

RECENT TRENDS IN THE STUDY OF THE “ŌTANI EXPEDITIONS”

I. OVERVIEW AND EARLY PUBLICATIONS

Ōtani Kōzui 大谷光瑞 (1876–1948), the 22nd abbot (1903–1914) of Nishi Hongwanji 西本願寺 temple of Japan’s Jōdo Shinshū 浄土真宗 sect, set sail from the port of Kobe in December 1899 to study abroad in England, travelling through India and Egypt before arriving at London in March the following year. In his own words, “After spending two and a half years in study in England, it was my ambition to return to Japan by way of Central Asia and India, to visit the ruined cities and remains of Buddhist civilization buried in the desert sands, and to make a pilgrimage through our Buddhist Holy Land in India” [*The Century Magazine*, Oct. 1906, p. 866; cf. Katayama 2002b]. He himself termed this ambitious journey the “Hongwanji expedition,” while two articles published in London during September 1902 called it “Japanese exploration in Central Asia” (*The Times*) and “The Japanese archaeological expedition” (*The Anglo-Japanese Gazette*), respectively. In the present article the term “expedition” will be retained with the addition of “Ōtani” instead of Hongwanji, in keeping with the term applied by the press in Japan to the whole series of Ōtani’s adventures throughout Asia.

The first of these expeditions embarked from London in August

1902 with Ōtani in the company of Watanabe Tesshin 渡辺哲信, Hori Masuo 堀賢雄, Honda Yeryū 本多惠隆, and Inouye Kōen 井上弘円 [Katayama 2001], traveling through the Russian Empire and entering Xinjiang on the way to Kashgar. From there, Watanabe and Hori proceeded to conduct a survey of Xinjiang, while Ōtani went to India along with Inouye and Honda, where Fujii Senshō 藤井宣正 and Sonoda Shūe 蘭田宗恵 joined them from Europe and several others from Japan. Unfortunately, in January 1903 upon being informed by telegram of the death of his father, Ōtani Kōson 大谷光尊, Kōzui departed from India for Japan, returning home in March, and was followed by almost all of his companions that same year. With Watanabe's return home from Xinjiang in 1904, the first expedition was brought to its conclusion.

Following the Russo-Japanese War Ōtani once again travelled to China, and the second expedition was underway with Tachibana Zuichō 橘瑞超 and Nomura Eizaburō 野村栄三郎 surveying various areas of Mongolia and Xinjiang during 1908–9 and Tachibana reaching the famous Loulan 楼蘭 excavation site. They then joined in Ōtani's Indian expedition of 1909, after which Ōtani and Tachibana went to Europe, where the third expedition embarked from London in August 1910 led by Tachibana and his assistant A. O. Hobbs. Tachibana entered Xinjiang again, surveying various sites in Turfan 吐魯番, Loulan, and Kashgar. In 1911, Yoshikawa Koichirō 吉川小一郎 was sent to China to meet Tachibana, reaching Dunhuang 敦煌 on the eve of the Xinhai Revolution. Tachibana and Yoshikawa met again in Dunhuang in January 1912 and proceeded to investigate a great number of archeological sites. After Tachibana's return to Japan in 1912, Yoshikawa continued the expedition until 1914, marking the end of activities and Ōtani's retirement. All three expeditions, which covered a wide range of archeological sites and excavated a large number of artifacts that were brought back to Japan, were termed “tanken-tai 探検隊” by the Japanese press and as early as the 1910s became popularly known as the “Ōtani Kōzui-shi Tankentai 大谷光瑞師探検隊,” or “Ōtani-shi Tankentai 大谷氏探検隊,” thus the English term Ōtani expedition(s).

