

# Between Confucianism and Orientalism: Hayashi Tadasu and the Inception of Islamic Studies in Modern Japan

The 17th International Conference of the European  
Association for Japanese Studies (EAJS) 2023 Ghent

松田宏一郎 Matsuda Kōichirō (Rikkyo University)





慶応2年(1866)11月1日幕府による英国留学 途中の上海. 『、山  
存稿 前編』 丸善、1909年 (湘南堂書店、1983年復刻)





林

董



London 1867 or 68?  
by Adolphe Naudin



箱館戦争 1868-69 榎本武揚(center front)と徳川軍に (東洋文化協會『幕末・明治・大正 回顧八十年史』第4輯 (1935) )



明治政府に出仕 岩倉使節団に加わる  
1872 or 73ヨーロッパで

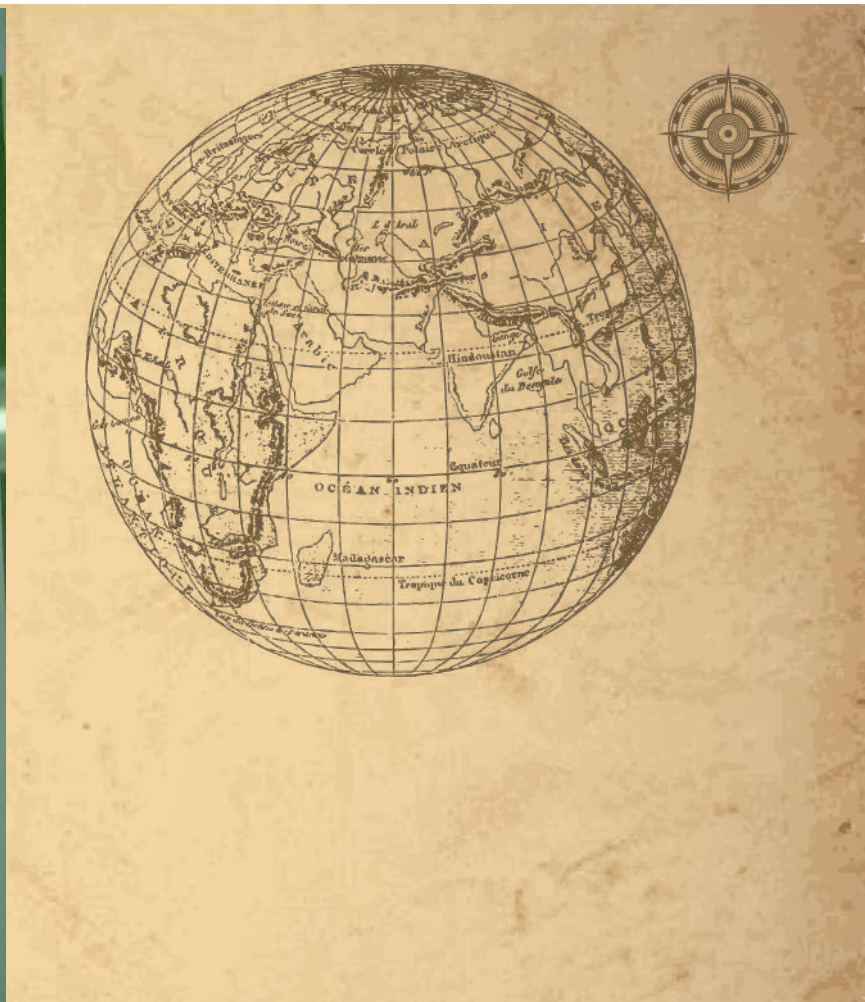
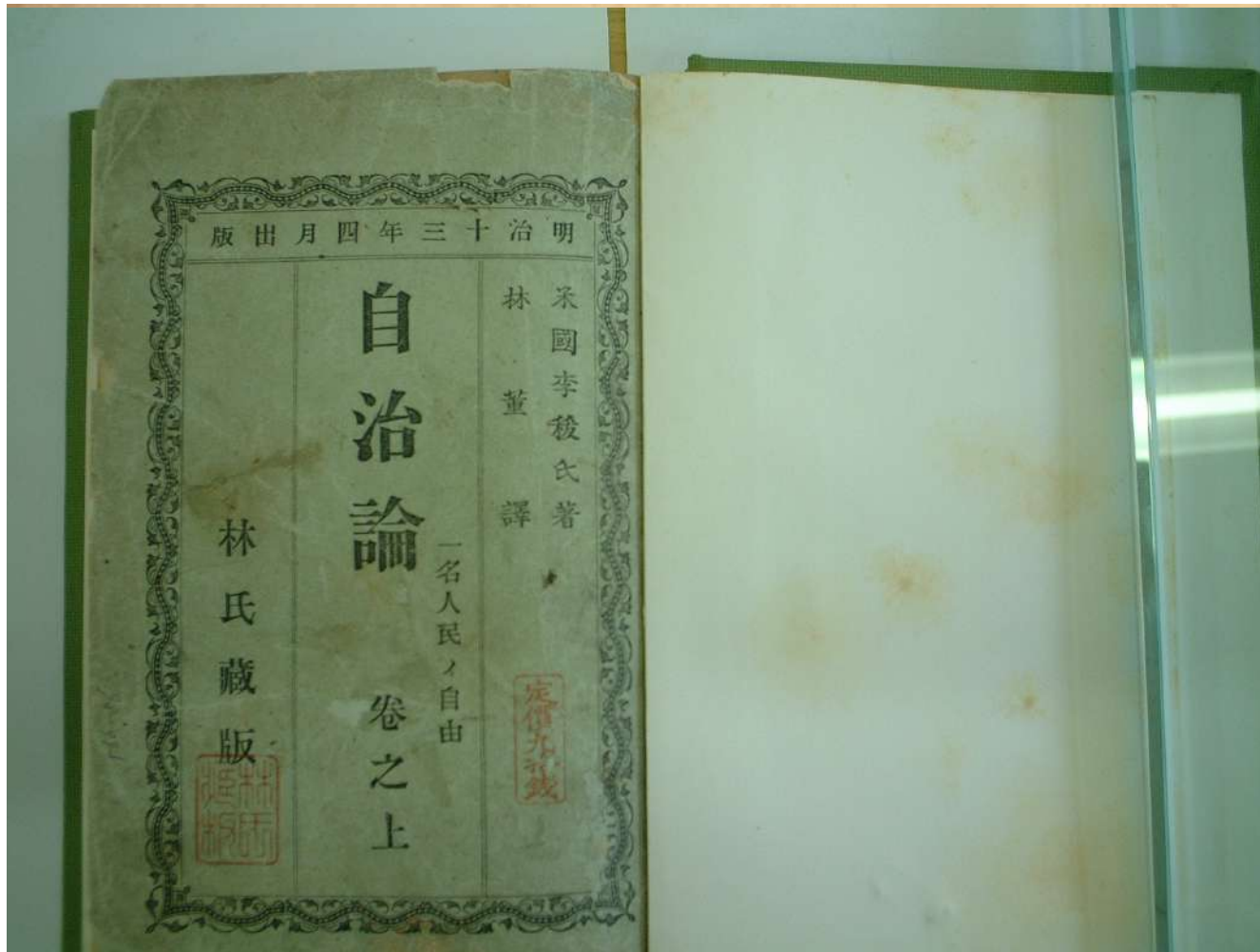


