

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だ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」という論文を発表されています。そのほかに大変多数の論文を発表されています。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


or an experienced staff operating in countries of different civilization and the requirements for actual cultural influence, especially in the colonial service.

At the very time Japan established the TDK and the TDS, reforms and discussions were going on in Europe about selection and training of colonial civil service, and more generally, about cultural action abroad. A very brief summary should be first made on this point in order to clarify the background issues. Then, three stages can be noticed in the evaluation of the two Japanese institutions. At first, they are seen by Europeans as primarily educational. In a second stage, they are discussed as a sprawling intelligence network. And finally, they appear as just one piece in a multifaceted and complex device of action in the East Asian region, like Japan. The main direct impact on European policies is noticeable at the initial stage, although it has so far not been given much attention in historical literature. I wish to stress that my survey is only preliminary. The English, German and Italian materials I was able to see are only those which were available in Paris. I did not have time to go to Berlin, London and Rome to complete the research. Therefore, my account might well be too much biased toward French views, though it seems that at the time, French observers were actually more interested by TDK and TDS than were other Europeans.

I shall skip the first part of my paper dealing with European views on the training for overseas service. I shall just mention that the question of training diplomats for working in countries with very difficult languages like

Arabic or Persian and then East Asian, was this program was attacked first in Europe by the French. In 1669, the French king established a school for interpreters of Turkish and the first plan was to have the young people be trained in the foreign land. They were trained in Istanbul, not in France. Then later on, another plan was developed which started a school in France and then the British, for their own foreign service, imitated this thing. That is, for the diplomatic service for Arabic land or East Asia, the people were trained in England and then they were sent and had periods of internship but they were not sent at first to the foreign land.

Then came the problem for the Europeans of training a new colonial service and in that field, the British led. And they first started to train a colonial service for India and the first step was to send the people to India and be trained in India, exactly like it was done at TDS and like it had been done to the diplomatic service at the beginning. But then the British developed an education which was based in England and then later the people were sent to India or to other colonial countries. By the end of the 19th century, the practice in Europe was to have the colonial officers trained in the home country and Germany, which was a late comer in the colonial club and had also adopted this method and created special institutions in Hamburg and Berlin to train its officers. However, the debate about the best methods of selection and about the balance between general and technical instruction in the educational requirements was going on very actively and it was joined by the US which was considering the creation of a special civil service for their



new protectorate in the Philippines. They went and got the Philippines in 1898 and for this purpose the American Historical Association had commissioned one of its members to make a careful investigation of the method of training for colonial service in Holland, France and the British, in order to find out the best method for the US. The report was just published in 1900.

Now let us turn to the views of the Japanese institution. In the late 1890s, the French minister to Japan was a shrewd diplomat with a long experience in East Asia. And because Japanese policy had become of great concern to France, he organized the young interpreters' delegation in Tokyo to have a close look at the Japanese press and periodicals, and to report to have a regular press review. So it is in a report of December 1898 that the minister comments about the creation of the TDK and he says it is one of the numerous initiatives taken by the Japanese government and social elites to "get closer to China and to wipe off the marks of war." He translates the name of the TDK as the "association for the study of the writing and features common to the two countries, namely, Japan and China," while the English translations of the TDK at the time often drop the idea of common culture and just stress common language.

The report of the French minister mentions several other organizations, and he stresses especially the emphasis put on having works of Japanese translated into Chinese, especially all the works about science, politics, literature, law and history, which had already been translated into Japanese from European languages and

were translated from the Japanese now to Chinese. He stresses that this will continue the project that Kang Youwei had started, and which was stopped by his exile to Japan, that is the idea of translating all the major European books into Chinese. The minister's report is probably the earliest European notice of the TDK. Other Europeans paid attention to the TDK mostly after 1900. In August 1899, the French military attaché in Peking, in a detailed report on Japanese progress in China, mentions a school where Japanese language is taught to Chinese in Shanghai. But he does not give the name of the school, so it is not clear whether it is any school linked with the TDK.