The earliest research publications describing the Ōtani expeditions were *Indo satsueichō* 印度撮影帖 (Photographic album of India) [Hongwanji Shitsunaibu 1904], *Niraku sōsho* 二楽叢書 (The Niraku¹ series), 4 vols. [Tachibana 1912–13], and *Seiki kōko zufu* 西域考古図譜 (Illustrated archeology of Central Asia), 2 vols. [Kagawa 1915]; and artifacts acquired by the expeditions had been divided over three regions into the Seoul, Lushun, and Japanese collections, presenting obvious logistical problems in studying them. Then 25 years later, the expeditions' travel

journals were compiled into two large volumes entitled *Shin Seiikiki* 新西域記 (A modern *Xiyuji*²) [Uyehara 1937].

These publications, although not widely circulated, comprised the most important body of literature on the Ōtani expeditions prior to World War II. Then during the 1950s and 60s, another authoritative and comprehensive work was published under the guise of the annual report entitled *Seiiki bunka kenkyū* 西域文化研究 (Monumenta Serindica, 6 vols.) and a supplement [Seiiki Bunka Kenkyūkai 1958–63]. Then *Seiiki kōko zufu* and *Shin Seiikiki* were reprinted during the 1970s and 1980s, respectively. Therefore, during the three or four decades following the War, with the exception of the original members and contributors to *Seiiki bunka kenkyū*, only a few elder scholars were engaged in research on the Ōtani expeditions themselves or their artifacts.

II. RESEARCH AND PUBLICATION: FROM THE 1970S TO THE PRESENT DAY

In 1971 the Tokyo National Museum published an excellent catalogue of the artifacts from the Ōtani collections that it had acquired up to that time [Tōkyō Kokuritsu Hakubutsukan 1971] meticulously edited by Sugiyama Jirō 杉山二郎. Then in 1979 Ikeda On 池田温 published a compilation of a large number of the texts from the Dunhuang and Turfan documents, including those acquired by the Ōtani expeditions [Ikeda 1979]. In the field of Buddhist texts, there was Inokuchi Taijun 井ノ口泰淳's valuable work [1980] based on *Seiiki kōko zufu*. All three books contributed greatly to attaining an overview of the archaeological and art-historical artifacts from Xinjiang, the form and types of documents excavated there and the identification of the region's Buddhist scripture.

Entering the 1980s Oda Yoshihisa 小田義久 began to publish his findings regarding the Turfan documents as *Ōtani monjo shūsei* 大谷文書集成 (The complete Ōtani documents: the Chinese documents from Central Asia) [Oda 1984(–2010)], which included photos and text of almost all of the expeditions' written artifacts, and an index to the work was added by Nakata Atsurō 中田篤郎 [1985/1988]. The year 1984 saw another reprinting of *Shin Seiikiki* along with a supplement, including a bibliography on the Ōtani expeditions [Katayama 1984]. On the subject of related bibliographies, *Bibliography of Central Asian Studies in Japan* was compiled [Yunesuko Higashi Ajia Bunka Kenkyū Sentā 1988–89], and its index is useful in searching for publications containing terms like "Ōtani Kōzui," "Ōtani monjo 大谷文書," "tanken 探検 Ōtani 大谷," etc.

At the same time, after locating some 93 Ōtani document collection fragments, Otsu Tōru 大津透 and Enomoto Jun'ichi 榎本淳一 [1987] urged they be restored.

In Seoul, the National Museum of Korea, which was newly opened in 1986, offered an exhibition of the Central Asian artifacts acquired by the Ōtani expeditions, and an impressive catalogue entitled *Art of Central Asia* was published [National Museum of Korea 1986]. In Japan the travel journal of expedition member Hori Masuo was rendered into contemporary Japanese [Hori 1987]; and as the 1980s drew to a close and the Shōwa era became the Heisei era, “Silk Road Exposition, Nara, 1988” and similar exhibitions were held, resulting in such catalogues as *Shirukurōdo no kaiga: Chūgoku seiiki no kodai kaiga* シルクロードの絵画：中国西域の古代絵画 (Paintings of Central Asia from Japanese collection: Special exhibition) [Yamato Bunkakan 1988], *Shichū no michi to tanken no kiroku* 絲綢の道と探検の記録 (The Silk Road & an expedition) [Nara Kenritsu Kashihara Kōko Kenkyūjo Fuzoku Hakubutsukan 1988], both reproducing items from the Ōtani collections and stirring the imagination of such art historians as Uyeno Aki 上野アキ. The following year saw a large symposium held at Ryūkoku University entitled “Bukkyō tōzen: Gion shōja kara Asuka made” 仏教東漸：祇園精舎から飛鳥まで (Buddhism’s journey east: From the Jetavanihara to Asuka), and the publication of a new descriptive catalogue of Ōtani expedition source materials [Inokuchi 1989]. The symposium proceedings were released three years later [Ryūkoku Daigaku 350-shūnen Kinen Gakujutsu Kikaku Shuppan Henshū linkai 1992], including a paper presented by Fujieda Akira 藤枝晃, the foremost expert on Dunhuang and Serindian manuscripts.

