

---

## Editorial Report

This issue is divided into seven sections that contain a total of 11 articles.<sup>1</sup>

Here is one paper in “Special Article”, the paper by the honorary professor of Kyoto University Hazama Naoki “Imperialism and the Nation State in Modern China”. The paper takes the establishment of Toa-kai (East-Asia Association) at Hunan, Ajia Kyōkai (Asia Association) at Shanghai and Zenrin-yakusho-kan (Shanlin library) in the late Qing to illustrate the performance and meaning of Japanese Asianism, noting that the Asianism promoted by Japan in the late nineteenth century, focusing on the independence and equal rights in East Asian countries, with particular emphasis on the cooperation between China and Japan to resist the West. The nationalism and the idea of forming a country during the late Qing were also enlightened by the Asianism proposed by Japan. By deploying the activities raised by the Asianism groups in late Qing, Hazama reveals that the Asianism was indeed different from the aggressive imperialism afterwards. However, on the other hand, there is also a track to see how it started with advocating Asianism, evolving into

---

<sup>1</sup> In this issue, we received 15 papers (2 from Taiwan, 13 from abroad, including China). Except for 1 “Special Article” recommended by more than two editorial committee members, 1 research material review, 1 book review, and 1 new translations of old article do not need to go through the reviewing process, the remaining 11 submissions were sent to two to three external reviewers respectively. 7 papers were accepted with a 63% passing rate. We published 11 papers (2 accepted but reserved papers included); 1 from internal submission; the rate for internal release is 9%. A submission is considered internal if (1) its author is an editor or regular reviewer at the Journal, or (2) in the case of multiple authors, at least one of them is an editor or regular reviewer at the Journal.

a stress by its advantage and eventually being aggressive imperialism. Professor Hazama's study reveals an important part in the development of Japanese imperialism.

Feature Articles are planned by Professor Zou Zhen-huan, Department of History, Fudan University. The project is "Spatiality, Temporality, (and) Secularity" with three papers aiming at the evolution of the trajectory from time and space, observing a variety of social existence in the world, and further analyzes various key concepts contributed to the change of time, space and the world, showing the dynamic interactions in the conceptual, temporal and spatial change. Professor I Lo-fen's, Department of Chinese, Nanyang Technological University, paper "Eight Views of Xiao-Xiang: The Culture Image of East Asia" takes "Eight Views of Xiao-Xiang" concept of cultural space, observing the trend and deviation in China, Japan, Korea, Vietnam and other places. The four distinguishing characteristics of "Eight Views of Xiao-Xiang" are the melancholy of parting in China, the desire of paradise in Korea, the zen meditation in Japan, the nostalgia in Vietnam. "Eight views of Xiao-Xiang" is a shared poetry and lyrical motif among East Asian countries. This paper considers "Eight View of Xiao-Xiang" a conceptualized cultural image, observing the historical development in China, Korea, Japan and Vietnam under different cultural context. The different interaction and interpretation present multi interacting trails among spatiality, temporality, and secularity. Professor Feng Xian-liang's, Department of History, Fudan University, paper "Living Space and Human Landscape of Gentry and Citizen in Jiangnan Delta During Qing Dynasty—Focusing on Shantang, Suzhou" studies the rise and fall in Shantang between Changmen and Tiger Hill in Ming and Qing dynasty and sketches the changing image from a secular geographical space to a space with cultural significance

---

by its temporal and spatial developing trails. The paper quotes a lot of firsthand local history records, discussing the historical and geographical change in the history of Shantang, and how Shantang became a space for leisure activities and with the combination of the cultural events in Ming and Qing dynasty. Professor Zhang Xiao-hong, Center of Historical and Geographical Studies of Fudan University, et al. have their work: “The Production and Consumption of Urban Space—The Shaping of Jing’an District and the Shifting of Its image (1843-1949)”. This paper depicts the developing trails of Jing’an District, Shanghai and the changing process of its cultural image with solid historical materials. This paper discovers that Jing’an District was influenced by the spatial and temporal environmental changes. When there was a common discourse that the middle class generally possessed with the high class residential district in suburb, how to identify itself and its hierarchic characteristics by the spatial consumption. Readers can read through the text and see the concept attached on the space, like how cultural hierarchy led to the change of the internal composition of space and culture imagery.

