

Introduction to Part 1

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Recent research in the field of Sino-Japanese relations, especially its cultural dimension in the nineteenth and twentieth centuries, has revealed a much more complex picture than anyone heretofore expected to find. The relationship appears at once much more fecund and often much less direct, as the West must now be taken seriously into account in this complex mix. The essays that comprise this volume in Nichibunken's series of papers on "Historiography and Japanese Consciousness of Values and Norms" aim to demonstrate this general proposition.

Federico Masini's contribution compares the efforts of Jesuit missionaries from the end of the sixteenth through the eighteenth century with those of the Protestant missionaries in the nineteenth century to forge new compounds in the Chinese language which would translate key terms from the Western lexicon, particularly in the fields of science. In this essay and in his earlier research, he shows that many of the polysyllabic terms we have come to assume were coined in Meiji Japan and subsequently adopted in China were in fact coined by missionaries, largely ignored in China, picked up by Meiji-era Japanese neologizers, and then subsequently reimported into China.

Richard Lynn takes a close look at the poems Huang Zunxian composed during his extended stay in Japan with the Chinese legation there. Through Lynn's extensive translations and annotations, we acquire a sense of how elite Chinese steeped in their own cultural heritage viewed Japan undergoing rapid modernization in the latter part of the nineteenth century. Again, the West enters the picture, for outside the small coterie of extraordinary poets and calligraphers with whom Huang interacted, the principal subject of Huang's many poems was a Japan transforming itself at a breakneck pace and away from the cultural sphere of East Asia. Some of it Huang liked, and some of it he abhorred.

Joachim Kurtz examines the uneasy (and still incompletely resolved) history that the philosophical field of logic experienced in its "translation" into Chinese. To this day the Chinese language retains two terms for that field: *luoji* 邏輯 and *lunlixue* 倫理學 with discrete conceptual arenas, the former term of Western origin and the latter a Japanese neologism. He examines a number of efforts to introduce a field believed absent from the Chinese scholarly tradition—in spite of centuries of the most subtle Buddhist logical argumentation—and believed necessary for China's further development.

My essay examines the motivations and responses of the first Japanese to visit and settle in Shanghai in the 1860s. With the lifting of the Japanese ban on travel abroad and the latent interest in seeing China now allowed to grow, a number of Japanese made the trip to China's busiest port city. I look at three general motivations spurring curiosity in China: commerce, acquisition of armaments, and cultural contact. I also suggest some of the longer term trends we can see in embryonic form at this time.

Finally, Liu Jianhui takes a close look at Shanghai as the site through which modernization was observed by both Chinese and Japanese in the mid- to late nineteenth century. This modern world was decidedly of Western origin, but one could catch a glimpse of it in Shanghai, and Liu suggests that countless modern understandings of the world were gained through observation and experience in Shanghai, and numerous modern ventures involving both Chinese and Japanese were launched in Shanghai.

These essays by five authors working in five countries all represent work in progress. We are all engaged in research which we expect will produce book-length studies over the next few years. With the sponsorship of Nichibunken, we came together in Santa Barbara, California in January 2001 to share and exchange ideas. We were all extremely fortunate to have as our discussant at that time Frederic Wakeman, Jr., of the University of California, Berkeley, and we all are only too happy to thank him for yeoman-like service at that time. Thanks are also due to James Baxter of Nichibunken who helped organize the Santa Barbara meeting, attended it, and was a lively interlocutor.

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