

Dawn Western Science Japan Rangaku Kotohajime

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Translated from the Japanese by Ry?z? Matsumoto, supervised by Tomio Ogata. Hokuseido Press, Tokyo, 1969. xii + 74 pp., illus. 400 yen | Science Dawn of Western Science in Japan: Rangaku Kotohajime.

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The Rangaku movement became increasingly involved in Japan's political debate over foreign isolation, arguing that the imitating of Western culture would strengthen rather than harm Japan. The Rangaku increasingly disseminated contemporary Western innovations.

Rangaku - Wikipedia

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In this Japanese name, the family name is Sugita. Sugita Genpaku (?? ??, 20 October 1733 – 1 June 1817) was a Japanese physician and scholar known for his translation of *Kaitai Shinsho* (New Book of Anatomy) and a founder of Rangaku (Western learning) and ranpō (Dutch style medicine) in Japan.

Sugita Genpaku - Wikipedia

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Dawn of Western science in Japan: Rangaku kotohajime ...

Therefore, "Rangaku Kotohajime" is usually translated as "Dawn of Western Science in Japan". About 180 years have already passed since its appearance, so it has become difficult to read. Dr. Tomio Ogata, Professor of Pathology, Tokyo University School of Medicine, made popular the book by publishing the following two different books: one is composed of original sentences with many added ...

Shigeru Nakayama has been at the forefront of redirecting conventional East Asian science and technology, arguing that 'orientation of science' refers not only to the direction of science but also implies a turning to Eastern science. Recently, he has been arguing for implementation of a 'Service Science', linked to rights and needs of mankind.

The common question from the western point of view is of the sort; why did China lose its early leadership of productive technologies to Europe during the early modern period? Answers to this seemingly clear enquiry vary from general cultural inwardness to the interferences of imperial governance. This collection surveys such theories but alters the issue by raising the notion that Chinese technologies did not so much fail as move along a path different from that of Europe. Our second collection on the Mindful Hand, also shifts common ground by querying and modifying common views

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of the links between knowledge and technique in early-modern European development. Scientific or related knowledge was not brought to technique as a socio-cultural gift from an educated elite to the working man. Rather, educated gents, practitioners, instrument makers, craftsmen and technicians of all kinds intermingled both socially and in terms of the recognition of technical problems as well as in the assemblage of the mental, commercial and cognitive resources required to pursue innovative production projects.

Contents: 1. General, 2. Buddhism, 3. Christianity, 4. Confucianism, 5. Chu Hsi Confucianism, 6. Wang Yang-ming Confucianism, 7. Neo-Classical Confucianism, 8. Bushido, 9. Learning of the Mind, 10. National Learning, 11. Western Learning, 12. Various Thinkers of the 18th Century, 13. Mito School, 14. Late Tokugawa Thought, 15. Miscellaneous: Aesthetics, Commoners, Economic Thought, Educational Thought, Etiquette, Folklore, Foreign Relations in Thought, Geography, Historiography, Language and Thought, Legal Thought, Mathematics, Medicine, Methods, Research History, Natural Science and Technology, Political Thought, Religious Thought, Social Thought, Travel. Index.

I. In some periods of the past Netherlands medicine has played a major role in the evolution of European medicine; today its history still enjoys much interest even at the other side of the Ocean. In this bibliography it has been my endeavour to compile references for all that has been written on the history of Dutch medicine in our country and elsewhere in our age. The main concern of this work is with the medicine of the Northern Netherlands. However, before the end of the sixteenth century the Northern and Southern Netherlands were not yet divided into two separate countries; they were still politically one and for the greater part spoke the same Flemish language. So before their separation the present-day Belgium and Netherlands also had a common medical history. Therefore many entries have been included which bear on early (and sometimes later) Flemish medicine, but it has not been the intention to strive for completeness in this respect.

The two volumes of *Englishes around the World* present high-quality original research papers written in honour of Manfred Görlach, founder and editor of the journal *English World-Wide* and the book series *Varieties of English Around the World*. The papers thematically focus on the field that Manfred Görlach has helped to build and shape. Volume 2 of *Englishes Around the World* presents studies of so-called "New Englishes", post-colonial varieties as spoken predominantly in countries of the former British Empire. There are five contributions on the Caribbean (covering Jamaica, Guyana, and Trinidad), five articles on Africa (South Africa, East Africa, and Nigeria), six studies of English in Asian countries (Japan, the Philippines, India, Singapore, Malaysia, and Papua New Guinea), and six papers on Australia and New Zealand. Topics covered range from sociohistorical causes and processes, the nativization of English in different countries, or the expression of individual identities by means of the English language through structural descriptions to sociolinguistic, psycholinguistic, lexicographic, pragmatic, stylistic, and other matters. The articles in the respective sections are written by D.R. Craig, L.M. Haynes, P.L. Patrick, K. Shields-Brodber, and L. Winer; A Banjo, V. de Klerk, R. Mesthrie, J. Schmied, and P. Silva; R.W. Bailey, R. Begum and T. Kandiah, A. Gonzalez, R.R. Mehrotra, P. Mühlhäusler, and M. Newbrook; L. Bauer, S. Butler, M. Clyne, P. Peters and A. Delbridge, G. Tulloch, and G.W. Turner.

Kaibara Ekken (1630--1714) was the focal Neo-Confucian thinker of the early Tokugawa period. He established the importance of Neo-Confucianism in Japan at a time when Buddhism had long been the dominant religious philosophy. This is the first book-length presentation of his thought. It contains a lengthy introduction to Ekken's life, time, and thought, and a careful translation into readable English of Ekken's book, *Precepts for Daily Life in Japan* (Yamanto Zokkun).

Japan in World History ranges from Japan's prehistoric interactions with Korea and China, to the Western challenge of the late 1500s, the partial isolation under the Tokugawa family (1600-1868), and

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the tumultuous interactions of more recent times, when Japan modernized ferociously, turned imperialist, lost a world war, then became the world's second largest economy--and its greatest foreign aid donor. Writing in a lively fashion, Huffman makes rich use of primary sources, illustrating events with comments by the people who lived through them: tellers of ancient myths, court women who dominated the early literary world, cynical priests who damned medieval materialism, travelers who marveled at "indecent" Western ballroom dancers in the mid-1800s, and the emperor who justified Pearl Harbor. Without ignoring standard political and military events, the book illuminates economic, social, and cultural factors; it also examines issues of gender as well as the roles of commoners, samurai, business leaders, novelists, and priests.

In *The Dutch Language in Japan (1600-1900)* Christopher Joby offers the first book-length account of the knowledge and use of the Dutch language in Tokugawa and early Meiji Japan, which had a profound effect on Japan's language, society and culture.

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