



**Review: [Untitled]**

Reviewed Work(s):

*Dodonæus in Japan: Translation and the Scientific Mind in the Tokugawa Period* by W. F. Vande Walle; Kazuhiko Kasaya

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lucid theoretical arguments and rich textual analyses. However, I wonder if he succeeds in his second goal of being accessible to the casual reader. His discussion seems too condensed for many of these readers, and although he bases his close readings primarily on texts available in translation (eschewing passages from the translations in favor of his own to maintain stylistic consistency), he occasionally fails to mention the date of the original publication. Perhaps, in addition to the extensive index and bibliography, a chronology relating Murakami's life to important historical events and works would be warranted. But, these are minor shortcomings. Strecher's book, like Murakami's fiction, is complex, challenging, and meaningful.

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*Dodonæus in Japan: Translation and the Scientific Mind in the Tokugawa Period.*  
Edited by W. F. VANDE WALLE. Coedited by KAZUHIKO KASAYA.  
Leuven: Leuven University Press; Kyoto: International Research Center for  
Japanese Studies, 2001. 383 pp. €81.15 (cloth).

The fifteen essays presented in this handsome collection are drawn from a 1998 symposium organized by the Kyoto International Research Center for Japanese Studies and the Japanese Studies Section at the Catholic University of Leuven. Most, but not all, focus on the Flemish physician Rembertus Dodonæus (Rembert Dodoens; 1516/1517–85) and the impact that his plant encyclopedia entitled *Cruijdeboeck* (*Cruydt-boeck*)—published in Antwerp in 1554—had when transmitted to Nagasaki in 1659. The introduction stresses the importance of translation in delimiting derivative vs. original cultures and the function of language in demarking vernacular vs. elite discourses.

Renaissance herbalists had discovered many discrepancies between their native flora and classical descriptions of plants. Dodonæus built on their works and presented the *Cruijdeboeck* as an empirical description some fifteen hundred pages long that incorporated more than two thousand illustrations. He preferred vernacular names for plants rather than translations in a Latinized materia medica that would, he thought, betray their uniqueness. Opposed to Roman dogma, Lutheran herbalists such as Dodonæus stressed diversity and particularity, thus supplanting Latin with the vernacular as the lingua franca of botany.

In W. F. Vande Walle's view, herbal studies during the middle of the Tokugawa period developed analogously. The polymath Kaibara Ekken (1630–1714) allegedly broke through the Chinese mold of Li Shizhen's (1518–93) *Systematic Materia Medica* (*Bencao gangmu*, 1596). Japanese increasingly rejected the herbalist Inō Jakushi's (1655–1715) authoritative Japanese edition of Li Shizhen's classic (*Honzō kōmaku* in Japanese, 1714), which applied a textual and philological study to Li's *Materia Medica* but simply equated Japanese particulars with Chinese universals. In his *Native Materia Media* (*Yamato honzō*, 1709), Kaibara noted many discrepancies between Japanese flora and their descriptions in Inō's version of Li's classic.

Although the Dutch presented a 1618 edition as tribute in 1659, Dodonæus's *Cruijdeboeck* was not appreciated in Japan until the shogun Yoshimune (r. 1716–45) discovered it languishing in the shogunal library circa 1740. A summary of its contents was completed by 1750, and a complete translation was prepared circa 1823. An 1829 fire in Edo, however, destroyed translation manuscripts, block copies, and

the engraved woodblocks before it was printed. Despite the time warp in the *Cruijdeboek's* appearance in Europe and Japan, the volume stressed the equivalence between Tokugawa Japan and Renaissance Europe in early modern herbal studies, botany, and natural history. In this view, herbalists became botanists who rejected the classical mold of plants as herbal medicines, whether Chinese or Latin, in favor of a more naturalist and empiricist approach.

The first chapters provide a useful biobibliographical summary of Dodonæus's place in the development of modern science in Europe (Vande Walle) and then move on to focus on the German fathers of botany (Robert Visser), the links between botanical practice and agricultural demands in early modern Europe (Mauro Ambrosoli), and the botanical networks in the Low Countries in Dodonæus's time (Helena Wille). The second set of chapters assesses the impact of Dodonæus's herbal on Tokugawa Japan, which Vande Walle contrasts as the articulation of Japan's more modern episteme (i.e., its scientific mind) when compared to the more classical Chinese approach. Less persuasive in this group is the systems theory that Michael Schiltz uses to present Dodonæus's Flemish-Japanese exchange. Schiltz deconstructs regions as a unit of analysis. In place of unique, if comparable, area studies, he prefers a sociological analysis of the global function of translation. Translation in this "anti-regionalist concept of society" (p. 104) serves all elites similarly within a globalized world. Elites then differentiate themselves internally as functional groups which are conditioned by their regionalized constructs. In Japan, then, elite translators safeguarded their status by "shrouding writing and knowledge in secrecy" (p. 116).