林董によるJ. S. Mill, *Principles of Political Economy*の翻訳 全六巻(1887-95)



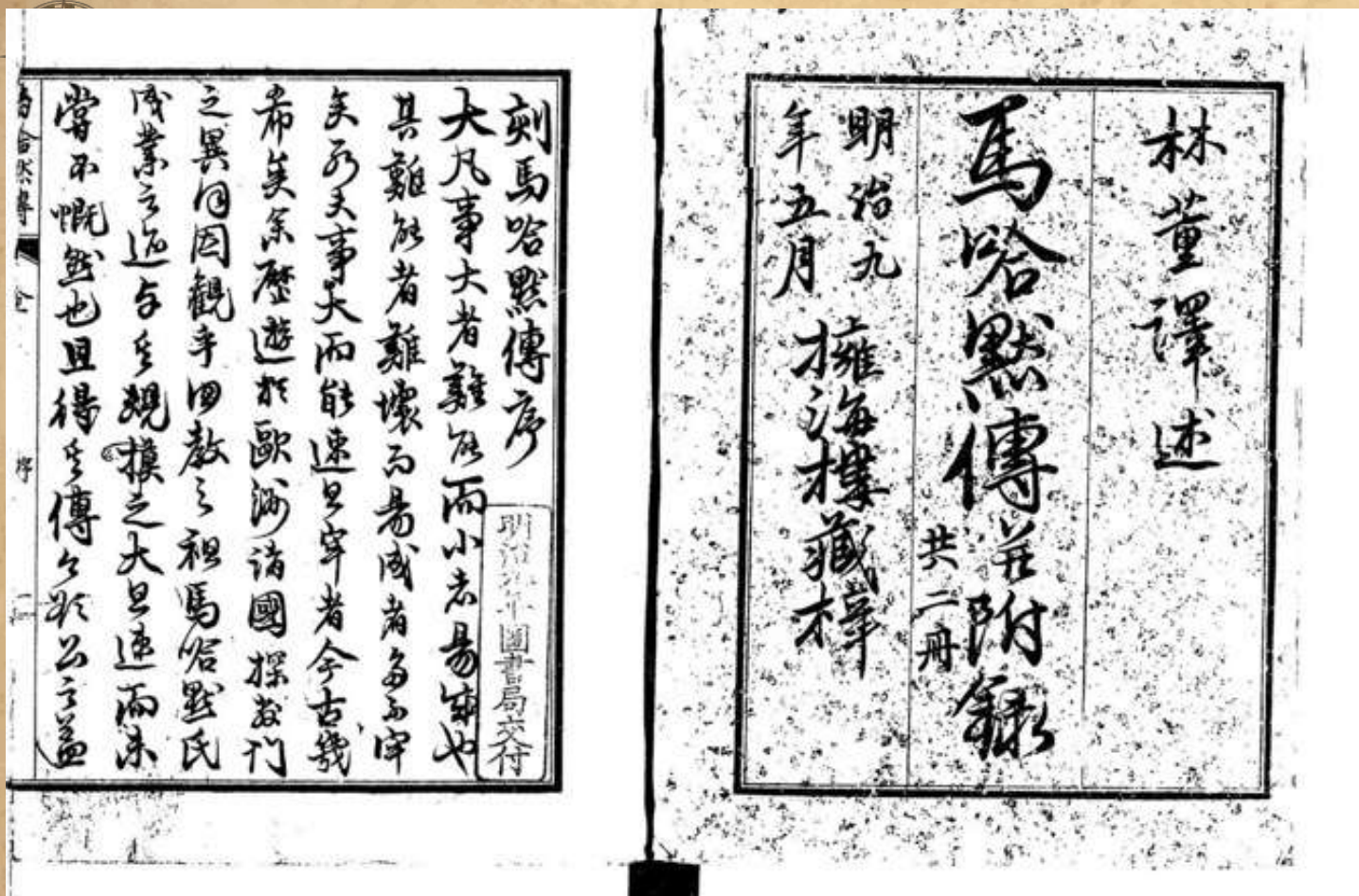
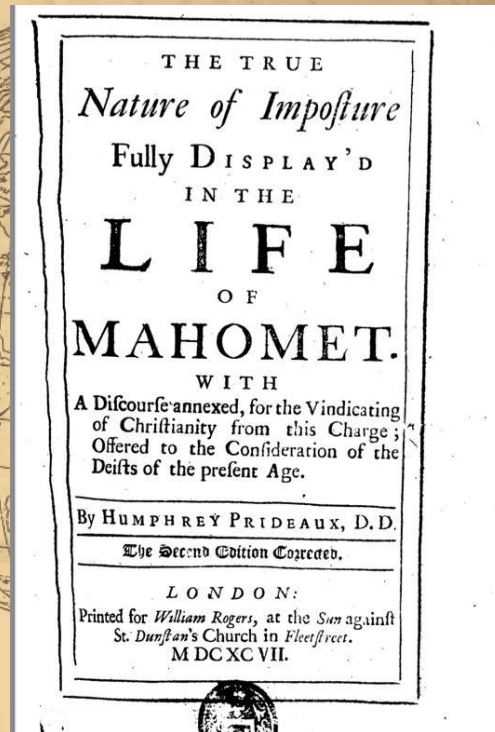


林董によるJeremy Bentham, "Theory of Criminal Law,"の翻訳 1878



林董による Francis Lieber, *On Civil Liberty and Self-Government* の翻訳 1880





林董による Humphrey Prideaux, *The Nature of Imposture Fully Display'd in the Life of Mahomet*, 1697 の翻訳 1876

THE TRUE  
*Nature of Imposture*  
Fully DISPLAY'D  
IN THE  
**LIFE**  
OF  
**MAHOMET.**

WITH  
A Discourse annexed, for the Vindicating  
of Christianity from this Charge;  
Offered to the Consideration of the  
Deists of the present Age.

