

ENGLISH SUMMARIES

NAKAI Akiō

THE JAPANESE IMAGE OF PRUSSIA IN HISTORICAL PERSPECTIVE

In 1861, Japan and Prussia concluded a Treaty of Friendship and Commerce and commenced their diplomatic relations. When Germany was unified in 1871 with the Prussian King as Emperor of the new German state, the Meiji-Restoration had taken place in Japan. Following the model of Prussian reform, the Meiji Government carried forward the rapid modernization of Japan under the slogan "Fukoku kyōhei" (enrich the nation and strengthen the military). Since Japan's leadership admired Prussia it followed its example in many fields. Thus the monarchy, bureaucracy and military came to bear a close resemblance to the Prussian system. However, owing to German participation in the Triple Intervention after the Sino-Japanese War in 1895 and the rise of "Yellow Peril" hysteria in Germany, relations cooled down and during World War I, Japan declared war on Germany. Soon after the war, Japan developed cordial relations with the Weimar Republic. When the Nazis seized power, Japan considered that the Prussian tradition would be better valued by this regime. At the same time, militarism was on the rise in Japan. A military alliance was formed with Germany and both countries were driven to ruin in 1945.

LEE Eun-Jung

"A CONFUCIAN IDEAL STATE"

THE RECEPTION OF CONFUCIANISM IN GERMANY'S EARLY ENLIGHTENMENT

During the early Enlightenment the reception of Confucianism in Germany was very positive. Philosophers like Leibniz, Wolff and Justi saw in the Chinese state, which was based on the principles of Confucian philosophy, the realization of an ideal state. At the same time for them this Chinese state was the empirical proof that human beings are able to think and act rationally without resorting to the idea of divine revelation. In this way China and Confucianism became a preferred model of political enlightenment in Germany. This reformative character of the reception of Confucianism in Germany until around 1760 has usually been ignored in modern academic discussion about the Enlightenment. Yet the impact of Confucian political philosophy on political thought and practice in Ger-

many was in fact far more important than is generally acknowledged today.

Reinhard ZÖLLNER

PRUSSIAN PERCEPTIONS OF JAPAN UNTIL THE MID 19TH CENTURY

Prussian interest in Japan before 1850 can be divided into three stages. Before 1750, the Prussian court was mainly interested in products of art such as Japanese lacquerware and porcelain. A number of Prussian employees of the Dutch East India Company brought their personal collections of things Japanese back to Prussia, and some travelogues appeared in print, but China received much more attention than Japan. In the second stage, starting with the foundation of Prussia's Royal Asiatic Company in 1751, trade took place with China only, but nevertheless two thirds of all Prussian books dealing with Japan appeared until in this period lasting until 1800, although king Frederick II denounced knowledge about Asia as useless. From 1776 onwards criticism of alleged Japanese despotism became prevalent, but philosopher Immanuel Kant, on the other hand, praised Japan for her seclusion policy and freedom from European domination. The last stage, from 1800 to 1850, was characterized by minimum public interest in Japan, with the important exception of missionary work. As a by-product of the China Mission which the Prussian missionary Karl (Charles) Friedrich August Gützlaff made popular among Americans, British, Dutch, and Germans, Gützlaff also promoted the idea of opening Japan for Christian mission and foreign trade. Moreover, he prepared the oldest extant Bible translation into Japanese. His attempt to open Japan and do missionary work there failed, however.

Bernd MARTIN

THE PRUSSIAN EXPEDITION TO THE FAR EAST AND THE TREATY OF FRIENDSHIP, COMMERCE AND SHIPPING WITH JAPAN
(JANUARY 24, 1861)

