

Editorial Report

The *Journal of the History of Ideas in East Asia* (hereafter: *JHIEA*) contains 13 articles ordered into 5 columns, namely “Special Article,” “Feature Articles,” “Research Articles,” “Research Notes on Keywords” and “Research Newsletters.”¹

The “Special Article” is an outstanding work of scholarship recommended by more than two members of the Editorial Committee; for the inaugural issue it is “China ‘Asleep’ and ‘Awakening’: A Study in Conceptualizing Asymmetry and Coping with It” by Rudolf G. Wagner.² The author, currently co-director of the cluster of excellence “Asia and Europe in a Global Context” at Heidelberg University, here develops a new approach to conceptual and comparative history based on an analysis of the twofold metaphor of “Sleep and Awakening,” which came to be frequently used in the nineteenth century to evoke certain images of the

¹ This issue in total received 21 submissions, 14 domestic and 7 from abroad. Apart from the two submissions by Rudolf G. Wagner and Jin Guan-tao and Liu Qing-feng’s paper, which have been special invitations, the other articles have been forwarded to at least two reviewers; of the 18 submissions 10 were accepted at an acceptance rate of 55.5%. The inaugural issue consists of 13 articles, of which three are internal manuscripts at a rate of approximately 25%. The criteria for internal manuscripts are twofold: one, the author directly or by association belongs to the *JHIEA*, and two, in case of multiple authors, if one of these is affiliated with the *JHIEA*.

² Rudolf G. Wagner, “China ‘Asleep’ and ‘Awakening’: A Study in Conceptualizing Asymmetry and Coping with it,” *Transcultural Studies* No. 1 (2011). Due to the original article exceeding 100 pages it has been split into 3 parts in its Chinese translation, all of which are going to be serialized in the *JHIEA*.

Qing Empire. His treatment of contemporary vocabulary, analogies and similes in combination with visual depictions and other forms of media not only reveals the inherent asymmetry in China's translingual and transcultural exchange with the West, but also manages to transcend regional boundaries, taking the reader on a historical journey of Eurasian and even global dimensions, thereby reinvigorating both academic research and attempts at conceptualization of cultural exchange.

The "Feature Articles" are chosen in accordance with the designated theme of the respective issue; this issue's *leitmotif*, under the guidance of Professor Cheng Wen-hui, is "From the History of Ideas to Digital Humanities." The three articles by Professors Jin Guan-tao, Liu Qing-feng, Fang Weigui and Soo Hur each directly delineate or indirectly embody the transformation of Conceptual History towards an approach based on the utilization of digital tools, i.e., the Digital Humanities, as well as illuminating its applicability in the field of East Asian history. Jin Guan-tao and Liu Qing-feng's cooperation is titled "On the Historical World as Concealed in Keywords," here the authors use the example of the Sino-Japanese War of 1895 to outline the general analytical framework of a Conceptual History approach based on keywords and the implications of such on the study of history. Their adoption of digital databases not only exemplifies the successful incorporation of this methodological arsenal into historical research, but also elucidates the evolution of Conceptual History into the Digital Humanities approach. Fang Weigui's article, "The 'Saddle Period' and the History of Concepts —— with a Discussion on Concepts from East Asia's 'Transitional Period' ," discusses Reinhart Koselleck's famous coinage "Saddle Period" (*Sattelzeit*) and applies it to the "transitional period" of nineteenth century East Asia. This work not only discloses the intellectual affinity between the two hermeneutical frameworks, but also reveals the

possibilities inherent in such a conceptual reciprocation. “a Conceptual History Approach to Four ‘Collective Subject’ during the Japanese Colonial Period in Korea” by Soo Hur approaches this issue’s theme from a rather practical angle, illuminating the theoretical problems addressed by preceding authors through his discussion of key concepts in Second World War Korea. Employing quantitative analysis, the author shows the fluctuations in the usage of “*minjung*,” “nation,” “people” and “mass(es)” in the titles of the *Donga Ilbo* newspaper as he seeks to explain the respective roles given to these concepts in contemporary social enlightenment movements.

