

publicizing Islam. Ibrahim died in Tokyo in 1944 as the head religious cleric (*imam*) of the first Muslim mosque of Tokyo built in Yoyogi-Uehara. He is buried in the Muslim section of the foreign burial grounds in the Tamarei cemetery.

Ibrahim's major work, a two-volume book entitled *Alem-i Islam Japonya'da intisar-i Islamiyet* (The World of Islam and the Spreading of Islam in Japan) published in 1910, comprises an account of his travels and experiences in Japan and the Muslim communities of Asia. The first extensive work on Japan written in Turkish, the book is significant for it introduced the image of Japan as a "rising star" of Asia against the imperialist West to the reading public of the Turkish world in the Ottoman empire and the Turko-Muslims living under Romanov-Soviet polity.

His work reveals a militant Muslim intellectual's perception of Japan in the anti-colonialist/anti-imperialist circles around the turn of the century. It provides a "non-European" image of Japan in the World of Islam that diverges from the standart perceptions of Western observers.

Ibrahim's involvement with Japan also partly resembles the involvement of such Asian nationalists as Sun Yat Sen with the Asianist Black Dragon Society at some point in their early political career. His life story which can be traced in Japanese, English, Russian, and Turkish documentation, acts as a "window" for unveiling some of the Japanese Asianist involvement in the Islamicist policies of prewar Japan and the Japanese view of the World of Islam.

As a man who spent a lifetime of unceasing intellectual and political activism for the cause of the liberation of the Muslim peoples of the world, Ibrahim is an example of the charismatic intellectual figures among the "fin de siècle" generation who led a life of constant activism in the nationalist and imperialist politics of the early twentieth century.

Japan and the Japanese as seen and interpreted by Wenceslau de Moraes in his "Glimpse of the Japanese Soul" (1926)

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Wenceslau de Moraes (1854, Lisbon — 1929, Tokushima), had been stationed about ten years as a naval officer in Mozambique and another ten years in Macao. From Macao he had visited Japan in 1889, 1894 and in 1895 as a Portuguese officer, before he was appointed

Portuguese viceconsul and consul in Japan (Kobe) in 1899, a position which he held up to 1913, when he resigned not without a dramatic effect. After that he moved to Tokushima, where he lived in a kind of voluntary exile.

Moraes has written about ten books on Japan, concerning culture, civilization, history, society etc., most of which were published when he lived. There are studies on his person and work in Japan and Europe but he didn't get famous as e.g. Lafcadio Hearn (1850-1904) or Pierre Loti (1850-1923). Moraes has become known in Japan especially for reasons of his personal career and the women related to it, the two who have become most famous appear in the title of one of his books "O Yoné and Ko-Haru". (He had lived with the geisha Fukumoto Yone from 1899 to 1912; after her death, which might have coinfluenced his resigning as a consul, he lived with her niece Saito Koharu as a servant in the same place.)

While considering the books of Moraes, these facts cannot be overlooked totally. It should be mentioned, too, that Moraes from Japan still wrote to Camilo Pessanha (1867-1926, from 1894 in Macao; now considered as one of the most important poet of symbolism in Portugal), with whom he had taught in Macao at the same lyceum. But these aspects, shall be considered here only besides.

The considerations will concentrate on "Relance da Alma Japonesa" finished by Moraes in 1925 and published in 1926, after having stayed in Japan for about 25 years. The book (published in Japan as well in English under the title "Glimpse of the Japanese Soul", 1985, trsl. by Okamoto Kazuo) contains chapters about "Language", "Religion", "History", "Art and Literature", and about "The Love" and "The Death". Moraes considers the historical origins of the Japanese, he reflects upon natural influences, and while thinking about typical elements in culture, shows a special interest in the character and/or the soul of the Japanese as to be seen in daily life. There are respectively chapters about "Family Life", "The Life in the Tribe" and "The Life in the Country". Having arrived still in late Meiji Japan and writing this book and the end of the Taisho era, Moraes is also a witness of the rapid changes in Japan, and he concludes the book with a chapter which questions where the Japanese soul does go.

Moraes himself speaks of this text as of a 'sentimental peregrination', and suggests that the he as a Portuguese feels most qualified to understand the Japanese character. Indeed the book is full of personal impressions and Moraes doesn't provide the reader with a theoretical frame, in which he wishes to analyse the Japanese soul. Nevertheless it is worth seeing what characteristics he ascribes to the Japanese, and why.

One aim, here, is to elaborate special aspects in Moraes' analysis as well as to show stereotypes which he repeats, what implicates the problem of describing an 'other' culture. Moraes' book will be considered with other descriptions of the Japanese and their culture by Europeans. Consideration will be given, in this context, further to the chapter about Japan in "Fudo" by Watsuji Tetsuro. This comparative study about climate and culture was elaborated by Watsuji during a long journey in Europe and immediately after his return, mostly between 1927 and 1929. There are various aspects, seen by these so different authors, which are interesting enough to be compared by contrast.