

Recent Writings of Sino-Japanese Interest from China and Japan

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One trend we have noted before is the growing interest in Sino-Japanese topics among East Asian Sinologists and Japanologists. This is not merely wishful thinking, but a genuine development largely within the fields of Japanese Sinology and Chinese Japanology. What follows are several recent publications from China and Japan of possible interest to readers of Sino-Japanese Studies.

Let me first bring to your attention a journal barely three years old, Riben xuekan 日本学刊 . It is a bimonthly serial published jointly by the China Association for the Study of Japan (Zhonghua Riben xuehui 中国日本学会) and the Center for Japanese Studies (Riben yanjiusuo 日本研究所) of the Chinese Academy of Social Sciences. Its articles cover many disciplines, from politics and economics, to culture and the arts, to theoretical pieces. As its flyleaf indicates, it sees itself as an "intellectual space for Japan specialists to pursue academic exchanges and a window for a much wider readership to learn about and understand Japan." As is the case generally, we find here as well that Sino-Japanese concerns are central to Chinese Japanology. Let me now introduce something of the contents of the first three issues of this year, 1994.

Among the twelve contributions appearing in issue no. 19 (January 1994) were such articles as "Price Structures and Government Management of Prices: A Comparison of Chinese and Japanese Management of Prices" by Xu Changjun 徐昌军 and Cheng Jianlin 程建林 ; "New Religions of Buddhist Filiation in Japan" by Gao Hong 高洪 ; "Problems of Anti-'Maternalism' (fan muxing 反母性) in Contemporary Japanese Women's Literature" by Sun Shulin 孙树林 ; and "Confucianism and the Samurai Class" by Wang Zhongtian 王中田 .

Issue no. 20 (March 1994) also ran twelve pieces, including "Economic Decline after the the Collapse of the Bubble 'Economy Economy' (paomo jingji 泡沫经济) and the Prospects for 1994 in Japan" by Li Longyun 李龙云 ; "Entering a New Stage in Japanese Policy Toward China" by Yang Yunzhong 杨运忠 ; "Japan's Withdrawal from the League of Nations" by Xu Kangming 徐康明 ; and "On Kunikida Doppo's 国木田独步 Short Stories" by Liu Guangyu 刘光宇 .

Issue no. 21 (May 1994) carried such articles as the following: "From Japan's 'Escape from Asia' (tuo-Ya 脱亚) to 'Return to Asia' (gui-Ya 归亚)" by Li Genan 李闾楠 ; "Nishida Kitarō 西田幾太郎 and

Ancient Chinese Philosophy" by Xu Shuisheng 徐水生 ; "An Outline of Sino-Japanese Cultural Exchanges at the End of the Qing" by Ouyang Yuefeng 歐陽躍峰 ; and "A Comparison of China and Japan in the Circulation of Foodstuffs" by Ni Xinyi 倪心一 .

Increasingly over the past decade or so, Japanese research groups or kenkyūkai, the basic quanta of academic organization in Japanese scholarship, have been publishing the results of their multi-year projects in large, hardbound, extremely well-produced books. These volumes look extremely expensive, and they certainly would be but they are usually not for sale. Copies are distributed to participants, a few interested parties, and certain libraries. For those living in Japan, access to such works is usually not a problem, and individual essays in such works can frequently be obtained as off-prints directly from the authors. However, for those of us resident, more often than not, outside Japan, this may be more problematic. I have mentioned volumes of this sort in the past when they concerned Sino-Japanese studies, and I encourage readers to bring such works to our readers' attention.

I would like to introduce another such volume: Kindai Nihon no Ajia ninshiki 近代日本のアジア認識 [Modern Japanese Recognition of Asia], ed. Furuya Tetsuya 古屋哲夫 (Kyoto: Kyoto University, Institute for Humanistic Research, 1994), 704 pp. The fifteen essays in this exceedingly important collection deserve detailed critical examination by specialists. At this point I can do little more than introduce the eleven essays in it which concern Sino-Japanese studies. It should be noted, although it may be obvious to many, that "recognition" in the title of the volume and many of the essays does not refer to diplomatic recognition but to something on the order of cognitive recognition or simply understanding.

Yamamuro Shin'ichi 山室信一 (Kyoto Univ.), "Ajia ninshiki no kijiku" アジア認識の基軸 [The Axes for Asian Recognition];

Furuya Tetsuya (Kyoto Univ.), "Ajiashugi to sono shūhen" アジア主義とその周辺 [The Parameters of Pan-Asianism];

Itō Yukio 伊藤之雄 (Nagoya Univ.), "Nis-Shin senzen no Chūgoku Chōsen ninshiki no keisei to gaikō ron" 日清戦前の中国・朝鮮認識の形成と外交論 [Foreign Policy Debates and the Formation of Japanese Recognition of China and Korea Prior to the First Sino-Japanese War];

Wu Hongming 呉宏明 (Seika Univ., Kyoto), "Kindai Nihon no Taiwan ninshiki" 近代日本の台湾認識 [Modern Japan's Recognition of Taiwan];