By HUMPHREY PRIDEAUX, D.D.

The Second Edition Corrected.

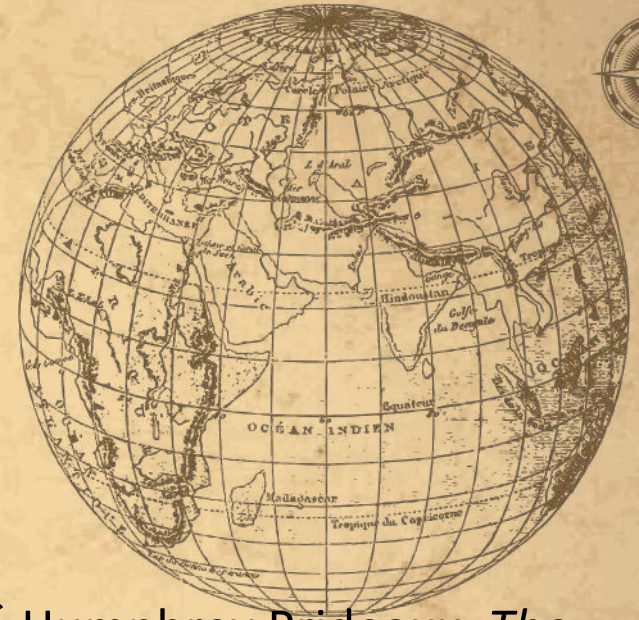
LONDON:

Printed for *William Rogers*, at the *Sun* against  
*St. Dunstan's Church* in *Fleetstreet*.

MDCXC VII.



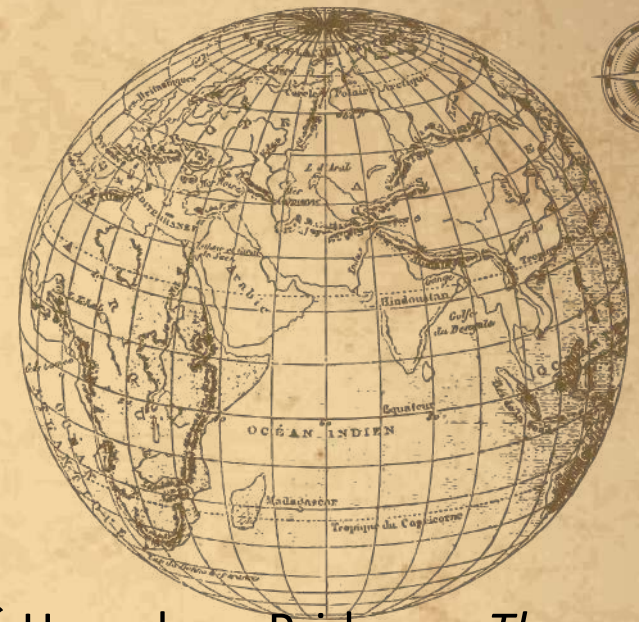
林董による Humphrey Prideaux, *The Nature of Imposture Fully Display'd in the Life of Mahomet*, 1697 の翻訳 1880



林董によるHumphrey Prideaux, *The Nature of Imposture Fully Display'd in the Life of Mahomet*, 1697の翻訳 1880

典型的なマホメット観「栄華と色欲」

ルヲ知ル畢竟其教ノ行ハレモ源此ニ出ツ○  
馬哈默其初メ行ヒ放蕩ニノ人ヲ殺シ物ヲ奪フ  
等ノ惡業ヲ好ム然レモ是亞刺伯人ノ各種族相  
争ヒ相殺スノ俗ニ出ツ回徒ノ説ニハ彼レ四歳  
ノ時ヨリ聖者ナリ即チ其他ノ兒童ト戦ヒ居タ  
ル所ニ天使カブリーニ降リテ傍ニ導キ胸ヲ裂  
テ惡血ヲ去リタリト云フ然レモアルコラニノ  
第四十八篇ニ神馬哈默ノ為メニ過去及ビ未來  
ノ罪ヲ免スト云ヒタリ○馬哈默ノ欲スル所ハ  
其榮華ト色欲トナリ即チ其自ノ版圖ヲ擴メシ



