

* * **From the Editor** * *

With this issue of *Sino-Japanese Studies*, we complete our thirteenth year of publication. In the last issue I put out a call to see if anyone would be interested in taking over the editorship. I received a number of responses from people entreating me not to step down as editor, as well as several suggestions on how to lessen the burden which I would like hereby to introduce. Henceforth, *Sino-Japanese Studies* will be published once each year in the spring. I will try to make it rough twice the size of each issue to date, thus in no way diminishing the quantity of material produced per year; ultimately, though, that will depend on submissions. The price of the journal will remain the same—still the best bargain available in the world of academic publishing. In the coming months, I would like as well to organize an editorial board which will help to solicit articles and reviews for future issues and perhaps help to recruit or groom a future editor. Other suggestions from readers would be much appreciated.

In this issue, we present four original articles, one translation, and three reviews. Altogether, they comprise one of the longest and richest issues we have produced to date. Two articles are concerned with the currently red hot topic of the Nanjing Massacre (or Nanjing Atrocity) of 1937-38. Through a detailed analysis of the available documentation, David Askew tries to come to a relatively accurate estimate of the civilian population of Nanjing on the eve of the Japanese invasion and massacre. Later in this issue, Masato Kajimoto offers a critique of the recent translation of Honda Katsuichi's famous work, *Nankin e no michi*, rendered into English as *The Nanjing Massacre* (M. E. Sharpe). Although he basically finds the translation acceptable, he turns up numerous errors which are worth our scrutiny. Special thanks to J. Timothy Wixted for suggesting the editor approach Mr. Kajimoto to this end.

We next turn to an essay by Christopher Keaveney on the literary friendship between Yu Dafu and Satō Haruo. He sees their friendship ultimately dissolving under the intense political pressures of the time, the same pressures which apparently took Yu's life. Nonetheless, there was the potential for fertile Sino-Japanese literary and cultural interaction had not the Japanese military and government made it impossible to continue.

Wai-ming Ng, a frequent contributor to these pages, follows with a look at the role played by the text of the *Mencius* at the end of the Edo period. He focuses on a text penned by Yoshida Shōin toward the end of his short life. He ultimately identifies a Japanese Mencius to be distinguished from the original Chinese.

Finally, we present the English translation of a fascinating, recent essay by Yanabu Akira. It concerns the process by which the Japanese—and later the Chinese as well—came upon a translation for the term “right” or “rights” (as in “human rights” or “the rights of man”). He traces how the Japanese, often unconsciously, transformed the term *ken* (power) from a harsh political reality into the contradictory term it represents today—embodying both authority and rights.