From 1899 to 1904, numerous French diplomatic reports from Peking, Tokyo, Shanghai, Chongqing, Shantou, Canton and other places described the activity of Japanese everywhere in China and the overwhelming progress of their influence. Maps and statistics of the distribution of Japanese advisers, residents, teachers and business projects were frequently sent to the Foreign Affairs Ministry, as well as information about Chinese visits to Japan, and about the growing number of students sent to Japan from China. French observers stressed the rapid success of Japanese action and Chinese enthusiastic acceptance of Japanese guidance. In June 1903, the Consul in Shanghai wrote: "Japan is leading the emancipation movement attempted by the Chinese in education. It is high time to create in the regions where the Japanese are working on the minds, centers of French culture and of French-language teaching in order to somewhat offset their influence." But he regretted


that the French could not use anymore the Catholic missionaries because at the time, the relationship between the State and the Church in France was very bad, so something else had to be created since the Catholic schools could not be used anymore.

The Consul in Chengdu in Sichuan Province stresses in January 1905 that the advantage of the Japanese over all other foreigners in China is that their education is non-denominational, it has no ties with religion, but conveys a morality which is akin to the Chinese. He warns that "it cannot be tolerated that our rivals should confiscate the minds." And he sees among the Chinese a real clique, which is close to Japan, and willing to have Japan get more influence in China. And this clique within China works, in his view, even more than the Japanese themselves to get Japanese predominance to be matchless. Japanese, he says, are in fact holding the press in China, both by the equipments they provide and by their technicians who are needed to work with the new machines. The only way to challenge the Japanese is to direct the effort at the training of the educated middle class in China, which in the end will decide on the fate of the Chinese empire. Action should aim at the press, at education, at popularization of scientific knowledge and its applications. Protests and discussions with Chinese officials are useless, as well as charities and hospitals, which only care for the poorest Chinese.

Among this flow of information on the great strides made by Japan in China, a report of December 1904 from the minister in Tokyo drew special attention from the French

Ministry of Foreign Affairs because that report mentioned that Chinese girls were going to Japan to study. At that time the head of the Asia desk at the Foreign Ministry in France was Philippe Berthelot who had just been to East Asia for a long travel - also to Japan and China - and the scale of the movement towards Japanese education was striking to him. And clearly the fact that Chinese girls were now going abroad for education looks to him the sign of a social revolution in China. On receipt of the dispatch from Tokyo, he immediately gives official instruction to the Peking and Tokyo legations to gather more complete details about the means of Japanese educational action in China, about the exact number of teachers, number of military instructors, advisers and engineers in the various Chinese provinces, and also about the social and geographical origin and educational background of Chinese students taking Japanese education, the curriculum and length of studies, especially in law and political science.

As a result, a number of more detailed reports were sent to Paris from Tokyo, Peking and various consulates in China. All the reports stress the fact that Japanese agents could speak fluent Chinese and the reports from Shanghai explained that Japanese had in Shanghai a school of Chinese language, created in 1899, where English and Japanese are taught Chinese. The school has about 150 students, two-thirds of them being Japanese, and the others Chinese. It has 14 Japanese teachers, four Chinese teachers and two English teachers. The name of the school is given in the report with Chinese characters in the report as 同文館, an obvious



mistake for 同文書院, probably a confusion with the Chinese school which was created in 1861 to train Chinese diplomats, which was in Peking.

In fact, in November 1903, an article by Maurice Courant, who was a specialist of Korean studies and an interpreter also at the Foreign Ministry, had described the TDK and three schools which had been established by the TDK in Fuzhou, Shantou and Shanghai. The information was drawn from the Japan Weekly Mail in November 1902. In the article by Courant, the TDK was said to have been founded by Prince Konoe to gather and publish all possible information about China and Korea, in order to further closer relations of Japan with these two countries. The Fuzhou school was said to have 154 Chinese students studying Japanese, science, history and economics. At the Shanghai school, the name of which was not given, it was said that 150 Japanese students were studying Chinese for three years. In 1902, most of them were heading for a career in trade, only 27 in politics. The article by Courant had been published in the *Revue Indochinoise*, which was mostly read by the small circle of French interested in colonial affairs. It was not a widely read journal.