The mission, headed by the former Prussian Consul General in Warsaw, Friedrich zu Eulenburg, was to conclude formal diplomatic and commercial treaties with China, Japan and Siam on behalf of all members of the German Customs Union. In December 1859 four ships, half of the entire Prussian Navy, left Danzig but the inexperienced Prussian colonial new-

comer arrived in Japan only with British and French support. When the expedition anchored in the bay of Edo in early September 1860 the shogunate was far from ready to conclude any further treaties with Western powers and the Prussian diplomats and the naval officers spent their time in enforced idleness. Exploring the countryside on horseback and writing long reports about these adventures became the main task of the young attachés and naval cadets. The participants in the mission soon detected numerous similarities between Prussia and Japan. All of a sudden, the Japanese side changed their strategy and in December 1860 proposed serious negotiations about a formal treaty. Eulenburg was taken by surprise and could not refuse the Japanese wish to conclude an agreement between Prussia and Japan only. The shogun's representatives claimed total ignorance about the German Customs Union and were horrified by the idea of concluding one single treaty with more than 30 German states. When the treaty was eventually signed, on January 24, 1861, Prussia had failed in its German unification mission, but had succeeded in establishing normal diplomatic and commercial relations between Prussia and Japan, a country that was, like Germany, on its way to national unification.

Ulrich WATTENBERG
THE IWAKURA MISSION IN PRUSSIA

When then Japanese governmental mission, led by Prince Iwakura, reached Germany in spring 1873, Prussia had already become a part of the newly established German Empire, but as the Emperor as well as the leading politicians were Prussians, the visit of the Iwakura mission was mainly a Japanese-Prussian event. The mission, which stayed in Berlin for three weeks, was well received by Emperor and statesmen. After returning to Japan, the members of the missions wrote their official reports, putting together facts and figures. A more vivid view of the western world can be found in a semi-official five-volume book for the general public, compiled by the secretary to the mission, Kume Kunitake. Kume, although little impressed by Western society, gave due attention to Prussia's military, administrative and industrial strength. The mission listened carefully to Bismarck's dinner-speech, in which he advised Japan to trust only her own military power to protect its rights rather than to hope for help from a "league of nations" under discussion at that time. Prussia, which was on the way to catch up with France and Great Britain in many fields, seemed a good choice as a model for Japan in its effort to compete with the Western World.

Gerhard KREBS
JAPAN AND THE PRUSSIAN ARMY

Already during the last years of the shogunate Japan had made use of foreign experts in the military field, since it had fallen behind in modern warfare and armory because of the long period of seclusion. For the modernization of the army, Japan chose France as a model and employed French officers as advisors. These bonds were even intensified after the Meiji restoration in 1868, and even continued after the defeat of France against the German states under Prussia's leadership in 1871. Leaders of the Japanese army like Yamagata Aritomo and Katsura Tarō, however, became convinced that the Germans had an army superior to all other countries of the world. So they gradually changed the system to base it on the German model. The number of French officers in the service of the Japanese army was reduced and the last one had to leave in 1888. In 1878 the general staff was reorganized according to the German model and granted independence from the government. From that time onwards it was only responsible to the emperor. In 1882, following the model of the German war academy, the army high school (*rikugun daigakkō*) was founded in Japan. From 1885–88 the Prussian Major Klemens Wilhelm Jakob Meckel, a prominent student of Helmuth von Moltke, chief of the general staff and considered a military genius, was employed as teacher and adviser of the Japanese army. He reformed the army in every field, including strategy, organization, equipment, armament industry, coast fortifications and transport system. Japan's military victories against China and Russia between 1894 and 1905 were largely attributed to the education the army had received from Germany.

Astrid BROCHLOS
THE DEPARTMENT OF EAST ASIAN LANGUAGES AT BERLIN UNIVERSITY AND
THE TEACHING OF JAPANESE

In the second half of the 19th century the political and commercial relationship between the German Empire and the overseas countries developed surprisingly fast, resulting in an increasing need for people with profound foreign language abilities. The German government tried to meet this demand by the establishment of a special language institute. It was opened in October 1887 as the so-called "Seminar für Orientalische Sprachen an der Königlichen Friedrich-Wilhelms-Universität" (today's Humboldt University) or simply "SOS" ("Seminar für Orientalische Sprachen", i.e. Seminar for Oriental Languages). This paper gives some

information on the ideas behind the foundation of the SOS and its history until 1945. Special attention is paid to the development of the Japanese course, which was founded in the very beginning (1887) and can thus be called the oldest one in Germany.