Shigemi Inaga's contribution in the second part explores more concretely the transcultural transmission of artistic practices, such as linear perspective, from Europe to Japan. He shows how Japanese pictorial language accommodated the realism instantiated in Dodonæus's linear perspective of plants for his illustrations. Kazuhiko Kasaya's helpful essay on the shogunate's efforts to promote domestic production of medicines establishes how Yoshimune's revaluation of the new knowledge in the *Cruijdeboek* became part of domestic efforts to halt importation of expensive foreign medicines.

In part 3 on the Japanese reception of Dodonæus's work, Kiyoshi Matsuda's chapter presents a bibliographical history of the *Cruijdeboek* in Japan, which describes how the herbal's first copies were received and how the original Dutch text was translated. Timon Screech's chapter studies the pictorial effect that Dodonæus's illustrations had on Japanese arts and visual representation. Tōru Haga presents the naturalist Hiraga Gennai (1728–79), who purchased the *Cruijdeboek* in 1765 to enhance his study of natural history. Haga concludes that the rediscovery of Dodonæus's work after 1740 promoted a radical break with classical Chinese sources. Yōzaburō Shirahata's essay also describes how pharmacopoeia turned into natural history, and he demonstrates the impact that Dodonæus's work had on Japanese horticulture.

Finally, the context of Dutch relations with Tokugawa Japan is addressed in part 4, particularly Dutch studies (Rangaku) and Western learning. Harmen Beukers portrays the ship's surgeons who served the Dutch East India Company on Dejima island in Nagasaki. He contends that their knowledge of basic internal medicine and pharmacy, in addition to anatomy, empowered them as mediators and provided the initial framework within which Dodonæus's work was studied by Japanese. Gabor Lukacs illustrates how Dutch-learning translations also served as a channel for introducing many early modern French science texts into Japan, particularly Ambroise Paré's (1510–90) works introducing anatomy.

Catharina Blomberg's interesting chapter presents the Swedish scholar Carl Peter Thunberg (1743–1828) and the *Flora Japonica* that he produced based on his stay in Japan from 1775 to 1776. A disciple of Carolus Linnaeus (1707–78), Thunberg introduced his teacher's system of binomial nomenclature. Botany then formally emerged in Japan as an independent field that fully supplanted the herbal-cum-medical focus exemplified even by Dodonæus. Blomberg's chapter suggests that many of the earlier claims in this volume of a decisive break, even a paradigm shift, from the traditional materia medica to modern botany in early modern Japan and Europe have been anachronistically read into Dodonæus's *Crujideboeck*.

Frederik Cryns's fascinating concluding article investigates the influence of the medical theories of the Dutch physician Hermann Boerhaave (1668–1738) by looking at the translation manuscripts prepared by Udagawa Genshin (1769–1834) and Tsuboi Shindō (1795–1848) concerning Boerhaave's soulless mechanical method for understanding the operations of the body. The Japanese accounts often misinterpreted the medical concepts that Boerhaave's works presented. One wonders if Dodonæus's *Crujideboeck* was also sometimes misread in Japanese.

The challenge that Dutch-learning scholars faced in translating technical terms, which were at times incommensurable with Chinese and Japanese medical concepts, helps us gauge the excesses in this volume's claims concerning the actual scientific break that Dodonæus represented. A teleological reading of the emancipation of botany from the herbals and materia medica, which this volume traces back to the *Crujideboeck*, underestimates how prominent the medical focus on flora was among early modern Europeans such as Dodonæus and Japanese such as Kaibara.

Realism and empiricism had not supplanted their medicalized fixation on plants, dating in Europe from Dioscorides' first-century C.E. *De Materia Medica* and in East Asia from ancient herbals. Moreover, when studied in a late Ming Chinese context, Li's *Systematic Materia Medica* has much in common with the *Crujideboeck*, which, like Li's work, remained "a kind of encyclopedia of plants, with special attention to their medical virtues" (p. 49). Published in Antwerp almost two hundred years before it was prominent in Japan, the *Crujideboeck* enhanced knowledge of the medical applications of flora that Yoshimune sought to market. Purer botany in Japan likely began after Thunberg's visit.

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## KOREA

*Korean Crisis and Recovery*. Edited by DAVID T. COE and SE-JIK KIM. Washington, D.C.: International Monetary Fund; Seoul: Korea Institute for International Economic Policy, 2002. x, 531 pp. \$32.00 (paper).

This book is a conference volume containing the thirteen papers presented at a conference held in Seoul, Korea, on 17–19 May 2001. The conference was jointly sponsored by the International Monetary Fund (IMF) and the Korea Institute for