From February to April 1905, the very influential *Revue de Paris* (Paris Review) published several anonymous articles about Japanese policy, Japan, and the Russo-Japanese War. And in these articles, the author refuted the views of the British journalist, George Lynch, who had published about Japan in the widely read English journal *The Nineteenth Century*. Lynch did not mention the TDK or

the TDS. The two institutions were never mentioned either by *The Times*, although the correspondent of *The Times*, Morrison, had pushed Japan to enter war with Russia in order to foster the British interest. But all these British journalists were not interested in Japanese cultural enterprises but they saw what use they could make for a British purpose but they were not interested in Japanese educational enterprises. So the article in *Revue de Paris* was saying that Japan had not only an aggressive policy, they had mostly an educational policy. These articles of the *Revue de Paris* were put together in a book by the author under his name, and the author was Louis Aubert. This man had studied Japanese at the university in Paris and he got a scholarship from the Paris university to travel all around the world, just at the time of the Russo-Japanese War. So his articles about the TDS and TDK are based on articles which were published in the Japanese press and especially lectures which were given by Nezu Hajime and published in the Japanese press. So the information is rather good. Aubert quotes the article by Nezu a lot and he describes the TDS as originally founded in Nanking by the TDK and then moved to Shanghai.

He says it is divided into two sections, one political and the other commercial, with three years of study. In December 1904 - so it is information which he himself got probably in Shanghai - the 56 students of the third year had just completed a visit to the Peking and Tianjin area where they had been required to write reports on a variety of subjects, and he gives a list of the subjects. They include the system


of foreign settlements in North China, the attitude of the local population to Christianity after the Boxer Movement and a lot of other interesting subjects. He says also the plan is being considered to establish another school in Nanking for children from Hubei and Hunan, but he stresses that in the school in Shanghai, not only Japanese are taught about Chinese, but Chinese are taught about Japan. And so he mentioned the plan to have other schools for teaching Chinese about Japan in Nanking for Hubei and Hunan children. He says it was expected that Chinese students in the political section would get leading or advisory positions in provincial and city governments, and those in the commercial section would go into business. Both categories later certainly would be principals of schools because that was the custom in China to ask prominent businessmen or political men to head schools. So they would create schools that would propagate Japanese model everywhere, and also Japanese friendship.

Aubert described also at length the wide circulation of Japanese books translated into Chinese, including school textbooks, pamphlets and all kinds of European books. He stresses this wide educational action of Japan. Courant's information, and it was written under TDK and TDS, was reproduced in a long and comprehensive article published by a famous publicist called René Pinon in a very influential journal *La Revue des Deux-Mondes* (The Review of the Two Worlds), meaning Europe and America, in 1905. Pinon also propagates all the information about TDK and TDS. The general comments made by Courant, Aubert and Pinon on the efficiency of Japanese

educational action in China and their pressing demand for France to take new action in culture and education in East Asia, an action that would stress science, law and sociology, were widely echoed in the French press at the time. And a clear impact of this movement of opinion among French colonial and official circles can be seen in the initiative taken in 1904 to accept Chinese students at the Pavie School in Hanoi.

The Pavie School in Hanoi was a school that had just been founded to train Vietnamese for colonial service. So it was in the colony for training native people for the colonial service. The Governor General of French Indochina was approached by the French Consul in Yunnan Province because some officials in Yunnan Province had asked to send their sons to Hanoi to learn French because the Consul in Yunnan had protested because they were sending the Chinese students to Japan. So in order to quiet down the French Consul, they asked to send their children to Hanoi. So it was accepted and 25 students were sent to Hanoi and what is interesting is that the Hanoi school, the Pavie School, had to change its program. Instead of teaching only technical subjects as it did for the Vietnamese - accountancy or such kind of things - it had to put law and more general principle and history, so it changed the curriculum.

But the program lasted only until 1908 because the Chinese students did not like to be with Vietnamese. They thought Vietnamese were low-class people, not very well educated, so they resented that. They also wanted to go directly to France. So after 1908 there were



still Chinese students sent to Hanoi but mostly people from Canton or Fuzhou and a small number - only 10 students a year. But many of them subsequently went to France for studies. The performance of Japanese education in China has stimulated a change in colonial education in France, turning it from purely technical training to more general subjects and to the requirements of liberal education for the pursuit of higher learning and scientific research. Even a university was created in Hanoi in 1905 as a result of all that. But the major impact of Japanese education in China was on the shaping of a new French cultural foreign policy in East Asia.

