

*** * From the Editor * ***

With this issue of *Sino-Japanese Studies*, we complete our ninth year of publication. Subscription rates have not changed throughout this entire period. How many journals can say that of themselves? The number of paid subscriptions is running about 130, where it has hovered for the past few years. What impact have we had on the larger East Asian studies field during these years? While not overwhelming, I think we can point to several indices of influence. First, the number of panels with a Sino-Japanese bent that have been organized for the annual meetings of the AAS has increased slowly over the past five or six years. The past two years, the Sino-Japanese Studies Group has sponsored two such panels. Still, the structure of the AAS program committee fits Sino-Japanese panels into an “inter-area” bracket, not unlike the category of “other,” which has not served us well. Second, the number of graduate students and younger scholars pursuing research into Sino-Japanese topics has also slowly increased. While none of the major centers of Chinese or Japanese studies in the United States have practicing Sino-Japanese scholars--with the possible exception of Akira Iriye at Harvard--nonetheless, young people who have communicated with me in letters or over e-mail have frequently mentioned *Sino-Japanese Studies* as influencing their decision to work on topics of a Sino-Japanese nature.

In this issue of *SJS* we have, interestingly, all essays concerned with pre-twentieth-century history, with one exception. Leading off is the fourth installment in Professor Ôba Osamu’s history of Sino-Japanese interactions in the Edo-Qing period. This portion concerns the intricacies of book inspection when works from China arrived at the port of Nagasaki. Ôba also traces the changes in the inspection process, demonstrates how books were ordered by the authorities in Edo directly from Nagasaki, and compares the prices of purchased books with other imported commodities.

Next, Kenneth Chase examines a letter sent by the Mongols in 1266 to Japan to see if we can ascertain the Mongols’ real intentions. Was this letter demanding submission intended merely to frighten the Japanese into capitulation without a fight? Or, did it betoken a warning to be backed up with a massive invasion force? In the final analysis, was the Japanese government right simply to have ignored the letter? Chase examines a number of comparable Mongol letters to prospective objects of conquest to arrive at answers to these questions.

Wai-ming Ng’s piece on the place of the *I Ching* (*Yijing*) in Tokugawa-era Japan follows. Ng shows just how widely read, used, and commented upon this Chinese text was. He tracks Japanese writings on the *Classic of Changes* essentially by schools of thought in Japan, all of which contributed commentaries. He also describes a group of scholar-diviners who specialized in this text. On the whole, Ng’s work may force us to rethink the place of rationalism in Edo-period thought.

The next piece by Masako Nakagawa describes and then offers a translation of a medieval Japanese tale, *Ria monogatari*. Nakagawa shows that this tale was based on an

earlier Chinese work, *Li Wa chuan*. She also shows how the short Chinese story was not simply translated into Japanese but Japanized to fit the social setting several centuries later when the author of *Ria monogatari* went to work.

Finally, the one article to deal with a twentieth-century topic is that of Jing Zhao. He examines a little-known work concerning the emerging Chinese revolutionary movement--*Chûgoku kakumei no kaikyû tairitsu* (Class Conflicts in the Chinese Revolution)--by Suzue Gen'ichi, an expatriate in China for many years before and during the war years. Zhao also describes Suzue's intellectual background and offers an alternative thesis as to Suzue's "role" in the Chinese revolution.

Finally, we have a short review of the most recent issue of the journal, *Ribenxue* (Japanology), which comes out of Beijing University. This issue, volume 7, is the longest to appear thus far.

Let me take this opportunity to thank my graduate student, Ed Fields, for seeing to the printing and mailing details of this and the last issue of *SJS*, while I have been in Japan. It would have been prohibitively expensive to print and send the journal out of Japan.

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

Meeting of Sino-Japanese Studies Group. The Sino-Japanese Studies Group met this past March in conjunction with the annual convention of the Association for Asian Studies. This year we discussed Joshua Fogel's recent book, *The Literature of Travel in the Japanese Rediscovery of China, 1962-1945*. There were about 15 people in attendance and the discussion was lively. If any subscriber of *SJS* would like to suggest a book for us to read for next year's AAS meetings, please communicate with the editor.

Conference in Lyons. In March 1997 an international conference was held at the Université de Lyon on the topic of foreign communities in East Asia in the nineteenth and twentieth centuries. Several of the papers concerned Sino-Japanese topics. Christian Henriot, one of the organizers and host for the conference, gave a paper on the Japanese community of Shanghai, 1875-1945. Joshua Fogel gave a paper comparing the Japanese and the Jewish communities of Harbin, 1900-1930. Other papers dealt with the Japanese community in Korea, Baghdadi Jewish merchants in Shanghai, Germans in Shanghai, the French concession police in Shanghai, the Russians in Shanghai, the Americans in Shanghai, the British Municipal Police Force in Shanghai, and American prostitutes in Shanghai. The organizers are planning to publish a volume of the better papers.