林董によるHumphrey Prideaux, *The Nature of Imposture Fully Display'd in the Life of Mahomet*, 1697の翻訳 1880

典型的なマホメット観「栄華と色欲」

ト多クノ妻ヲ蓄ヘタルニテ知ルヘシ此ニ件其  
説キタル教中ニ貫通セリ即チ戦闘ノ法ヲ示シ  
女ヲ自由ニスルヲ示シタルニテ分明ナリ○  
初メノ妻カチカーハ馬哈默五十歳ノ時ニ歿シ  
タリ彼レノ存セシ間ハ他ノ妻ヲ娶ラズ蓋シ馬  
哈默ノ起リシ基トナリタル恩人ナル故ニ之ヲ  
怒ラシメンコトヲ畏レシナリ然レモ彼レガ歿ス  
ルヤイナヤ直チニ多クノ妻ヲ娶リ亦妾ヲ養ヘ  
リ其最モ少キ説ニ因ルニ十五回婚娶ヲ為セリ  
ト云フ他ハ二十一回ナリト云フ中ニ就テ五人



馬哈默傳  
 ム之ニ由テ同氏林先生ノ口譯ヲ請ヒ之ヲ筆  
 受シテ鳴地師ニ貽クレリ附録亦同シ而シテ  
 師歸朝ノ後亦教務紛繁空ク之ヲ函底ニ藏ム  
 ルヲ久シ今我ニ任ズルニ本書ヲ上梓スル事  
 ラ以テヌ由テ粗其稿本ヲ訂シテ剗刷氏ニ附  
 シ而シテ之ヲ世ニ公ケニスル者他ナレ世界  
 各國ニ行ハル、諸教ノ概畧ヲ知ルノ便ニ供  
 セント欲マルナリ

○本傳ハ耶穌宗ノ僧正タル人ノ手ニ成リシヲ  
 以テ言稍憎愛ニ涉リ公平ヲ失ヌルガ如キ者

アルヲ免カレズ之ヲ以テ林先生ノ更ニ近代  
 ノ書中ニ於テ歐洲諸大家ノ回教及ビ其教祖  
 ヲ論評セシ者ヲ纂輯セラレシヲ以テ附録ト  
 ス其中ニ於テ馬哈默ノ記傳ニ屬スル部分ハ  
 本傳ト重複スルニ似タル者アリト雖モ其具  
 畧同異アルヲ以テ敢テ之ヲ刪削セズ者官ノ  
 參考ニ供セントスルバナリ

○洋語ノ右側ニ——アル者ハ人名同ジク  
 ——アル者ハ地名トシアル者ハ其他一切ノ  
 洋語ナリ

馬哈默傳

凡例

「公平」のためJames Freeman Clarke, *Ten Great Religions: an Essay in Comparative Theology*(Boston: James R. Osgood & Co., 1871)の翻訳・附録

Clarke, Ten  
Religions, chap 5 Zoloaster

火教大意目次

|     |                                   |
|-----|-----------------------------------|
| 第一章 | バルセボリスノゼルシス王宮ノ遺跡 第一葉              |
| 第二章 | 希臘人ガゾーロストルノ説及ヒプリユタークガ火教ノ辨 第七葉     |
| 第三章 | アンケテルチュペロン氏ノ事及ヒ同氏カゼンド、アベスタノ發明 第十葉 |
| 第四章 | ゾーロストルノ年時 第十六葉                    |
| 第五章 | ゾーロストル及ヒ其宗教ノ精神 第二十葉               |

くま七葉 目次

林董譯  
火教大意  
明治十六年  
九月出版  
千河岸氏蔵版



『火教大意』 1883

これも Clarke からの  
の翻訳





## TEN GREAT RELIGIONS:

AN

ESSAY IN COMPARATIVE THEOLOGY.

BY

JAMES FREEMAN CLARKE.

"Prophets who have been since the world began."—LUKE I. 70.  
"Gentiles . . . who show the work (or influence) of the (that) law which is written in their hearts."—ROMANS II. 15.  
"God . . . hath made of one blood all nations of men for to dwell on all the face of the earth . . . that they should seek the Lord, if haply they may feel after him and find him."—ACTS XVII. 24-27.

LONDON:  
TRÜBNER & CO., 60 PATERNOSTER ROW.  
1871.

James Freeman Clarke, (born April 4, 1810, Hanover, New Hampshire, U.S.—died June 8, 1888, Jamaica Plain, Massachusetts), Unitarian minister, theologian.