I shall not go into much detail on this aspect, which goes far beyond the limits of my topic in this paper. I should just mention that this new policy was conceived and worked out by Berthelot, which I mentioned earlier, beginning in 1905. He had ordered his subordinates in Paris to hold a full record entitled "Japanese Instructors in China" with various subheadings. And he then initiated a very active policy of inviting large groups of Chinese students to be instructed in French military schools, a policy of placing French officers as instructors and advisers with the Beiyang Army and with the New Army in Hubei. He offered French law professors for Peking University and for helping the Chinese to revise the codes. He placed French language teachers and teachers of political science, social studies and history in all important provincial universities. The Alliance Française, that is the institute for teaching French language abroad, started activities in China at that time, teaching language and

cultural programs.

Berthelot launched programs of research in medicine and he started Pasteur Institutes in Sichuan and Shanghai. He managed to increase greatly the number of students sent to France and to provide them with adequate programs in science, law and administration in the best universities and specialized schools of higher learning. At the same time, the staff of the *École Française d'Extrême-Orient*, the great research institution which had been established in Hanoi in 1898 to take care of the cultural tradition and legacy of Indochina was requested to investigate current political and cultural change in China, not only antiquity. All this cultural policy was completely independent from Catholic missionaries, entirely secular and run by the State. During World War I, it is interesting to note that Berthelot was in charge of the Propaganda Programs - that is the name it was given - of the French Foreign Ministry, which eventually were transformed after the war into a new department which is in charge of the schools run by the French government abroad, and all the institutes run by the French government abroad under the Foreign Ministry.

Already by the end of 1906, some French diplomats were expressing doubts about the success of Japanese educational undertakings in China. The Chinese youth and Chinese public were seen as more and more violently hostile to Japanese domination and to Japanese people in China. Until the end of 1905, everything was perfect, but suddenly it changed in 1906. As one of the diplomats wrote, "Japan did not succeed in having the Chinese to love her; she deceived

them in Manchuria; her nationals compete with them even in the smallest trade; and she is the danger for the Chinese." Comments in the French press were following this line; that is, Japanese are not so much loved by the Chinese anymore. This line to show that Japanese was not really a success in China had always been the line of the British and the Germans. They always stressed that the Chinese did not really like the Japanese. The French were unlike the Japanese absolutely until the end of 1906 and they did not see any defect.

In November 1907, the Socialist daily *Le Matin* (Morning) in Paris published an article entitled "School of Spies," which described with much concrete details the TDS in Shanghai. It said that this Japanese school is supposed to introduce Japanese students to Chinese culture but its real aim and the Chinese know it, is to train "investigators" whose duty will be to travel up and down China to the remotest parts for collecting systematically every possible political, economic, topographic and strategic data to be centralized in Tokyo. The curriculum is purposely "dense" in order to hide its real aim. It includes intense language training in Chinese, and instruction on commerce and politics, with at the end a "study travel" which means a spying investigation, in the interior of China.

The reporter notes that the students leave their hair grow long in order to be able to adapt a "queue" like the Chinese when they travel and to remain unnoticed during their travel. However, there is a picture with the article which shows all the students with

very short hair. None of them have long hair. Then his information about the students of the TDS which were growing their hair in order to have their queue when they traveled has been reproduced in many, many papers. The Japanese spies had long hair in order to have a queue and to be unnoticed in China. As a conclusion, the reporter reminds his readers that the Japanese armies had excellent intelligence during their fight with the Russians and this was the result of the study travel of the college students. This press article was sent to the Shanghai Consul for further clarification, and in his reply, he gives some more details about the TDS. He gives the names of two directors and I have given the Chinese characters but it does not represent anything. I think he got his information probably from some Chinese and it is not very accurate.

