

**\* \* From the Editor \* \***

**With this issue of *Sino-Japanese Studies***, we complete our eighth year of publication with the largest subscription list in our history and an extremely exciting issue. Unlike previous issues, the three pieces published here are all translations. This does not represent a trend toward which *SJS* is moving, but a coincidence of issue 8.2. Many readers responded positively to the new look and printed characters of issue 8.1. This issue appears with the same formatting. Further suggestions are always welcome.

**In this issue of *SJS*** we are extraordinarily proud to be publishing a seminal essay by the great Japanese scholar, Maruyama Masao, concerning the Kimon school of early Edo-period Neo-Confucianism. Barry Steben of Huron College has translated this extremely difficult essay, the second and final part of which will appear in the next issue of *SJS*. In this major piece of scholarship, Professor Maruyama brings an intricate analytic framework to bear on the thought of Yamazaki Ansai and several of his most prominent disciples. He examines in great detail such issues as orthodoxy and ideology, Confucianism as a system of “Chinese” thought and national systems of thought, and much more. It is assuredly a hard essay, but a close reading--if necessary, twice--will pay off nicely. It is preceded by a helpful and informative preface by the translator.

The next piece is the second installment in a translation of Professor Ôba Osamu’s major work, *Edo jidai no Nit-Chû hiwa*, translated here as “Sino-Japanese Relations in the Edo Period.” This portion of the book concerns Sino-Japanese trade at Nagasaki through the seventeenth and eighteenth centuries. He looks at the details of who traded what, where the vessels came from in China, how political events on the mainland and in Japan affected trade, how the mutual restriction policies of the Qing and Tokugawa regimes affected the volume and kind of trade, and similar issues. The title of this section, “The Nagasaki Trade Was the Chinese Trade,” reflects Professor Oba’s longstanding view that Japan’s contacts with China in these years far, far outweighed in volume and importance its contacts with all Westerners combined.

In the last piece for this issue, John Allen Tucker introduces the second part of his translation of Yamaga Sokô’s *Seikyô yôroku*. Tucker’s introduction shows the remarkable impact Sokô’s work had throughout the Edo period, including its astounding influence on the figure of Yoshida Shôin and other imperial loyalists of the *bakumatsu* period. He also shows that this influence was based in large measure on myth. There are interesting linkages between Sokô and his intellectual heirs and the Kimon school that readers may wish to make as well with the Maruyama translation.