

nineteenth-century Japan became more nearly a unit, with a steady increase in education, urbanization, internationalization, and bureaucratization" (Marius B. Jansen's introduction to Volume 5, pp. 48 & 43. See also his *Japan in Transition: From Tokugawa to Meiji*, 1986, which can be considered an antecedent of that fifth volume in terms of applying the above-mentioned method to Japan's modern history).

Second, although the volume per se does not devote space to external relations after the 'closing' of the country in the 1630s, its scope helps to remind readers of a broader context of international dealings in which Japan's early modern history unfolded, from the introduction of Western firearms and Christianity in the mid-sixteenth century to Russian and British warships' visiting Japan about the turn of the nineteenth century. Volume 5 is thus parallel in time frame with *The Cambridge History of China*, 10, *Late Ch'ing, 1800-1911*, which tells the story of the modern transformation under Western impact in a neighboring country.

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The Deshima Diaries Marginalia 1700-1740. Edited by Paul van der Velde & Rudolf Bachofner. The Japan-Netherlands Institute, Tokyo, 1992. xxiii + 595 pages. ¥9,800.

This volume is a splendid, attractively produced edition of the Deshima Diaries' marginalia for the years 1700-1740. The edition comes complete with an introduction by the project's general editor, Leonard Blussé. This takes a few carefully aimed and fully justified shots at the still not uncommon view that the Dutch managers, or *opperhoofden*, and their colleagues on Deshima were a bunch of Philistines whose major preoccupations were the bottom line of their account books and their nightly trifle, and whose only interest in Japan was the infrequent encounter with prostitutes that the Japanese authorities obligingly laid on for them. The reality is wholly different.

The volume also contains indices of Japanese (identified in kanji wherever possible) and non-Japanese names, ships, and a comprehensive index. As a bonus, the editors have added a glossary that, like that illustrious guide to Anglo-India, *Hobson-Jobson*, makes for interesting reading in itself. For example, the Dutch, with a conscious, ironic, black humor called Takabokojima, the island at the entrance to Nagasaki harbor where their ships first put in, Papenberg, or Papist Island, from its associations as a place of persecution of Christians in the seventeenth century.

The entries for 1700-1730 have already been reviewed in these pages and, as was mentioned then, they constitute a calendar of the complete diaries and are thus an invaluable source in themselves. The entries for 1730-1740 have not been reviewed and contain information about the parlous state of the Japanese economy, with rice riots in Nagasaki in 1733, the higher incidence of arson, reflecting increased social tensions, the continuing Japanese desire for knowledge about the West, especially in view of the Russian presence in the north, and most interestingly, about bakufu efforts to promote the export and sale of Japanese fabrics. Samples were taken to Batavia and Holland, but the Dutch reported back that there was no demand for them. This was part of a broader bakufu policy that was in the ascendant in the 1730s to increase foreign trade,

but not by depending on the Dutch. In 1738, shortly after the Dutch had been subjected to new restrictions, the bakufu presented them with some safe-conduct passes to be handed out to Chinese junk captains in Batavia to encourage them to come to Japan. The attempt came to naught.

In support of the general editor's comments, there are further indications that a good number of the Dutch made efforts to study Japanese and familiarize themselves with Japanese culture. In 1734 the *opperhoofd* Rogier de Laver noted that since his first stay in Japan in 1725 he had acquired some proficiency in the spoken language, and in 1738 the *opperhoofd* Gerardus Bernardus Visscher recorded that the factory's carpenter and one of its slaves were ordered out of Japan, surmising that this was because they had become too fluent in Japanese. One suspects that the real reason for expulsion had less to do with alarm at foreigners learning the language than with the determination of the Japanese interpreters to protect their turf, especially from troublesome foreigners who might show up their generally indifferent competence in Dutch to their superiors.

For those who need reassurance that the Dutch did not forgo the pleasures of the flesh, de Laver notes, after an interesting account of a tour of Nagasaki and the Chinese island, that he doubted his successors would care to repeat the visit to the brothels of the pleasure quarters 'since treating 100 Japanese [to drinks and snacks] and paying the pimps is a costly business' (pp. 425-26). Better to have the ladies of the night come directly to Deshima.

Much hard work has gone into this project and the team that has produced it deserves a full round of applause for an outstanding achievement.

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Deep Words: Miura Baien's System of Natural Philosophy. Translated by Rosemary Mercer. Philosophy of History and Culture, 5. E. J. Brill, Leiden, 1991. x + 216 pages. 115 guilders.

Tsu philosopher-educator Miura Baien, 1723-1789, was born and lived nearly all his life in the village of Tominaga in present-day Oita, and there, for the last thirty-five years of his life, he directed a private academy called Baien Juku. The school enjoyed considerable local success despite its rural location, attracting an estimated two hundred students. Baien studied briefly with tutors familiar with the major varieties of Confucian teachings current in mid-eighteenth-century Japan, and he also corresponded with several scholars identified with the Kaitokudō academy in Osaka. But for the most part he was an autodidact interested as much in astronomy, natural sciences, and political economy as in philosophy per se.

During his lifetime Baien's reputation remained by and large confined to Kyushu, and it was not until the late Meiji period that he was 'discovered' by a larger academic audience. It may be that the same factors that have made Baien interesting to scholars in the twentieth century were those that inhibited his reputation in the eighteenth: he was a more systematic philosopher than any of his contemporaries and wrote in the fields of epistemology, ontology, and ethics; he had an iconoclastic disposition and