He says that there are 400 students, all Japanese. They are admitted above primary school level and having learned some commerce. He said there are four Chinese teachers, who should all be Manchus from the North. One has been dismissed recently because he was in fact a Manchu from Nanking and he hid it. There is an English lady who teaches English one hour or one and a half hours every day. The remaining time is devoted to Chinese. The Consul concludes that it is a commercial school really but given Japanese policy, it also has another aim. Of course it is difficult to place 100 shop assistants every year, so some of the students must be used in other services. In 1908, the British and American businessmen grow increasingly impatient about Japanese breaches of the Portsmouth Treaty in Manchuria and

the foreign press is very harsh against Japan and mentions frequently the TDK as being the agent or pushing force behind Japanese action in China. The idea of the school of spying is also printed everywhere.

Curiously the Americans at that time are mentioning for the first time the TDS but with a very laudatory review written by a Japanese of the *Shina keizai zensho* that was published in March 1909 in *The New York Times Book Review*. In August 1911, the English monthly *China National Review* which was published in China published a big article about a regulation, which was supposedly issued by the Cooperative Association of East Asia which showed that with the help of the Japanese General Staff and the Japanese legation in China, a huge organization for spying was being set up covering the whole of China and even beyond China in Korea and Indochina and Siam. The French Consul in Shenyang made a report about that and he believed this was true and he mentioned all the activities of the Japanese in the northeast of China. On the *chargé d'affaires* in Peking there was no authenticity perhaps in the document, so he did not report to Paris.

During the 1911 Revolution, all the reports mention that the Japanese intelligence service had been extraordinary. The Japanese knew everything well in advance of all other countries. Oddly enough, in July 1913, the document about the Japanese network of spying emerged again among the French because the document was given by a French residing in Indochina to the security service in Indochina, and the security service in Indochina sent it to the French

ambassador in Tokyo to ask him whether that was true or not. So the ambassador commented about the growing [inaudible] of the intelligence service in Japan. Those in China were diplomats and said we have already reported 1911 it is not true. This document has no authenticity but of course the Japanese have a good intelligence service but the intelligence service is in the hand of General Aoki who is the military attaché in the Japanese legation in Peking. But the most interesting report that you can see is by the French military attaché who reflects about the building of the Japanese intelligence service in China. And he says after all they are doing it alright. They are centralizing their information into the hands of the army and as he is himself in military, he thinks that is a good idea. That is the best you can do. And he stresses the patriotism of all the Japanese who are in China and who try to contribute to the progress of the country.

So now I come to the conclusion. I just want to say that we do not find that the Europeans compare the Japanese training system to their own. They never directly think that they could borrow from the Japanese but in fact the Japanese did inspire them. And I tell you about what happened in French Indochina and what happened about the French cultural policy in China. My last remark is that the information which the Europeans got about the TDK and TDS is far below the degree of concreteness, of preciseness of the information which TDS students were gathering in China. Thank you.

馬場毅（東亜同文書院大学記念センター）：バステド先生、ありがとうございました。非常に豊富

な内容をお話しいただいたと思うのですが、ちょっと簡単にまとめますと、1906年より前の段階ですと、東亜同文書院の教育活動が様々な形でフランスにおける植民地に対する教育、あるいは地方に対する教育に大きな影響を与えているという。それはカリキュラムの面でもあるし、さらには直接現地に行ってそういう教育機関を作っていくところにも表れているという。ただし、1906年以後になると、つまり日露戦争で日本がロシアに勝って以降ですが、スパイ学校あるいはスパイ活動という形で位置づけられて、そのような位置づけは辛亥革命の後も続いているという。ただし、最後におっしゃっていましたが、東亜同文書院に対するヨーロッパ人の知識などは必ずしも正確ではないというご指摘だったと思います。ただ大変重要な、特に東亜同文書院の役割の、たとえばフランスの文化政策も含めたものに対する影響という点は非常に重要なご指摘だったと私は思いました。それではレイノルズ先生と同じように若干簡単なご質問を1、2お受けしたいと思いますがいかがでしょうか。鈴木先生。

鈴木 (愛知大学) : どうもありがとうございます。愛知大学スタッフの鈴木と申します。問題は他者理解の、他者をどう理解していくかというメソドロジーの問題だと思うのですが、先生は東亜同文書院のような事例を、たとえばフランスの研究者のマグレブ研究のほうで発見するようなことはございますか。そういったような事例、研究機関やトレーニングの機関についていかがでしょうか。ちょっとお尋ねしたい。