Come the 1990s Oda Yoshihisa’s second volume of Turfan documents and Nakata’s index [1991] were much welcomed, but today both of Nakata’s volumes have become very difficult to come by, raising hopes for second editions. A useful bibliography of Dunhuang Turfan studies was published by Toyo Bunko with an index of the document numbers cited [Tōyō Bunko 1991], including of course documents from the Ōtani collection. That same year also saw the publication of Nishikawa Yasushi 西川寧’s dissertation on the Loulan documents preserved at Ryūkoku University [Nishikawa 1991]. Regarding Serindian documents and Buddhist scripture, research was published on source materials available in China and in Korea, including the Dunhuang scrolls [Shang, Fang, and Rong 1991], the Lushun Museum collection exhibition [Kyōto Bunka Hakubutsukan and Kyōto Shinbunsha 1992], joint research and translations [Ueyama et al. 1993; Wang and Sun 1995], and the reproduction of

Sanskrit texts [Jiang 1997].

Progress was also made in Japan with the continuation of Oda Yoshihisa's accumulating studies [Oda 1996], Ueyama Daishun 山上大峻's work on the Dunhuang Buddhist manuscripts, *Bencao Jizhu Xulu* 本草集注序録 and *Biqiu Hanzhu Jieben* 比丘含注戒本 [Ueyama 1997], publication of the findings of a joint research conducted under Kudara Kōgi 百濟康義 [Kudara, Moriyasu, and Sakamoto 1996] and a collection of Iranian fragments compiled by Kudara and others [Kudara, Sundermann, and Yoshida 1997], which utilized the Tripitaka to achieve some remarkable matching of fragments in the Japanese Ōtani collection with those in the German and Russian collections. As for the Korean collection, several important observations were made concerning Uighur inscriptions [Umemura and Min 1995], Turfan documents [Min and Ahn 1995], and Turfan epitaphs [Min 1996].

Concerning the actual members of the expeditions, the 1990s saw the publication of books on Watanabe Tesshin [Shirasu 1992] and Honda Yeryū [Honda 1994], more source materials describing the expeditions [Nakata 1995] and a special issue of Tōyō Shien [Ryūkoku Daigaku Tōyōshigaku Kenkyūkai 1998] commemorating the 50th anniversary of Ōtani's death. The decade was also marked by museum exhibitions in Kanazawa [Ishikawa Kenritsu Rekishi Hakubutsukan 1991] and Ashiya [Ashiya Shiritsu Bijutsu Hakubutsukan 1999], the latter where a large number of items were shown to the public under the auspices of Wada Hidetoshi 和田秀寿.