ANDO Junko

JAPAN AND THE PRUSSIAN CONSTITUTION

In 1881, in response to the demands of the civil rights movement for a liberal constitution and the establishment of a parliament, the Japanese government committed itself to drawing up a parliamentary constitution. Japan's first modern constitution (which was promulgated in 1889) was to be modelled on the Prussian constitution. Following the government's decision, Itō Hirobumi was sent to Europe to receive instruction on constitutional law and constitutional government from German scholars. The interpretations of constitutionalism presented by the four German legal advisors (Rudolf von Gneist, Lorenz von Stein, Herman Roesler, Albert Mosse) revealed considerable differences. Thus the Japanese had to decide on one of the interpretations, and their decision was influenced by the traditional Confucian concept of rule by virtue (*tokuchi*), as well as by concepts of imperial rule rooted in National Learning (*kokugaku*).

Wilhelm RÖHL

THE INFLUENCE OF GERMAN LAW IN JAPAN

When the last shogun, the head of the military class and actual ruler, had resigned in 1867 and the tenno regained supremacy (Meiji-Restoration), the main object of the new regime with regard to foreign affairs was the revision of the so-called 'unequal treaties' which had been pressed upon Japan by the USA and other western countries in around 1860. In order to reach their goal the Japanese had to modernize their legal system and make it fairly compatible with that of the parties to the treaties. At first French law served as a model, but from the 1880s on German law became most influential. Important legal codes were drafted by German legal experts and formed on the pattern of the latest German laws. Traditional Japanese views were taken into consideration provided they did not endanger the objective. Japanese scholars and practitioners held the German legal theory in the highest esteem for two decades. Seen as a whole the reception of German law in Japan was a particular event and not

comparable to the reception of Roman law in Germany in the 15th century.

Bert BECKER

THE PRUSSIAN LAWYER GEORG MICHAELIS IN JAPAN (1885–1889)

Georg Michaelis is still known as the first civilian Imperial Chancellor who only stayed in office for fourteen weeks in 1917, during World War I. In contrast to this failure stands his brilliant career as a Prussian bureaucrat from the 1890s. Decisive for his promotion was a four-years-stay in Tōkyō from 1885 to 1889 as a teacher of German law and political economy. Michaelis' influence on German-Japanese relations is a rather unknown chapter. On the basis of the recently published letters and diaries from his hand this paper tries to summarize Michaelis' part in Japan's modernization process. Furthermore, it discusses his nationalism and antisemitism as a social phenomenon of this time. Michaelis' image of Japan and the Japanese gives a good and perhaps typical example of the way in which many western foreigners were thinking about country and people. His reports from Japan, which are mostly dispassionate and critical do not illuminate the reality but help to create a pragmatic glance backward at the relationship between Germans and Japanese as a part of their common history.

Margaret MEHL

JAPAN AND PRUSSIAN / GERMAN HISTORIOGRAPHY

National unification occurred at around the same time in Japan and (under Prussian leadership) Germany. In both countries historical writing and the evolution of history as an academic discipline were inspired by the formation of the national state. Moreover, in the 1880s, Germany became a model for Japan in many fields, including that of historical scholarship. At the same time Japan had her own traditions of historiography, including histories compiled by rulers to legitimize their rule and a school of textual criticism (*kōshōgaku*). Neither indigenous traditions nor the German example, however, enabled Japan to create a history that could give meaning to the newly-founded nation.

Hartmut WALRAVENS

PRUSSIAN-JAPANESE RELATIONS IN THE FIELD OF ART

While the first contacts between Prussia and Japan in the field of art date back to the late 17th century when the Grand Elector (Großer Kurfürst) acquired a beautiful *Flora japonica* done by Japanese artists, relations picked up momentum only in the second half of the 19th century, with the Prussian Expedition to East Asia. Max von Brandt, later Prussian minister to Japan, and Wilhelm Heine, who also accompanied Admiral Perry, were members of that team of experts. Among the noteworthy later scholars and collectors were Otto Kümmerl who gave East Asian art history in Europe its critical basis, Fritz Rumpf, expert in ukiyo-e, Peter Jessen and Curt Glaser, art historians and librarians, and Felix Tikotin, art dealer. The Japan Institute in Berlin and the Association for East Asian Art also played an important role in bilateral contacts in the field of art.

