

The Institute of Japanese Culture Studies

Hangzhou University

Stuart H. Sargent

University of Maryland, College Park

The April 1995 issue of *Sino-Japanese Studies* carried a notice on the Institute of Japanese Culture Studies at Hangzhou University 杭州大學日本文化研究所 and Joshua Fogel's review of a volume on the flow of texts between China and Japan, edited by Wang Yong 王勇, director of the Institute. I had the good fortune to be in Hangzhou for a week this summer and so on July 29 I called on Professor Wang and the assistant director, Wang Baoping 王寶平, to learn more about the Institute and its activities.

With a faculty of 22 (plus two consultants and guest researcher Donald Keene) and a healthy level of outside funding, the Institute has been very active in improving education about Japan, supporting research, holding conferences, and publishing. Current research projects include "The Circulation and Influence in Modern China of Old Books Published in Japan" (supported by the State Education Commission and Zhejiang province) and "Zhejiang in the Cultural Exchange between China and Japan" (supported by a three-year grant from the Monbushô). In addition to conferences held in 1990, 1991, and 1995 on *waka* and *haiku*, Chinese texts and Sino-Japanese cultural exchange, and "Jiangnan and Japan," respectively, there have been joint conferences between Hangzhou University and Kanagawa University every fall since 1991. Kansai University is working with the Institute on the "Jiangnan and Japan" project. Both Japanese universities are among those parties making regular donations of books to the Institute.

A series of books on Japanese culture is edited by Wang Yong and published by Hangzhou University Press (seven titles, three of which will come out later in 1995); another series on Yue cultures (越系文化, cultures of the southeast region) is edited by Wang Yong and published by Zhejiang renmin chubanshe (two titles, both by Suzuki Mitsuo 鈴木滿男); and a series of collected papers on Sino-Japanese culture is jointly edited by the Institute and the Humanities Institute at Kanagawa University (the fourth volume, for 1994, will be published this December). Members of the Institute have published titles on everything from the history of Chinese poetry by Japanese to the eighteenth-century philosopher Andô Shôeki 安藤昌益.

Wang Yong's *Zhong-Ri guanxi shi kao* 中日關係史考 (Studies in the History of Sino-Japanese Relations) was published in January of this year. It is actually a miscellaneous collection of sixteen essays: "The Reasons for and Significance of the Heian Shift of the Capital"; "Prince Shôtoku and the Dark Learning of the Wei and Jin Eras"; "The Missions to Japan of Guo Wucong 郭務悰 of the Tang"; "The Journey of Kanken Ichigyô 寬建一行 to China during the Five Dynasties"; "The Concept of Inclusive Research into Texts Written in Chinese [both within and outside China]"; "Different Theories on the Eastward Transmission of Chinese Texts"; "On the Eastward Transmission of the *Zhuangzi*"; "Research on the History of the Westward Infusion of

Japanese Texts in Chinese during the Tang and Song”; “The Chowry in Japan”; “The Origins of the Folding Fan in Japan and Its Spread in China”; “The Stylus-pen and Stylus-inscribed Documents”; “Art and Craft Exchanges between China and Japan”; “On the Origins of the *Waka* Form”; “The Topic of *Wakō* 倭寇 in Ming and Qing Plays and Novels: The Short Ming *Chuanqi* ‘Executing the Dragon’ 斬蛟記”; “Research on Japanese Literature during the Nationalist Period: Xie Liuyi’s 謝六逸 *History of Japanese Literature*”; and “Annotated Bibliography for Japanese Studies.”

Clearly, this is a rich and varied collection of essays. “Research on the History of the Westward Infusion of Japanese Texts in Chinese during the Tang and Song” was published in the volume reviewed in the April 1995 issue of *Sino-Japanese Studies*; having read it, I would like to offer a brief comment from the perspective of a Westerner. Unlike our Chinese colleagues, we cannot get away with reading Japanese names in the Chinese pronunciation of the characters used to write them, so it would be helpful for us (and the Chinese reader with interlingual aspirations) to provide the Japanese pronunciation of key names. Moreover, this particular article quotes Japanese documents from the ninth through tenth centuries that I think are sometimes in a contemporary written Chinese idiom that is often difficult to read for the non-specialist. It would be helpful, perhaps, for the author to translate or explain these passages. Of course, one of the advantages of writing about Chinese texts in Chinese is that you do not have to waste time on translation chores that do not contribute directly to the point you are trying to make. Still, it would be nice if scholars writing on cross-cultural topics for an international audience with widely differing familiarity with such variations on classical Chinese could find unobtrusive ways of showing how they understand the language of the source text.

In addition to the publications mentioned above, the Institute publishes three periodicals: a newsletter on Chinese libraries’ holdings of Japanese bibliographies of old books (nos. 1-22, December 1992-June 1994); a newsletter of research on Japanese culture (irregular; nos. 1-6, June 1994-June 1995); and a semi-annual journal of research on Japanese culture published in Japan (one issue thus far: October 1994).

The Institute would welcome more contact with Western scholars of Japan, particularly those with an interest in Sino-Japanese cultural relations. Its address is:
中國杭州市天目山路 34 號，郵編 310028. Or, if you prefer:
中国杭州市天目山路 34 号，邮编 310028. The FAX number is (0571) 8070107;
voice: (0571)8071224---2857.