During the year 2002, marking the 100 anniversary of the first Ōtani expedition, the various celebratory plans and programs centering around Ryūkoku University in conjunction with the Lushun Museum included the publication of a complete listing of the museum's inventory [Ueyama and Mitani 2001] and two exhibitions, *Nishi Hongwanji Bukkyō denpa no michi tōsa hyakunen-ten: Shirukurōdo no shihō* 西本願寺仏教伝播の道踏査100年展：絲綢路の至宝 (The centenary celebration of the Jodo Shinshu Hongwanji-ha (Nishihongwanji): Exploration over the eastern spread of Buddhism in Chinese Central Asia) [Sagawa Bijutsukan 2002a] and *Ryojun hakubutsukan Bukkyō geijutsu meihinten: Shirukurōdo no shihō* 旅順博物館仏教芸術名品展：絲綢路の至宝 (Buddhist art masterpieces of Lushun Museum: Treasures of the Silk Road in Chinese Central Asia) [Sagawa Bijutsukan 2002b]. In the years that followed little known holdings of the Lushun Museum collection were brought to the public's eye [Kitsudō 2003, 2006], two important volumes of research on the Lushun Museum's collection of Chinese Buddhist scripture unearthed in Xinjiang [Ryojun Hakubutsukan and Ryūkoku Daigaku 2006a, 2006b]

were published, the former reproducing a total 1,429 text fragments, and a volume of social and economic historical analysis was released [Guo and Wang 2007]. Other events included another exhibition [Ryūkoku Daigaku Gakujutsu Jōhō Sentā Ōmiya Toshokan 2003] and an international symposium held at Ryūkoku University in 2003, whose proceedings were published in 2005 [Enami and Okada 2005] and 2010 [Irisawa 2010], respectively.

Apart from the Ryūkoku University programs, a large compilation dealing with the expeditions and related records was completed with great assistance from Kojima Yasutaka 小島康誉 [Zhongguo Xinjiang Weiwuer Zizhiou Danganguan and Riben Fojiao Daxue Niya Weizhi Xueshuanjiu Jigou 2001] and concerning the expedition members, Shinozaki Yōko 篠崎陽子 [2001] published a study of Hori Masuo, Tachibana Zuichō's report was published by his family as *Shimeiki* 使命記 (My vocation) [Tachibana Z. 2001], and a biography was published in Chinese [Qiao 2002]. In addition, the activities and chronology of the expedition members were compiled [Katayama 2002a], and the exhibition entitled "Seiki wo koete ima yomigaeru Shirukurōdo seiiki bunbutsu-ten: Ōtani Kōzui to Chūō Ajia tanken kikō" 世紀を越えて今甦る シルクロード西域文物展：大谷光瑞と中央アジア探検紀行 (Silk Road, the way of Buddha: Central Asian artifacts discovered by the Ohtani mission) was held at three venues in Fukuoka, Saga [Tōei Kabushiki Gaisha 2001], and Ashiya [Ashiya Shiritsu Bijutsu Hakubutsukan 2003], respectively.

In search of the original condition and location of the expeditions' documentary fragments, a joint research group led by Ōtsu Tōru was successful in restoring the image of the blue dragon (*qinglong* 青龍) from 70 separate pieces [Ōtsu, Nojiri, and Inada 2003], and Zhang Nali 張娜麗 [2006] was able to match various fragments to the Chinese classics, both efforts being achieved before the Ōtani documents were digitalized (see the International Dunhuang Project website [<http://idp.afc.ryukoku.ac.jp>] for more details). In addition to the continuing study of the Lushun Museum document collection, an exhibition was held in the city of Aomori in 2007, at which time a new catalogue [Guo, Ge, Ueyama, and Mitani 2007] and supplement [Irisawa et al. 2007] were released, followed by a compilation of the collection's important Buddhist scriptural texts [Ryojun Hakubutsukan and Ryūkoku Daigaku 2010] and a symposium on Buddhist manuscripts excavated from Central Asia [Ryojun Hakubutsukan and Ryūkoku Daigaku 2012].

In Korea the National Museum in Seoul held a large Ōtani collection exhibition [National Museum of Korea 2003], and in conjunction with Japan's National Research Institute for Cultural Properties, a col-

lection of scientific reports were published [Aoki 2005], followed by two research histories regarding the Seoul Ōtani collection [Min 2006; Kim 2010].