Rolf-Harald WIPPICH

GERMAN MISSIONARY ACTIVITIES IN MEIJI-JAPAN

The General Evangelical Protestant Missionary Society began its work in Japan with the arrival of Wilfried Spinner in 1885. Introducing liberal theology, the Society aimed at a reconciliation of Christianity with the “seeds of truth” in Japanese culture. Spinner paved the way for the Society’s activity by founding a Theological School, a monthly magazine to propagate liberal ideas and a Japanese Church. After Spinner’s departure in 1891 it became evident that the Society was burdened with too many commitments and ill-prepared to cope with the rise of nationalism and the call for self-determination among the Japanese Christians. While the Japanese Church alienated itself from the Society and the magazine had to be closed down, the Theological School could be saved through the cooperation with the Kumiai-Church in 1908.

Michael RAUCK

PRUSSO-JAPANESE RELATIONS IN THE ECONOMIC-INDUSTRIAL FIELD

The first Prusso-Japanese Treaty, concluded in 1861, emphasized Prussia’s leadership role among the German states, even the Hansa Towns, which had more importance than Prussia in regard to commerce and shipping. Prussia was to play a prominent role for Japan’s modernization, by providing education for an important part of the Japanese elite at

Prussian colleges and universities like the Friedrich Wilhelm University of Berlin, as well as in companies, and by despatching highly qualified teachers, scientists and engineers to Japan. Also large industrial corporations like Siemens, AEG, Krupp, and Gutehoffnungshütte took a – sometimes rather cautious – part in technology transfer to Japan. Technology transfer into the other direction was the goal of an investigation for the Prussian Ministry of Commerce by J. J. Rein, whose findings were highly appreciated all over Europe for decades, but could not be successfully implemented.

Jörg MÖLLER

JAPAN AND THE PRUSSIAN EDUCATION SYSTEM

One of the most important tasks of the Meiji leaders consisted in the creation of a comprehensive modern educational system. Suggestions for this were taken over from the USA, France and also from Prussia. The educational system of Prussia was known as the best in the world and seemed to suit the national political needs of the young Japanese state best. The formalizing and systematization of instruction and the strict regulation of teacher training in Prussia were adopted by Japan. There, as in Prussia, they became mayor steps in the foundation of an effective educational system, which maximized opportunities for all in the quest for knowledge and learning.

HORIUCHI Masaaki

THE CONSTRUCTION ENTERPRISE ENDE & BOECKMANN'S RELATION WITH
JAPAN

In 1886 and 1887, Ende & Boeckmann company, as a result of investigations made in Japan, presented a city plan and designed government buildings in central Tōkyō. Their designs reflected architectural styles of historicism in the second half of the 19th century in Europe. In 1887, Japanese architects and craftsmen went over to Berlin and for six weeks they stayed at the house of W. Boeckmann in order to plan Japanese government office buildings. This still existing house is important as a building commemorating the relationship between Tōkyō and Berlin. In 1898, the company Zaar & Vahl won the competition for the new buildings of the Berlin Zoo. These buildings completed in 1899 were in Japanese style. In the 1870s, Ende & Boeckmann were commissioned to design the buildings of the Berlin Zoo and their designs reflected architectural

styles of particular places from where particular animals came to Berlin. In 1897, a Japanesque aviary was built by another firm. Boeckmann, who had purchased a Buddhist statue during his stay in Japan, presented it to the aviary in the Berlin Zoo. He was in the jury for the 1898 competition and its winner, Zaar had worked for Ende & Boeckmann. Thus Ende & Boeckmann played an important part in cultural interaction in the architecture of the Berlin Zoo.