We have two papers in “Research Articles”. “The Influence of Japanese Three-Chinese Character Words to Chinese from the Perspective of the Newspaper *QingYiBao*” by professor Zhu Jing-wei, Department of Japanese, Beijing Foreign Studies University, applies the methodology of vocabulary study, such as lexical investigation, etymology, analysis of words which we aim to make a systematic study of loanwords from Japanese, especially three-character words in as the object of study in *QingYiBao*. This paper explores the new perspective of “new words” in Chinese and enriches the research field of vocabulary exchange between Chinese and Japanese. “The State-of-the-Field Reviews of Historiography of ‘Renaissance’ and ‘Enlightenment’ in Twentieth China” by doctoral

candidate Chen Chien-shou, Department of History, National Taiwan University, surveys how the early modern China translated and accepted the concept of “Renaissance” and “Enlightenment” and became the frame concept of May-forth Movement. The author tries to tell how to shape “May-Forth Movement as rhetorical vocabulary for Renaissance” and “May-Forth Movement as rhetorical vocabulary for Enlightenment” and how the May-forth Movement translated and interacted with the thoughts and concepts of Renaissance and Enlightenment. Besides, this paper deploys rich literature review, combining literature review and conceptual changes, which is a reference for research.

There are two papers in “Research Notes on Keywords”, “Translation of Word ‘戀愛’ (Romantic Love) and Its Impact on Transformation of Its Meaning” by Kiyochi Yukiko, doctoral candidate of Humanities and Social Science in University of Tsukuba, Japan deploys the literary works after Song and Yuan Dynasty, the vocabulary compilation in Chinese-English/English-Chinese dictionary of missionary and identifies that the term “戀愛” already existed in classic literature and the English-Chinese dictionary by Wilhelm Lobscheid in 19th century, but the transition of meaning of “戀愛” differs in Chinese and Japanese vocabulary. As in Japanese, the intellectuals sought for the “Refined Spirituality” while translating, and the Christian morality of love shaped the idea of “戀愛” in Japanese. In modern China, influenced by Japanese literature and translated works in Japanese and the spread of Western concept of love, the meaning of “戀愛” reduced to romantic relationships between men and women and it included the connotation of “Refined Spirituality” as Japanese translation—no longer with the connotation of “missing” and “amour”. The paper “The Origins of Early Modern Keywords: Conserve, Progress, Evolve, Degenerate, Regress” by Professor Shen Guo-wei, Department of Foreign Languages of Kansai

University in Japan surveys “保守、進步、進化、退化、退步” in modern Chinese and Japanese dictionaries and analyzes the meaning. He also indicates some examples of communication and fixation of Chinese and Japanese vocabulary. As for “保守”, Shan notes that in Wilhelm Lobscheid’s English-Chinese dictionary distinguished conserve and conservative, and was inherited by the English-Chinese dictionaries in mid-nineteenth century. Beside, “保守” is not a verb except for “keep (保守) a secret” and “保守療法、保守治療” as adjectives is the unique usage in Chinese, not in Japanese. For “進步”, Shan indicates that “progress” means conceptual situation change rather than concrete movement and it became a vocabulary for politics. For “進化”, Shan claims that it was a Japanese-original, replacing “天演” translated by Yen Fu. For “退步”, Shan mentions that it was an antonym of “進步” in early Meiji period for social reforming, but now a dead vocabulary. China accepted the meaning “moving backward” as the opposite meaning of “進步” in 1905. As for “退化”, was an antonym analogized by “進化” as the translation of “retrogression”, “degeneration” and “atrophy”. Shan indicates that “退步” and “退化” function differently: the former was for social political circumstances while the latter as a professional term.