Graduated from Harvard College in 1829 and Harvard Divinity School in 1833, Clarke established in 1841 the Church of the Disciples in Boston, where he was minister from 1841 to 1850 and from 1854 until his death.

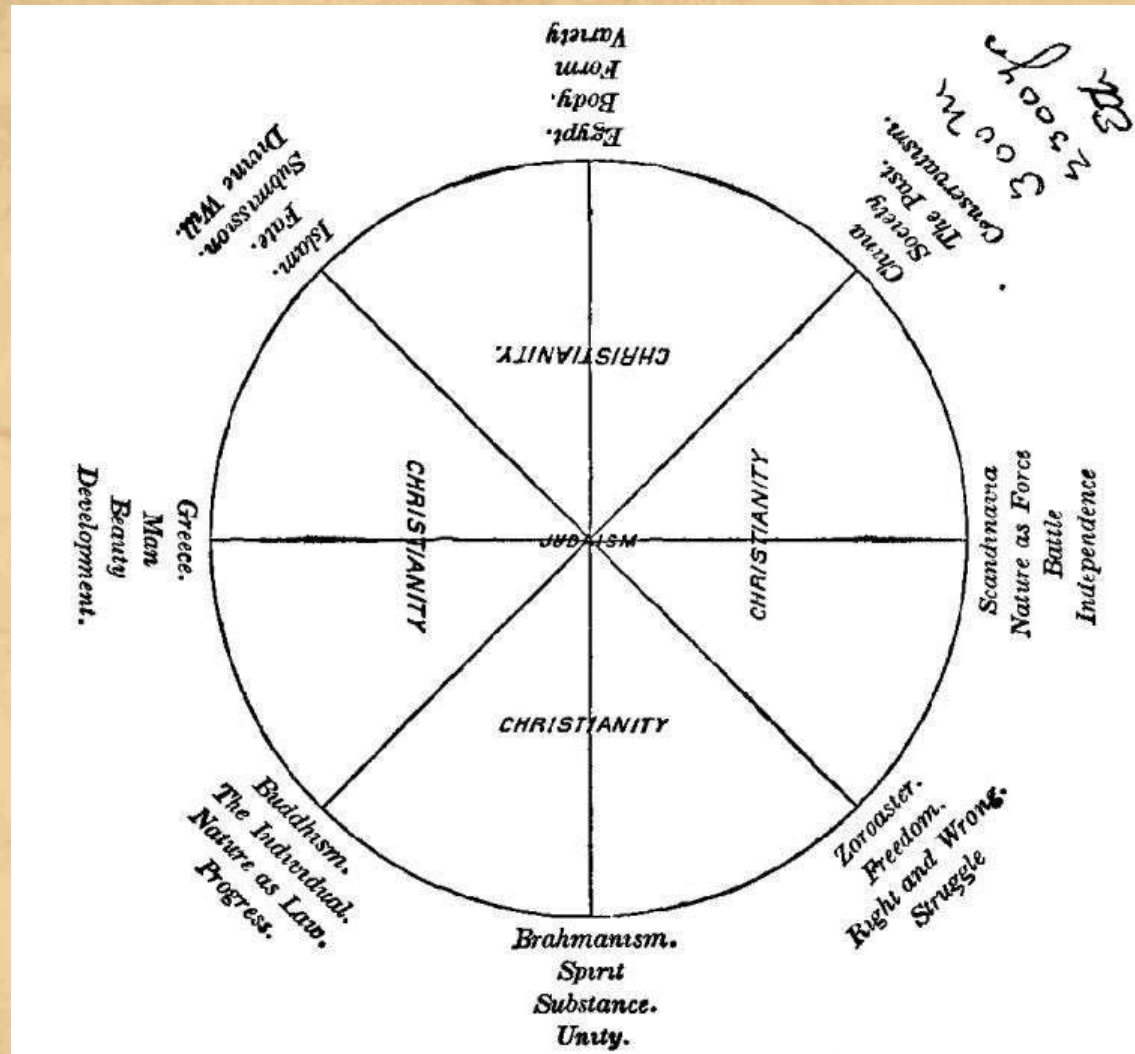


Diagram of World religions by Clarke



NARRATIVE  
OF  
A YEAR'S JOURNEY THROUGH  
CENTRAL AND EASTERN  
ARABIA

(1862-63)

BY  
WILLIAM GIFFORD PALGRAVE

LATE OF THE EIGHTH REGIMENT BOMBAY N. I.