“Research Articles” are submitted works unrelated to the main theme of the respective issue yet still within the framework of Conceptual History. Based on different historical materials and analytical vantage points, this issue’s four articles deal with several crucial concepts of the Early Modern Period, namely “revolution,” “democracy,” “republic” and “marriage,” and their adaptation, deduction and propagation in the respective historical environments. The authors’ thorough analyses of these phenomena highlight multifarious transformations, fissures and refutations, thus further elucidating the complicated processes by which modern China and its key concepts emerged. Chen Jian-hua’s article, titled “Chinese Revolution in the Syntax of World Revolution”, focuses on Wang Tao, Sun Yet-sen and Liang Qi-chao’s respective understanding of ‘revolution’ and its Chinese and Japanese counterparts, i.e. *geming* and *kakumei*, thereby outlining the general evolution of the Chinese concept and pointing out its inherent idiosyncrasies. Pan Kuang-che in “American Missionaries and the Introduction of Western Political Regimes in Late Qing China (1861-1896)” takes the introduction and appropriation of Western concepts of political regimes as his object of study. Through his lucid analysis of the works of missionaries he is able to trace the emergence of modern Chinese political knowledge to its (partial)

origins, thus unraveling this tangled historical formation and breaking new ground for future research. Chen Li-wei's "'Democracy' and 'Republic' — The Emergence of Modern Concepts in Chinese and Japanese and their Interdependence" enhances this discussion by investigating exactly how the closely intertwined concepts of "democracy" and "republic" were introduced, interpreted and finally differentiated in their Chinese and Japanese context. "A New Concept of Marriage among Late Qing Woman Writers: Using *The Flower Walled in (Nuyu Hua)*, *The Sisters (Jiemei Hua)* and *Courageous Beauty (Xiayi Jia Ren)* as Examples" by Huang Jin-zhu focuses on the rise of modern conceptions of love and marriage in the writings of Late Qing authors Wang Miao-ru, Huang Tsui-ning and Shao Zhen-hua, paying special attention to their interaction with and alteration of the "free marriage" ideal popularized by male intellectuals.

The articles in the "Research Notes on Keywords" column are concerned with the analysis of specific concepts, which are presented in chronological order according to their particular content and in an accompanying lexical order; here too, choice of topic is not limited to the main theme. Aiming at explaining the gradual forming of concepts through key terms, this issue's three articles take *zhongguo*, *zhonghua* and *yulun* (public discourse) respectively as their main object of study. In his article "*Zhongguo*: the Formation and Remodeling of Different Conceptual Types of Identity" Chiu Wei-yun succinctly re-examines the concept of *zhongguo* in its usage in the *Twenty-Four Histories*. Taking Wang Er-min's seminal study as his starting point, the author clarifies the differing layers of meaning in their historical context, thereby illuminating the emergence and subsequent transformation of the term *zhongguo*. In a similar vein, Yu Yih-soong's study focuses on the closely related term *zhonghua* in his article "*Zhonghua*: The Origin and Change of the Ideas about 'Zhonghua'." He

deciphers its historical roots and shows how earlier meanings came to be appropriated for nationalism, thereby reemerging with new signification as *zhonghua minzu*, *zhonghua renmin gongheguo* and *zhonghua minguo*, among others. Zheng Shu-mei's article "Yulun: The Meaning and Evolution of the Concept of Public Opinion in China," after clarifying the ancient meaning of *yulun*, goes on to delineate the historical junctures which shaped the evolution of the term and relates them to the growth of a Chinese "public sphere."

"Research Newsletters" aim at giving scholars an international forum to exchange conference summaries, book reviews, interviews, position papers, tentative research findings or introduce new historical materials. This issue contains two articles: the first is Kan Huai-chen's "From Confucianism in East Asia to East Asian Confucianism: Some Reflections on Projects in the Field of East Asian Confucian Studies," which is a research evaluation of several projects on Confucianism in East Asia aimed at understanding why "Confucianism seems to be limited to East Asia, and vice versa." Pointing out that these research projects, which were initiated in the year 2000 by Huang Chun-chieh, mainly concern themselves with emphasizing "cultural exchange," the author shows that they nonetheless pretermite the task of defining "East Asia" and its particular historical framework. The second work in this column is Rudolf G. Wagner's inaugural article for this issue, aptly titled "Stray Thoughts of a Foreign Guest." The author retraces the establishment and subsequent changes of Conceptual Studies in the West, thereby affirming the importance of the *JHIEA* and its main intentions for the study of East Asian history. Wagner furthermore emphasizes the need for international exchange on a translingual and transcultural level, an undertaking which finds its proper foundation in the creation of this journal.

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(Translated by Alexander Kais)

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