- Ozaki Mugen 尾崎ムゲン (Ōsaka Women's Univ.), "Kyōiku zasshi ni miru Ajia ninshiki no tenkai" 教育雑誌にみるアジア認識の展開 [The Evolution of Asian Recognition as Seen in Education Journals];
- Katsuragawa Mitsumasa 桂川光正 (Ōsaka Sangyō Univ.), "Sokai zaijū Nihonjin no Chūgoku ninshiki: Tenshin o ichirei to shite" 租界在住日本人の中国認識：天津を一例として [The Recognition of China by Japanese Residents in the Concession Areas: The Case of Tianjin];
- Ishikawa Yoshihiro 石川禎浩 (Kyoto Univ.), "Tōzai bunmei ron to Nit-Chū no rondan" 東西文明論と日中の論壇 [On Eastern vs. Western Culture and the Critical Stages in China and Japan];
- Mizuno Naoki 水野直樹 (Kyoto Univ.), "Sen kyūhyaku nijū nendai Nihon Chōsen Chūgoku ni okeru Ajia ninshiki no ichi danmen: Ajia minzoku kaigi o meguru sangoku ronchō" 一九二〇年代日本・朝鮮・中国におけるアジア認識の一断面：アジア民族会議をめぐる三国論調 [One View of Asian Recognition in Japan, Korea, and China in the 1920s: Arguments in the Three Countries over the Conferences of Asian Ethnicities];
- Yamamoto Yūzō 山本有造 (Kyoto Univ.), "'Dai tō-A kyōeiken' kōsō to sono kōzō" 「大東亜共栄圏」構想とその構造 [The Conception of the 'Greater East Asian Co-Prosperity Sphere' and Its Structure];
- Akisada Yoshikazu 秋定嘉和 (Ikenobō Univ.), "Shakai kagakusha no senjika to Ajia ron: Hirano Yoshitarō o chūshin ni" 社会科学者の戦時下のアジア論：平野義太郎を中心に [The Wartime Views on Asia of a Social Scientist, Hirano Yoshitarō];
- Nagai Kazu 永井和 (Ritsumeikan Univ.), "Sengo Marukusushugi shigaku to Ajia ninshiki: 'Ajiateki teitaisei ron' no aporia" 戦後マルクス主義史学とアジア認識：「アジア的停滞性論」のアポリア [Postwar Marxist Historiography and Recognition of Asia: The Aporia of the "Theory of Asiatic Stagnation"].

Wang Xiaoqiu 王晓秋 of the history department of Beijing University has recently published a book that I would like to discuss briefly. Douglas Reynolds's review of it will appear in the Journal of Asian Studies soon. Jindai Zhong-Ri wenhua jiaoliu shi 近代中日文化交流史 [A History of Modern Sino-Japanese Cultural Interactions] (Beijing: Zhonghua shuju, 1992), 562 pp., 14.60 yuan. This is the second in a projected three-volume work. The first work, Jindai Zhong-Ri qishi lu 近代中日啓示録 (Beijing: Beijing chubanshe, 1987), was reviewed in SJS 1.2, pp. 52-54. The third volume will be a comparative study of China, Japan, and Thailand in the "modern era."

Wang has a penchant for poetic chapter titles. Each of his

fourteen chapters has a four-character title, and each of his 68 subsections has a seven-character title. He covers such topics as the Chinese book traffic to Japan in the Edo period, the rise of Japanese information about the Opium War and the Taiping Rebellion, the first Japanese to go China follow the end of the ban on travel, the first Chinese mission to Japan in the Meiji period and other early travelers, Huang Zunxian and Chinese studies of Japan in the Meiji era, non-governmental Sino-Japanese contacts through travel, the discovery by Chinese in Japan of Chinese texts thought lost, the influence of the Meiji Restoration on Chinese reformers, the Chinese student movement in Japan at the turn of the 20th century, early Japanese support for the Chinese revolution, and numerous other matters. This is an extremely valuable new addition to scholarship on modern Sino-Japanese cultural history.

In a similar vein, I would like to mention the recent publication of the Chinese translation by You Qimin 由其民 and Zhou Qiqian 周啓乾 of Masuda Wataru's 増田渉 book, Seigaku tōzen to Chūgoku jijō: 'zassho' sakki 西学東漸と中国事情: 「雑書」札記 [The Eastern Spread of Western Learning and Conditions in China: Notes on "Various Books"] (Tokyo: Iwanami shoten, 1979), as noted earlier in this issue of SJS: Xixue dongjian yu Zhong-Ri wenhua jiaoliu 西学東漸与中日文化交流 [The Eastern Spread of Western Learning and Sino-Japanese Cultural Interaction] (Tianjian: Tianjin Academy of Social Sciences, 1993). This is precisely the volume I have been serially translating in SJS for the past five years. Its addition will not only be of great benefit to my efforts, but it brings a truly important book to the Chinese intellectual readership. As far as I am able to tell, the translation is superb. I only wish the translators would have explained in the vernacular the passages in literary Chinese that appear all too frequently in Masuda's work. They usually just copy such passages in Chinese. Explanatory notes appear throughout the text to help even the most literate Chinese readers. Inasmuch as my own translation will, at the present rate, be completed in less than a year, I only wish this work would have come out several years ago. Chinese scholars should be very happy.