Ms. Bastid-Bruguère: Thank you for your question. No, because for the French, the problem was to create a colonial civil service. So we created the colonial school which really started in 1886 but the colonial school was in Paris. It had - and there is some similarity

with the TDS - before it was started for the French to become civil servants in the colonial service, it had started for training Cambodians, Vietnamese, to take them from their country to France to study there and then be sent again for colonial service to become part of the colonial administration. So it has some similarity with what the TDS was doing of having the Chinese in the same school where the Japanese were trained for China, and it created a link between the Chinese and Japanese already at the school. And Nezu Hajime insisted on the importance of having Chinese at the same place. So this was done in France in some ways.

Our colonial servants were all usually trained in France, not on the ground. The only institution which has some similarity perhaps is the École Française d'Extrême-Orient. The School of the East was created in 1898 in Indochina as an institution for learning. But the idea was because France had become master of Indochina, we had to take care of the historical legacy of Indochina. We needed people for Vietnamese archaeology. So the idea was turned toward the past of the colonial country, not toward the present. While the TDS was directed to present-day China, it was not old China, it was present-day China, so there are some things which are similar in our institutions, but we never invented the TDS. I think that in the creation of the TDS there was the idea of training a staff, perhaps not for ruling China but to help China to be ruled. It was a colonial school, not a business school. It was a business school but business was part of the colonial work.



馬場毅（東亜同文書院大学記念センター）：鈴木先生の質問は確か北アフリカのマグレブ以南に同じようなことをやったかどうかということでしたよね。鈴木先生、直接英語で話されたほうがいいと私は思いますが。

Suzuki: I would like to... My question mentioned about several places in the Middle East. There is an institution for studying those areas. So I would like to compare with those kinds of institutions. Is it possible to compare with the TDS activities or not? That is my question.

Ms. Bastid-Bruguière: Well, the French institutions in the Middle East, all the schools which were the French schools, for instance there is a secondary school for long time in Istanbul, also in Cairo, these institutions were directed to training the local elite, not training the French. Occasionally French residents would send their children there but they would pursue studies to enter French university, not to stay there. So there was that kind of institution. Then there was another kind of institution, for instance, L' institut Français du Cairo. There is the same in Damask, then the École Française d'Extrême-Orient and even the... These institutions are research institutions, it is true, but usually most of them, or generally it was geared toward the past - old Japan or literature - not trade. I mean, generally it was not trade. It was antiquity. It was humanities. It was not practical and that is a big difference with the TDS which is practical, I think. Later on, for instance, recently the [inaudible] has a program on Japanese economic development or Japanese financial things, so now it is geared to

study of present day. But it is very academic. Not practical.

馬場毅（東亜同文書院大学記念センター）：鈴木先生、これから休憩に入りますので、この後直接お話しください。ブルギエール先生、どうもありがとうございます。それではこれから15分間休憩に入ります。したがって3時22分から再開したいと思います。ちょっとご案内をします。一つはこの館、今下りてきましたが、東亜同文書院のDVDをここで上映させていただきます。またお茶が外の廊下のほうにありますので、ご自由にお飲みください。懇親会ですが、藤田先生が最初にお話しされていましたが、無料ですのでふるって多数ご参加いただきたいと思います。以上です。休憩します。

（休憩）

馬場毅（東亜同文書院大学記念センター）：それでは時間になりましたので再開します。休憩後の最初のご報告はミシガン大学のニキ・ケンジ先生にお願いしています。最初に簡単にニキ先生の履歴を紹介させていただきます。ニキ先生は上智大学文学部をご卒業後、1977年に渡米されました。セントジョーンズ大学でアジア学、中国近代史専攻の修士号を取得されました。その後プラットインスティテュートで情報学の修士号を取得されています。現在ミシガン大学アジア図書館ライブラリアンとしてご活躍されています。今日のご報告の題は「ミシガン大学における東亜同文書院およびアジア系文献史資料のデジタル化とその利用」ということです。それではよろしくお願ひします。

ニキ・ケンジ（ミシガン大学）：私の名前はニキ・ケンジと申します。よろしくお願ひします。本日は藤田先生からお招きを受けてかなり自分自身の