A listing of the Ōtani collection’s Buddhist text fragments was published by Kudara with their corresponding Tripitaka numbers [Kudara, Sundermann, and Yoshida 1997], which was revised by Usuda Junzō 臼田淳三 in 2007 in a special issue mourning Kudara’s death [Usuda 2007]. More Buddhist text fragments appeared on DVD in 2008 from the so-called “Saigonji Tachibana collection,” along with an article on the subject in *Tōyō Shien* [Ōgi, Kitsudō, and Yoshida 2008] and a different interpretation offered by Tachibana Shinkei 橘真敬 [2009]. It was also at this time that Karashima Seishi 辛嶋静志 pointed out matching Sanskrit fragments in the Ōtani collection and Rudolph Hoernlé’s manuscript remains preserved in the British Library [Karashima and Ville 2009]. Furthermore, the fragments of Ōtani documents held in Kyoto and Lushun were both matched and multi-sheeted [Katayama 2011], and we discovered that some fragments held in Kyoto had once been pasted together with the fragments of the Kyo’u Library [Katayama 2012].

Concerning the actual facts surrounding the operations of the Ōtani expeditions, Ichikawa Yoshifumi 市川良文 [2007] investigated their relationship to Hongwanji temple, while Katayama [2007] found discrepancies in dating between the travel journals of Tachibana and Nomura, Imre Galambos [2008, 2011] minutely traced the footsteps of A. O. Hobbs, and Galambos and Kitsudō [2012] revealed more new information.

After the proceedings of the 2011 symposium, *Ōtani tankentai wo meguru shin kenkyū* 大谷探検隊をめぐる新研究 (New research on the Ōtani expeditions), was published [Irisawa et al. 2012], a special exhibition, “Bukkyō no kita michi” 仏教の来た道 (The road travelled by Buddhism) full of important displays and artifacts concerning the expeditions was held [Ryūkoku Daigaku Ryūkoku Museum and Yomiuri Shinbunsha 2012], and a new perspective based on diplomatic records of the Japanese Ministry of Foreign Affairs appeared [Shirasu 2012]. Finally, in 2013, the first volume of the Korean collection containing new data and photos of scientific analysis was published [Kim 2013].

AFTERWORD

Detailed discussion of various subjects related to the Ōtani expeditions have had to be excluded from the present review, including the surveys

conducted in Mongolia, taken up in the articles by Kitamura Takashi 北村高 [1998] and Muraoka Hitoshi 村岡倫 [2012] and their activities in South Asia examined by Irisawa Takashi 入澤崇 [2003]. As to Tibet, Kōmoto Yasuko 高本康子 has dealt in her research with Ōtani's interest in that region and the activities of Aoki Bunkyō 青木文教, whom Ōtani dispatched to Tibet in 1910. But the works by her and Shirasu [2012] failed to mention those articles in *The Manchester Guardian* and *The London and China Express* dated 1902 reporting Ōtani's interest in Tibet [Katayama 2001]. Mitani Mazumi 三谷真澄 [2006] had already published research on the source materials related to Aoki in the archives of Ryūkoku University.

Recently, the fragments of Buddhist texts presumed from Turfan in the Mannerheim collection in Helsinki, Finland, have been thought to match fragments in the Lushun Museum collection, two examples of which have been reported on line by Oguchi Masashi 小口雅史 (<http://kaken.nii.ac.jp/d/r/00177198.en.html>).

On a personal, in his efforts to check the large body of research findings and identify trends in the study of the Ōtani expeditions, this reviewer naturally became concerned about the significance of each piece of research within the larger picture, recognizing the importance of referencing the research of the past. At one time and another, each of us has or will become a contributor to and/or a follower of the research that has preceded him, and then later become a predecessor himself to be followed in like manner. It is in this sense that outlining research trends is so worthwhile for placing oneself within the process of any field of scholarly endeavor.

NOTES

- 1 “Niraku,” (lit. enjoyment of Nature and scholarship) was the name given to Ōtani's retreat in the hills above Kobe.
- 2 *Xiyuji*, the Buddhist monk Xuanzhang 玄奘's Tang period travelogue of Central Asia and India, *aka* Serindia.

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