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bres' *Historia*, de los Reyes' *Historia de Ilocos*, Buzeta's *Diccionario*, and by the Beyer Collection of documents (Manila). Not all these sources are equally dependable, but Keesing seems to have used good judgment in relying upon them. Bibliographies concerned with the Ayer Collection of the Newberry Library were used for leads to sources. Future writers will improve upon this foundation work by reference to the complete original sources rather than the summaries and excerpts which Blair and Robertson give.

FRANCIS C. MADIGAN

GEOGRAPHY IN JAPAN

CHIRIGAKUSHI-KENKYUU (STUDIES IN THE HISTORY OF GEOGRAPHY). By Muroga Nobuo and others. Kyoto: Chirigakushi-kenkyukai, 1962.

Of the three papers in this handsomely printed issue of the *Chirigakushi-kenkyuu*, two deal with geography in Japan during the Edo Period (1615-1868). The third has to do with a fresh reconstruction of an old Arab world map. Then there is a note about a Ming world atlas accompanied by black and white photographs of the map. Every one of these is of value and also of interest to the general reader for the light each throws on the state of geography in the past and on the circumstances of development towards a more accurate conceptualization of the earth's surface.

The paper, "Edo Jidaikooki ni Okeru Bukkyookei Sekaizu" by Muroga Nobuo and Unno Kazutaka, on the Buddhistic world maps (*jampa dvipa*) published towards the end of the Edo Period, traces the decline into disrepute of geography founded on the metaphysical certainties of Buddhist doctrine. In the view of Muroga and Unno, the geography represented by these Buddhistic world maps was no more than a pseudo-science. As such it could not but come into conflict with the science-oriented geography introduced into Japan by Christian missionaries. The Buddhist priests developed their geography into an apologetics, and the whole question became a matter of piety or heresy.

With the advancement in Japan of Western scientific research, the Japanese realized that the claims of Buddhistic geography to superiority over Western geography had no basis at all. In time, few Japanese would take the Buddhistic world maps seriously except as projections of Buddhistic religious thinking which had nothing to do with the observable, and the Buddhist priests themselves eventually abandoned geography altogether, convinced finally that piety can be

served in many other ways just as effectively. This is the process of decay which Muroga and Unno have traced from one Buddhistic world map to the next, starting from Hootan's "Nansebusyuu Bankoku Syooka no Zu" published in 1710. This map is supposed to represent the highest point of development of Buddhistic world maps in the sense that it blends to a nicety Buddhist doctrine and Western science. The authors end with the last of those Buddhistic world maps which was published in 1880 by Sata Kaiseki, who represented the earth as a flat surface at the center of the universe.

According to Ishiyama Hiroshi, one important source of knowledge regarding Western geography during the Edo Period was the rather small collection of books in Dutch which was imported into Japan by the Dutch traders at Nagasaki. These he discusses in his paper, "Rangaku ni Okeru Oranda Chirigaku," which considers Dutch geography in the context of "rangaku" or Western learning in Japan during the Edo Period. He notes, however, that the collection consisted mainly of books intended for use in the elementary schools and high schools of Holland.

The mainstay of the *rangaku* scholars in geography was Pieter Johannes Prinsen's *Geographische Oefeningen*, 2de Druk. (Amsterdam, 1817) and its subsequent editions, although Dutch translations of the books cited by Prinsen were also imported. The *rangaku* scholars also read the travel journals of Joan Nieuhof, which they frequently cited in their own works on the geography of the world. They subscribed to the *Nederlandsch Magazin*, a geography magazine for popular consumption, and a group of *rangaku* scholars wrote abridgements in Japanese of articles published in this periodical for the *Gyokuseki Shirin*, an official publication controlled by the Office on Foreign Books. Ishiyama observes that the dissemination of knowledge about the outside world by the *rangaku* scholars who were themselves samurai, undoubtedly saved the rulers of the land from becoming overly provincial in outlook, and thus, hopelessly ignorant and bigoted.

In his paper, "Al-Khwarizmi Zusetzu," Takahashi Tadashi presents a fresh reconstruction of the Al-Khwarizmi Map, using as basis the values set forth in *Kitab Surat Al-ard* (Features of the Earth), a book on geography written by Abu Dja'far Muhammad ibn Musa al-Khwarizmi, an Arab geographer of the 9th Century. Takahashi discards as unsatisfactory the reconstruction by Joachim Lelewel who based his work on the values given in *Rasm* as quoted in Abu-l-Fida's *Takuin al-buldan* (Appraisal of Countries) on the supposition that al-Khwarizmi was the author of *Rasm*. By comparing this work with the *Kitab surat al-ard*, Takahashi notes that except for the discrepancy in value, both are for all practical purposes identical. The discrepancy is, however, great. The *Rasm* as quoted by Abu-l-Fida covers 127 points where the *Kitab surat al-ard* has 2,400 points. It would, there-

fore, appear that a reconstruction of the Al-Khwarizmi Map based on the *Kitab surat al-ard* would be more satisfactory than one based on the *Rasm*.

Takahashi presents as his reconstruction seven maps corresponding to the following regions: Europe, Anatolia, Arabia and Iran, Scythia, Scythia and Seria, India, and Taprobana, which is the area south of India. The East-West spread of the Al-Khwarizmi Map extends to 180° with the starting line running through the *Insulae Fortunatae*. The Zero Latitude runs through Taprobana south of India. The projection of the Map as reconstructed is cylindrical (5° x 5°), its top being the north and its bottom the south. The numbering of points in the reconstructed map follows that of Hans von Mzik. For instance, Khandju is Number 16 which is the figure assigned by von Mzik. Takahashi notes the heavy influence of Ptolemy on the Al-Khwarizmi Map, although he also points out where Al-Khwarizmi improves upon Ptolemy on the basis of new data. However, not all the deviations from Ptolemy have a factual basis. In spite of these deviations, however, the Al-Khwarizmi Map remains Ptolemaic in design and conception. Muslim map makers in succeeding generations kept the values and features of the Al-Khwarizmi Map rather than those of Ptolemy's. For this reason, Takahashi's reconstruction sheds much stronger light on Arab geography in the centuries noted for the resurgence of Muslim vigor.

A note by Walter Fuchs accompanies the presentation of the Ming world atlas, "Ta Ming Hun-i T'u," which was found at the Peking Palace Museum. The Map is 380 cm. high and 480 cm. wide. The Map itself as well as a detail are reproduced in two plates printed in black and white on glossy paper.

S. V. EPISTOLA

SIXTY-YEAR OLD CLASSIC

A GUIDE TO THE THOUGHT OF ST. AUGUSTINE. By Eugene Portalié, S.J. (transl. by Ralph J. Bastian, S.J.) Chicago: Henry Regnery Company, 1960. xxxvii, 428 p.

Father Portalié's study of St. Augustine first appeared in 1902 as an article in the *Dictionnaire de Théologie Catholique*. After more than a half century, it is still considered one of the standard introductions to a serious study of the thought of St. Augustine. The years have given it a slightly quaint look. In an attempt to remedy this, Vernon J. Bourke has written a meticulously footnoted introduction wherein he surveys the