、これが一つです。また中国語に翻訳されたものですが、「梁啓超と宗教問題」という、これは京都大学にお務めの狭間直樹先生が編纂された本で中国語に翻訳されたものです。もう1件、私ども現代中国学部が出しています中国21という雑誌がありますが、その13

号に「義和団運動時期における直隸省のカトリック教徒」という論文を發表されています。そのほかに大変多数の論文を發表されています。フランスを代表する近代史の先生です。以上、簡単ですが先生の紹介とさせていただきます。本日はブルギエール先生に「20世紀前半期のヨーロッパ人の東亜同文書院に対する知識と視点」という題でご報告をしていただきたいと思います。それではよろしく申し上げます。

マリアンヌ・バステド・ブルギエール（フランス学士院）：ありがとうございます。すみません、日本語はわかりませんので英語で話します。

First, I want to thank Professor Fujita for inviting me to this symposium and I must say that I am very glad to be again in the TDS Memorial Hall. I have been interested in the TDS since 1966 when I discovered that it had been so important for pushing Japanese influence in China. At that time, I was doing research on the transformation of modern education in the Shanghai area and I found then that all the people who were involved with the TDS activities had been very active to give inspiration.

This time my topic will be about the European knowledge and views of the TDK until World War I. This can be understood within of course the context of the different perceptions of Japanese policy in China at the time. However, another perspective needs to be added, which may account for some striking differences in interest and evaluation by Europeans. This is not the one which Professor Reynolds just evoked of the business school. It is the perspective of the proper training and qualifications for a civil service