

Abstracts

■ Introduction. Léon de Rosny, pionnier des études japonaises en Europe : l'organisation du premier Congrès international des orientalistes (1873), sa collection lilloise et l'« autre orientalisme »

欧州における日本学の先駆者レオン・ド・ロニー – 第一回国際東洋学会議（1873）、リール市ロニー旧蔵文庫、「もう一つの東洋学」

Léon de Rosny, Pioneer of Japan Studies in Europe: Organization of the First International Congress of Orientalists (1873), his collection in the Lille Public Library and “Another Orientalism”

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To what extent can we explain the genesis of Japanese studies as well as the intellectual landscape of the nineteenth century through the life and works of Léon de Rosny (1837-1914) and/or through his own collection kept in Lille? What are his epistemological connections with Orientalism and the idea of progress? How do the documents preserved by Rosny tell us about the circulation of knowledge and people between Asia and Europe? By way of introduction, we propose to focus on three relevant aspects of the developments of Japanese Studies in Europe to contextualize the intellectual landscape. To begin with, the significance of the First International Congress of Orientalists (Paris, 1873) will be examined in relation to Rosny's contributions to Japanese studies. Rosny was considered as one of the very few European specialists in Japanese studies at that time. Another work concerns the rough inventory of Rosny's Collection in Lille, allowing us to understand his academic interests as well as his European and Japanese networks. Finally, we will invite you to explore his intellectual framework of Orientalism, or more specifically that of Japanese studies.

■ Collaborateurs, correspondants et associés de Léon de Rosny dans le champ des études japonaises

日本学分野におけるレオン・ド・ロニーの協力者ネットワーク全体像

Collaborators, correspondents and associates of Léon de Rosny in the field of Japanese studies

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A pioneer of Japanese Studies and Japanese language teaching in the West, Léon de Rosny never made the journey to Japan. His academic learning, however, was supplemented and invigorated by the numerous relationships he cultivated throughout his career with Japanese visitors to France and European residents in Japan. They provided him with literary works and significantly contributed to his journals, teachings and symposiums. With only a few exceptions, they were enrolled as titular or corresponding members in one or another of the societies he founded. This study identifies these men in chronological order, from 1859 to about 1900, primarily on the basis of their admission to Rosny's academic societies. It further specifies their contribution to his research interests and publications, and gives details, for the most important ones, about the circumstances of their encounter with him.

■ Le fonds Léon de Rosny et la circulation des savoirs au XIX^e siècle. Trois ouvrages de la Bibliothèque municipale de Lille

Évangile de Jean 約翰福音之傳 et études japonaises en Europe
Kaikoku zushi 海国図志 / *Amerika sôki* 亜米利加総記 et son impact en Asie/Europe

Fuei shinsetsu 婦嬰新説 et ses réseaux de collaborateurs japonais

レオン・ド・ロニー文庫と十九世紀における知の交流
リール市図書館蔵

『約翰福音之傳』と欧州の日本学

『海国図志/亜米利加総記』とアジア/ヨーロッパにおけるその影響

『婦嬰新説』と日本人ネットワーク

The Léon de Rosny's Collection of the Lille Public Library and the Circulation of Knowledge in the Nineteenth Century

Three books from the Japanese Collection:

1. Gützlaff's *Gospel of John* and Japanese Studies in Europe
2. *Kaikoku zushi/Amerika sôki* and its impact in Asia/Europe
3. *Fuei shinsetsu* and Rosny's Japanese Network

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The article aims to examine the curious intersection between Rosny's life and the history of the three books stored in his collection, in view of presenting a typical example of nineteenth century circulation of knowledge. The first document is a copy of Gützlaff's *Gospel of John* hand-written by Rosny in 1854. The famous translation printed in Singapore in 1837 is the first Bible translated into Japanese. It is interesting to notice that the document was in great demand among the European Orientalists keen to learn the *katakana*. Second, we would like to focus on a Japanese version of the well-known *Kaikoku zushi*, the collection which radically transformed some *bushi* into revolutionaries and for which Stanislas Julien wrote a book review in *Journal asiatique* (1847). While the one in Lille is only a special reprint focusing on the USA from the important collection, it still accurately reflects the strong Japanese awareness of the crisis of the time. The last book to mention is *Fuei shinsetsu*, an annotated version of the treatise on obstetrics written in Chinese by Benjamin Hobson, an English medical missionary based in China. The book was offered to Rosny by a young member of the Second Japanese Embassy to Europe (1864). Thus, the article will propose some insights to understand the international context which led to the start of Japanese studies in Europe.