We have had a new column “Digital Humanities” since this issue. The purpose of the column is the introduction of new digital humanities, raising new issues, new methods and new sight to the study on history of ideas in East Asia. It is the focus “lexicon” that combines the study on history of ideas in East Asia and digital humanities together. One of the digital humanities methods is to structure the idea change of referent keyword and the interactive historical image on “idea-event-action” through word frequency of a variety of “keywords”, co-occurrence word plexus, and observing the related network. In this issue, we have

“Application of Statistical Residual Analysis to Humanities Studies: Using *Xin Qing Nian* as Example”, written by Jin Guan-tao, chair professor of National Chengchi University, Mr. Leong Yin-yee, doctoral candidate of Statistics, National Chengchi University, Yu Yih-soong, doctoral candidate of Philosophy, Sun Yat-sen University, Guangzhou, and Liu Chao-lin, distinguished professor, Department of Computer Science, National Chengchi University. In this paper, the object is the eleven volumes of “*Xin Qing Nian*”. Combining with ITX technology and statistical methods, they observe the shifting trails of vital concepts in *Xin Qing Nian*, indicating the process of forming a concept: from ideas without consensus to discussion and eventually shaping the ideology. They also give the list of significant keywords/concepts of every volume. Readers can know how to manage humanity thoughts, information technology, and statistical methods to do the research of history of ideas in digital humanities.

In “Old Articles, New Translations”, we have one paper from Arnold H. Rowbotham, “The Impact of Confucianism on Seventeenth Century Europe”, published on *The Far Eastern Quarterly*, September, 1945, which is recommended by Rudolf G. Wagner, Heidelberg University, Germany. This paper discusses the background and main characters of European countries receiving and studying Chinese Confucianism and the influence to France, Germany and Britain. Despite the fact that there were differences on time and focused point, Jesuit was still a common approach to contact Confucianism. Thus, they all accepted the thought and learning of Confucius via the combination of religion and philosophy. No matter what country, they all thought highly of the compact Humanities and effort on action. This perspective also fertilized the universal culture of Europe. The Humanities of Confucius attracted the West greatly mainly because

it was different from the individual-based Humanities of Renaissance. The Humanities of Confucius could also take consideration of the moral fulfillment of individual. Confucius was regarded as a saint with these two concepts. He thought highly of personal moral fulfillment. Also, he measured the interpersonal relationship as moral improvement. Confucian morality completed these two dimensions and attracted the Europeans who were going to give up the Humanities of Renaissance, seeking for a more comprehensive concept. This paper inspires us, or we can put it this way: if we can prove how the spirit and fulfillment of Chinese Humanities influenced the shaping of early modern Western countries, then we can reconsider the early modern experience of East-Asian countries.

In Research Newsletters, we have one paper from the retired research librarian Zhu Jun-zhou at Shanghai Library “The Concept Evaluation of the Image Vision in *Shi Shi Hua Bao* in Guangzhou in Late Qing”. *Shi Shi Hua Bao* published in 1905 in Guangzhou, was not only the first lithographs published in Guangdong, but also the most influential graphic literature in the beginning of the Revolution in South. During its publication, Chinese society was turning from the pre-modern stage to the early modern stage, some intellectuals concerned about the Western powers, thinking of a way to react. They also tried to wake up the sleeping people with great efforts. Lithograph was one of the possible and powerful ways so that we can see how it reflected the rotation and change of wheel of the era. We have published the research introduction of *Shi Shi Hua Bao* by Mr. Zhu in the fifth issue. That paper mainly focused on the research review since 1980, and integrated a comprehensive discourse. This paper mainly focuses on the vision, intention, background, consumption culture and theatrical concepts by four different perspectives—state politics, society folkways, art and feminism. This paper analyzes how early modern

Chinese intellectuals presented their thoughts on these four perspectives and how the educated the folks with the approach of history of ideas.

Thanks to the support and assistance of all contributors, all members of the reviewer committee for taking time , and editorial committee and executive editorial committee, members of editorial department. The Feature Articles are organized and led by Professor Zou Zhenhuan, Department of History, Fudan University, and the printing is partly subsidized by the Center for the Humanities, National Chengchi University. We hereby express our heartfelt gratitude.

*JHIEA* Editors 2014.6