Not in vain the nation-strivings, nor by chance the currents flow;  
Error-mazed, yet truth-directed, to their certain goal they go.

TEY'YEVAT EL KOBRA', BY EDN-EL-FARID

فلا عبثا والتفتن لم يخلتوا سدى - وإن لم تكن انعاليم بالسديدة

IN TWO VOLUMES

VOL. I

London and Cambridge  
MACMILLAN AND CO.  
1865

Digitized by Google



William Gifford Palgrave, *Narrative of a Year's Journey Through Central and Eastern Arabia*

§ 7. *Mohammedanism a Relapse ; the worst Form of Monotheism, and a retarding Element in Civilization.*

According to this view, which is no doubt correct, the monotheism of Mohammed is that which makes of God pure will ; that is, which exaggerates personality (since personality is in will), making the Divine One an Infinite Free Will, or an Infinite I. But will divorced from reason and love is wilfulness, or a purely arbitrary will.

21

EE

Digitized by Google



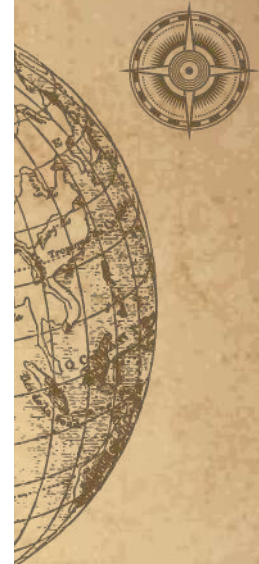
482

TEN GREAT RELIGIONS.

Now the monotheism of the Jews differed from this, in that it combined with the idea of will the idea of justice. God not only does what he chooses, but he chooses to do only what is right. Righteousness is an attribute of God, with which the Jewish books are saturated.

Still, both of these systems leave God outside of the

Clarke, Palgrave を引用して、「最悪の一神教」と紹介



馬口書傳 附錄

即チ真ノ本旨ヲ學ハザル者ト云ベシ回教ハ之ニ及ノ更ニ活機ナシ繁茂スル能ハズ變革スル能ハズ曾テ之ヲ企フルナシ其一所ニ固着スルヲ以テ本旨トス故ニワヘビーノ回教ヲ其原説ニ復シタルハ宜キヲ得タル者ニシテ善ク其所起ノ原旨ヲ知ル者ト謂フベシ

○第七 回教ノ却步一神教ノ醜狀

回教ノ主意ハ上ノ章ニ云フ如ク神ハ唯、欲ノミト説ク即チ自由ノ欲無限ノ欲トス愛ト理トヲ離レタル欲即チ恣欲ナル者ナリ猶太ノ一神教

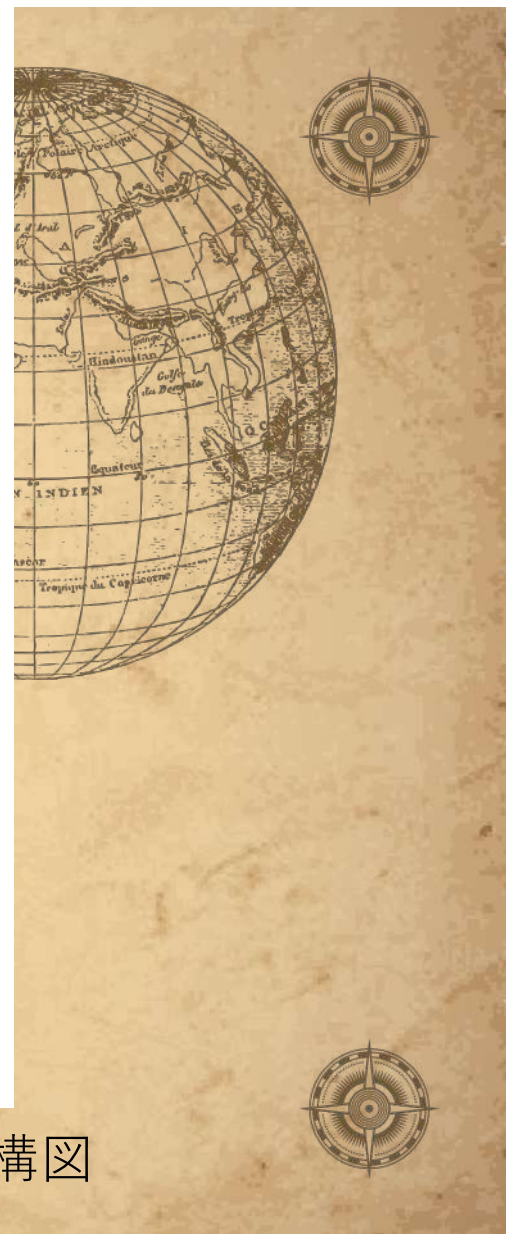
ハ神ニ欲アリ義アリテ神唯其欲スル所ヲ行フノミニ非ズ常ニ公正ヲ好ムテ之ヲ行フ然レモ此ニ教皆唯神ヲ造物者トシ且裁判者トシ之ヲ世界ノ上ニ置キ之ヲ人類ノ外ニ位セシムルノミ之ニ加フルニ無限ノ愛ヲ以テシ世界ノ上ニ在ル、ミナラズ世界ノ中ニ遍チ存スル者トシ而モ神ヲ尊キ者トマル是即チ耶穌ノ一神教ナリ○回教ハ神ノ一ナルヲ及ビ其靈ナルヲ示ス然レモ其一ハ所謂數ノ一ナルヲニテ徳ノ一ナルニ非ズ其靈タルヲハ唯想像上ニ於テ靈