■ Léon de Rosny et Fukuzawa Yukichi. 1862, une rencontre déterminante

レオン・ド・ロニーと福沢諭吉
 1862年 決定的邂逅

Léon de Rosny and Fukuzawa Yukichi

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The article aims to highlight the frequent exchanges the young Fukuzawa had with the French Orientalist-to-be Rosny during the first *Bakufu* mission to Europe. Needless to say, Fukuzawa would be an important figure of Meiji, known as one of the first intellectuals who introduced the Western civilization to Japan. The author analyses the notes left in his notebook as well as his letters sent to Rosny, carefully

kept in the Frenchman's scrapbook. What we can observe from this study is that he understood highly-civilized Europe and the importance of the academic environment that supported it. As a result, he thought that it was essential for the Japanese to systematically learn Western studies, to understand Japan by contrasting with foreign countries, and to make every effort to maintain its dignity as a country. He wrote the famous *Conditions in the West* based on these experiences. A best-seller of the time, the book helped to spread "new intellectual thinking" among the Japanese.

■ **Au service secret de Sa Majesté le Tai-koun.**

Sur quelques lettres de Léon de Rosny retrouvées à Tokyo

在パリ「大君の隠密」 東京大学史料編纂所所蔵ロニー書簡について

Our man in Paris. About some Rosny's letters discovered in Tokyo

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The Rosny papers, collected after 1869 and deposited in the Historiographical Institute of the University of Tokyo, include three letters by Rosny, sent to Edo in 1866 and 1867. These letters look rather like a press review with notes summing up international affairs or echoes gathered in France about Japan, but they also include some advice and guidance addressed to the Japanese "Minister of Foreign Affairs". Rosny probably thought that being the first teacher of the Japanese language in France gave him the opportunity to play a role in helping Japan's diplomatic opening to the world, and for the Japanese authorities, it turned out to be helpful to use him as a kind of unofficial correspondent. But it also appears obvious that Rosny had nurtured the hope to be acknowledged in France as a real expert of Japan and as a go-between for the two nations. Furthermore, these letters reveal how much his passion for Japan had led him to identify himself with the cause of Shogunate: for him, the fall of the Tokugawa regime was perhaps a real tragedy.

■ Léon de Rosny and his significance for French Japanology as a specialist of the Japanese language

「フランス日本学とレオン・ド・ロニー – 日本語学専門家としての貢献」

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This contribution assesses the scholarly formation of Léon de Rosny, the first incumbent of a chair of Japanese Studies in France. Although he is mainly known as a Japanologist, this study also stresses his solid grounding in Classical Chinese under the guidance of Stanislas Julien. Unlike for Chinese, he had to rely on self-study for the acquisition of Japanese. While this made him a pioneer in the field, it also brought with it some manifest limitations to his scholarly achievements. For his study of Japanese, he relied primarily on *Shogen jikô*, a Japanese-Chinese dictionary brought back from Japan to Leiden by von Siebold. Although it liberated him from the earlier missionary lexicography, he did not quite succeed in compiling a more modern dictionary himself. Likewise, in grammar, he was unable to completely outgrow the imprint left by João Rodrigues's *Arte da lingoa de lapam*. His limited proficiency in the vernacular was borne out during his exchanges with the members of the first Tokugawa mission in 1862. His anthology of Japanese poetry, although garnering a wide readership among the general public, was equally limited in scope and philological rigour.

■ Un outil pour les études japonaises : la traduction d'un ouvrage. *Traité de l'éducation des vers à soie au Japon (Yô-san-sin-sets)*, 1868

レオン・ド・ロニー『養蚕新説（1868）』についての一考察：養蚕書研究から日本学の構築へ

A treatise on breeding silkworms as a tool for Japanese studies.

Traité de l'éducation des vers à soie au Japon (*Yô-san-sin-sets*), 1868

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At the request of the French Ministry of Agriculture, the book entitled *Traité de l'éducation des vers à soie au Japon (Yô-san-sin sets, 養蚕新説)* was a French version of a book translated by Léon de Rosny in 1868. But the original Japanese book and the author of Shira-kawa de Sendai remain unknown. Who was the author? What was the main

source? Was it the compilation of several works? Nowadays, little is known of the historical origin related to the dawn of Japanese Studies in France, initiated by the translation of Japanese sericulture. This article aims at showing how Japanese sericulture was passed down with the aid of “*Yo-San-Fi-Rok*, (養蚕秘録 1803)”, the important reference of the sericulture enlightenment during the Edo period and *L’art d’élever les vers à soie au Japon (Yo-San-Fi-Rok, 1848)*”, a French version of the book translated by Johann Joseph Hoffmann. We will contextualize the translation of this work and analyze the archives and the images in order to show how Rosny describes the life of female laborers at that period and what kind of hidden meaning is conveyed by the Orientalist. This leads us to reflect upon the transmission of knowledge in the XIXth century.