In a visit to Japan this past July, I made the acquaintance of a young professor of Chinese intellectual history at Tokyo University, Murata Yūjirō 村田雄二郎. I was looking through some of his recent publications and wanted to introduce briefly one of his articles that deals with an important Sino-Japanese theme. Most of his work concerns the late-19th and early-20th century Chinese reformers,

Kang Youwei, Liang Qichao, Yan Fu, and others. One piece from 1992 is entitled: "Kō Yūi to 'Tōgaku': Nihon shomoku shi o megutte" 康有為と「東学」:『日本書目志』をめぐる [Kang Youwei and "Eastern Learning": On the Riben shumu zhi], Gaikokugoka kenkyū kiyō Chūgokugo kyōshitsu ronbunshū 外国語科研究紀要中国語教室論文集 40.5 (1992). The essay is a long discussion of a recently discovered work by Kang Youwei, the Riben shumu zhi [Catalog of Japanese Books], in fifteen juan, first published in 1897. Only in the 1980s did scholars in China begin regularly to comment on this work. Following their lead, Murata sets out to demonstrate the importance of this book to the development of Kang's reformist thought. He also demonstrates even more than we have been heretofore led to believe that Japan's recent historical experience was the principal influence in Kang's reformism. Using Japanese experience, Chinese writings on Japan, and the like, Kang was trying to contribute to the establishment of an "Eastern Learning" (dongxue 東学) to replace the earlier "Western Learning" (xixue 西学) and even a more specifically "Chinese Learning" (zhongxue 中学) that had grown out of earlier modernization efforts.

One final book I would like to introduce to readers of SJS is a fascinating collection of essays edited by Ikeda On 池田温, Tō to Nihon 唐と日本 [The Tang Dynasty and Japan] (Tokyo: Yoshikawa kōbunkan, 1992), 292 pp., 980 yen. This volume is one in a 23-volume series entitled Kodai o kangaeru 古代を考える [Considering Antiquity] and the only one not solely about Japan. Again, let me introduce the books eleven essays briefly.

- Ikeda On (Tokyo Univ. emeritus and Director, Japan Studies Center, Beijing Univ.), "Zui-Tō sekai to Nihon" 隋唐世界と日本 [The Sui-Tang World and Japan];
- Kaneko Shūichi 金子修一 (Yamanashi Univ.), "Zui-Tō kōtai to higashi Ajia" 隋唐交代と東アジア [The Sui-Tang Transition and East Asia];
- Mori Kimiyuki 森公章 (Nara National Cultural Assets Research Center), "Chōsen hantō o meguru Tō to Wa: Hakusonkō kaisen zenya" 朝鮮半島をめぐる唐棟倭:白村江会戦前夜 [Tang and Wa over the Korean Peninsula: On the Eve of the Commencement of the Battle at Paekch'ongang];
- Ishii Masatoshi 石井正敏 (Chūō Univ.), "Gaikō kankei, ken-Tō shi o chūshin ni" 外交関係:遣唐使を中心に [Foreign Relations, the Missions to the Tang Court];
- Ōtsu Tōru 大津透 (Yamanashi Univ.), "Tō no ritsuryō to Nihon: Soyōchō sei no keiju to tokushitsu" 唐の律令と日本:租庸調制の

- 継受と特質 [Japan and the Penal Codes of the Tang: The Transmission and Qualities of the Zuyongdiao System];
- Ōsumi Kiyoharu 大隅清陽 (Tokyo Univ.), "Tō no reisei to Nihon" 唐の礼制と日本 [The Tang Ritual Systems and Japan];
- Enomoto Jun'ichi 榎本淳一 (Kōgakuin Univ.), "'Kokufū bunka' to Chūgoku bunka, bunka inyū ni okeru chōkō to bōeki" 「国風文化」と中国文化：文化移人における朝貢と貿易 ["Native Culture" and Chinese Culture: Tribute and Trade in the Importation of Culture];
- Kitamura Masaki 北村優季 (Yamanashi Univ.), "Tojō: Tō to Nihon" 都城：唐と日本 [Cities: Tang and Japan];
- Maruyama Yumiko 丸山裕美子 (Ochanomizu Univ.), "Tō to Nihon no nenjū gyōji" 唐と日本の年中行事 [Annual Events in Tang China and Japan];
- Saeki Arika 佐伯有清 (Seijō Univ.), "Tō to Nihon no Bukkyō kōryū, nit-Tō junrei sō to rai-Nichi denpō sō" 唐と日本の仏教交流：入唐巡礼僧と来日伝法僧 [Buddhist Interchanges between Tang China and Japan: (Japanese) Monks on Pilgrimages to China and (Chinese) Missionary Monks Coming to Japan];
- Sugimoto Kazuki 杉本一樹 (Imperial Household Agency), "Tō no bunbutsu to Shōsōin" 唐の文物と正倉院 [Cultural Artifacts from Tang China and the Shōsōin Collection].

Aside from Professor Ikeda and Saeki, who have worked for many years in this field, all of the other contributors to this volume are in their thirties or early forties.