馬口書傳 附錄

回教の主意は上の章に云ふ如く神は唯、欲のみと説く即ち自由の欲無限の欲とす愛と理をとを離れたる欲即ち恣欲なる者なり」と紹介



ナリ長即チ單一神ノ説ヲ著ハノ衆神教及ヒ偶  
 傳教ニ反對シタリ○回教ノ功アルト罪アルト  
 ハ皆神ニ關スル教ノ中ニ見ルコト得ル彼ノ神  
 ニ就テ必ズ服従スベク必ズ受ケ堪エベレト  
 ヲト雖モ之ニ由テ專恣ナル一種ノ神ヲ作  
 タリ是即チ今日ノ交際生活ヲノ昇下ナラシム  
 其徳トスル所ハ苦樂ヲ同視スルノ説ニ至テハ  
 人ノ生涯ヲ淡然無味ナラシム又殘酷ノ行  
 ヲ助ケ又人ヲ暴横ノ人タラシメ又奴隸タラ  
 シム又婦人ヲ木偶ノ如クナラシメ宗旨ヲ  
 專制ノ説ニ屬セシム然レモ此弊モ亦殆ド廢ス  
 ベキノ時至レリ彼ノ為ス所ハ既ニ過去タリ彼  
 教ノ殘酷荒蕪ナルハ彼耶穌教ヲ真ノ開化ニ導  
 クニ足レリ○回教ノ起ルヤ功ナキニ非ス且其  
 為ニハ  
 日回教ノ存スルハ却テ歐洲ノ耶穌教徒ノ力ニ  
 依ル何トナレハ魯西亞ノ君士但丁ニ據ルヲ妬  
 ンデ土耳其ヲ助ケ存スレバナリ若レ魯西亞ヲ  
 ノホスポテスヲ都府トセシメハ大ニ人間ノ幸  
 福ヲ生ズルコトアラン



「專恣」の「回教」と「開化」のキリスト教という構図

The merits and demerits, the good and evil, of Mohammedanism are to be found in this, its central idea concerning God. It has taught submission, obedience, patience; but it has fostered a wilful individualism. It has made social life lower. Its governments are not governments. Its virtues are stoical. It makes life barren and empty. It encourages a savage pride and cruelty. It makes men tyrants or slaves, women puppets, religion the submission to an infinite despotism. Time is that it came to an end. Its work is done. It is a hard, cold, cruel, empty faith, which should give way to the purer forms of a higher civilization.

No doubt, Mohammedanism was needed when it came, and has done good service in its time. But its time is almost passed. In Europe it is an anachronism and an anomaly, depending for its daily existence on the support received from Christian powers, jealous of Russian advance on Constantinople. It will be a blessing to mankind to have the capital of Russia on the Bosphorus. A recent writer on Turkey thus speaks:—

“The military strength of Mohammedanism was in its steady and remorseless bigotry. Socially, it won by the lofty ideality of its precepts, without pain or satiety. It accorded well, too, with the isolate and primitive character of the municipalities



「専恣」の「回教」と「開化」のキリスト教という構図