■ Quand Léon de Rosny fait du théâtre. *Le Couvent du Dragon vert* (1871)

レオン・ド・ロニーが演劇を手掛ける時. 1871. 『青竜寺』

Rosny on stage. *Le Couvent du Dragon vert*, 1871

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Performed for the first time in 1871 and published a year after under the pen name Léone d’Albano, *Le Couvent du Dragon vert*, seems far removed from Léon de Rosny’s main concerns. It is a light comedy in four acts dedicated to his friends of the Athénée oriental. Though humorously including popular songs and surprising poems in French with Rosny’s personal transcription of Japanese, it is quite an erudite play. But having never been to Japan, Rosny did not know *No* and *Kabuki* theater and the play has nothing to do with traditional Japanese ones. Among other things, the play points out ethic and religious musings and brings to fore inappropriate practices like usury while it emphasizes more appropriate ones like studying. It also criticizes the “Japonism” trend, exotic dreams of the Western audience at that period. A new 1893 edition, in a “Note on Theater in Japan”, includes 32 notes on Japanese and Chinese language and civilization as well as an “Anthem to Buddha”. Indeed the founder of the *Congrès international des orientalistes* did not lack for imagination or ambition when it came to promoting Japanese studies and engraving them on the universal thinking.

■ **La réception du bouddhisme chez Léon de Rosny.
De commentateur à acteur : évolution d'une trajectoire**

「レオン・ド・ロニーにおける仏教の受容 — 解説者から実践者へ — 一個人の軌跡」

The Reception of Buddhism by Léon de Rosny.

From commentator to actor, an ever-changing relationship with Buddhism

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Buddhism was one of the various scholarly interests of Léon de Rosny. Seeing himself as both an Orientalist and a Japanologist, he read and wrote on a variety of related topics, from Indian Buddhism to the various Japanese schools of Buddhism. His views also evolved as he gained more knowledge on the subject, by acquiring books or through his meetings with Japanese travelers in Paris, like Shimaji Mokurai in 1872. But Rosny never wrote a treatise on the subject. Instead, his writings on Buddhism span through decades of works of various kinds, from conference proceedings to the appendix of a theater play. In this chapter, we will go through the most representative writings of Rosny on the subject and classify his works on Buddhism in distinct periods. We will then examine how his positions evolved, and how his ever-evolving relation to Buddhism influenced the path of his life and career as a scholar.

■ **Rosny, passeur de l'âme japonaise
ou la périlleuse épreuve de la migration d'un savoir**

レオン・ド・ロニー、「日本の心」の伝播者. 知の受容の大いなる賭け

Rosny as a go-between for Oriental culture and Western culture.

The case of Japanese soul or the hazardous migration of knowledge

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This paper purports to set out the triple influence of Léon de Rosny as ethnographer, philologist and translator in the second part of the nineteenth century. His expertise in these three related scientific fields, rare at this time, brought about important results in the development of Oriental Studies. We contend that a most important role, often dimmed by his appointment as first professor of Japanese language in France

in 1868, is the one he played in the successful migration of cultural knowledge from the Oriental world to the Western world, through the mastered and reflexive interaction of related domains. His achievements as a translator and interpreter of Japanese poetry was enhanced but he was also be given specific credit for a breakthrough in the conceptual requirements of cultural transmission of exogenous knowledge.

■ De l'Orient à l'Ouest et aux Amériques

Léon de Rosny, un homme de réseau

レオン・ド・ロニー、その幅広い人脈。東洋からアメリカへ

From the Far East to the West and the Americas. Rosny's Net before Internet

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One aspect of Léon de Rosny's personality, apart from his precocity and the thoroughness and inventiveness of his works, lies in his modernity. He set up an intercontinental network of scholars to implement an efficient exchange of information. Rosny was indeed ahead of his time when, a hundred and sixty years ago, he believed that scientific thinking is better undertaken through what is now called the Web. To validate out his initial postulate, he devised three tools and, from the very beginning, he expected to give them an international basis as learned societies, in order to generate new ideas and concepts and incubate them as the *Société d'Ethnographie américaine et orientale*. He also organized international conferences so as to challenge and exchange ideas and experience, such as the *Congrès international des orientalistes* as well as publications so as to capture and spread widely the results of these works, such as the *Revue orientale et américaine* and the *Bulletin de l'Alliance scientifique universelle*.