

*** * From the Editor * ***

This issue of *Sino-Japanese Studies* marks our fourteenth year of existence. It is the first time that the journal comes out as an annual and is thus roughly twice the size of most previous issues. As with all past issues, we run a wide gamut from modern history to early modern philosophy to something closely approximating historical linguistics. Nonetheless, three of the articles, altogether different in content, cover issues in the prewar twentieth century history of Sino-Japanese contacts.

Whither *Sino-Japanese Studies*? I have expressed an interest to step down as editor. It is time for new blood to take over and move the journal in the direction that a new editor would wish to do. No journal can successfully continue without changes in leadership. We need not look far around us to find examples of journals that have flourished because of changes in the helm—and journals that may have stagnated for lack of same. I have not yet found a replacement, but I must announce at this point that issue 15, due to come out in the early spring of 2003, will be my last issue. I sincerely hope that someone will fill the gap, and I vow to make the transition as smooth as possible.

* * * * *

In this issue, we offer three original articles and two translations. In the last issue of *SJS* (13.2, pp. 2-20), David Askew made use of the available primary and secondary language documents to come up with an educated estimate of the civilian population of Nanjing, the wartime capital of Nationalist China. In this issue, Askew takes an equally close look at the identities of the members of the foreign community that stayed behind after the city fell to the Japanese and who formed the International Committee for the Nanking Safety Zone. This would at first glance seem to be an easy task, but as Askew demonstrates, it is anything but.

We follow with an essay by Ishikawa Yoshihiro. He looks back at the earliest years of the Chinese Communist Party—a topic most of us thought we had safely put to rest—and discovers some completely unexpected results. Li Dazhao, one of the founders of the CCP, will never appear the same, after reading this essay. It turns out that Japan and the Japanese influenced Li, and perhaps other early CCP leaders, in fundamental ways. Ishikawa has done all the hard work of tracking down those influences.

We turn next to a fascinating and detailed piece of research by John Tucker, a frequent contributor to these pages. Tucker looks at the omnipresent figure in modern Japanese intellectual history of Inoue Tetsujirō. We have all known for many years that Inoue was a conservative figure who early in the last century compiled major collections on the schools of Neo-Confucian thought in the Edo period. What Tucker demonstrates is that he also seems to have fabricated a fundamentally important story about Yamaga Sokō which played into the rising tide of ultranationalism in prewar and wartime Japan and fed the fires of the glories of self-destruction. Examining a wealth of material in

numerous genres, Tuckers shows how wide Inoue's influence was. He then looks at the response of Westerners at the time, and perhaps most interestingly he offers a fascinating glimpse into what may have driven Maruyama Masao to construct his celebrated history of Edo-period thought in the manner that he did.

This essay is followed by an annotated translation by John Tucker from the work of Yamaga Sokō. Early segments of this translation have appeared in *SJS* (8.1, pp. 22-39 and 8.2, pp. 62-85). Reading this essay in conjunction with Tucker's own on the uses to which Sokō was put by latter-day nationalists makes for extremely sobering reading.

Finally, I offer a translation of an essay by Suzuki Shūji on the emergence of the idea of the "tripartite division of powers" in China and Japan, and especially the cross-traffic between China and Japan concerning this theme. The general topic is well know: Japanese terms coined to translate modern Western ideas on the basis of premodern Chinese expressions usually possessing different meanings. With essays like Suzuki's, however, we move beyond generalities to nuts and bolts. As Aby Warburg put it so beautifully, "der liebe Gott lebt im Detail" (The dear God lives in details).