

**\*\* Sino-Japanese News \*\***

**Major Prize.** It gives me great satisfaction to announce to readers of *SJS* that one of our board members, **Douglas R Reynolds**, was awarded the Tô-A Dôbun Shoin Memorial Prize for 1996. The award consists of a handsome plaque and an accompanying one million yen (roughly US \$10,000). The award has been presented annually since 1993 to persons for "keeping alive the spirit of constructive learning in Sino-Japanese friendship, and for distinguished achievements on behalf of Sino-Japanese friendship." The award letter noted two contributions in particular, Doug's 1986 essay on the Tô-A dôbun shoin 東亜同文書院 (East Asian Common Culture Academy) which appeared in the *Journal of Asian Studies* and his 1993 book, *China, 1898-1912: The Xinzheng Revolution and Japan* (Harvard). Heartiest congratulations from the entire staff of *SJS*.

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**Meeting of Sino-Japanese Studies Group.** In conjunction with the AAS meetings in Chicago this coming March 13-15, 1997, the Sino-Japanese Studies Group will meet. The main purpose will be to have an intensive discussion of Joshua Fogel's recent book, *The Literature of Travel in the Japanese Rediscovery of China, 1862-1945* (Stanford University Press, 1996). Please feel free to come and take part in the discussion even if you have not had the opportunity to read the entire book and even if you are not currently a subscriber to the journal. Both conditions are easily remediable. Look for the time and place of the meeting in the program for the AAS meetings.

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**Research Group and Conference in Kyoto.** This year finds your editor as a visiting professor at the Jinbun kagaku kenkyûjo 人文科学研究所 of Kyoto University. Together with Professor Yamamuro Shin'ichi 山室信一, author of an important recent book on Manzhouguo, I am leading a research group on representations of mutual understanding and misunderstanding among China, Japan, and Korea, 1600-1950. In addition, an international conference on this general theme, funded by the Toyota Foundation, will be held in Kyoto toward the end of June 1997. Several scholars from China, Taiwan, Korea, and the United States will present papers together with the core members of the research group. Many of the sessions will be open to the general public.

## ***Errata List: Maruyama Masao, "Orthodoxy and Legitimacy in the Kimon School," Part I***

### Translator's Preface:

- page 6    line 12    "much more room for the critical pluralism" should be "much more room for critical pluralism"  
          line 13    Hermann Ooms should be Herman Ooms  
          note 2    Hermann Ooms should be Herman Ooms  
                  "to exmine" should be "to examine"  
          line 4:    Neo-Confucian ethical ideas in Razan and Ansai
- page 7    line 20-21 "an autonomous function as an intermediary between reality and ideas," something the Japanese intellectual tradition is said to have lacked,  
          last line    acute consciousness of their ideological and social functions
- page 8    line 3        in relation to the struggle
- page 9    line 7        "in there" in some elusive realm of subjectivity  
          line 11     traditions of world thought, and a study by one of modern Japan's  
          line 23     gain a broader perspective to test their generalizations
- page 10   line 3        even as they seek to refine the picture of the school  
                  quotation on line 4: and Lord Katô Yasuyoshi
- page 11   line 15     used Zhu Xi learning as an aid. In the fact that  
          line 21     the very foundation on which our country is established--  
          line 5 from bottom: [in the teachings of ] the gods and sages who are born in the place
- page 12   line 4        first character of *Shina* should be 支  
          line 13     Japanese Mirror (*Yamato kagami*)
- Text:
- page 19   line 20     Umeda Unpin  
page 28   last line    the likes of Confucius and Yan Hui
- page 31   line six from bottom: doctrinal conflicts concerning O-orthodoxy--conflicts which in themselves were concerned with apolitical doctrines
- page 44   line 9 from bottom: as the object (*kaku* 客)."
- page 49   line 4        even if someone else's parent is swindled,