
Editorial Report

This issue includes twelve articles in total which are divided into five sections.¹

The main feature of this issue is “The Research of Early Chinese Thought with the Methodology of History of Ideas by Japanese Scholars” proposed by Masayuki Sato, Professor of Department of Philosophy at National Taiwan University, which includes five papers. It focuses on the important concepts in the research of Japanese scholars on the history of Chinese thought. Through the research articles presented by this issue, it is expected that the readers are able to have a more comprehensive understanding on the methodological approach and structure of Japanese research on conceptual history. The first article “A Study on a Thought on *Qi* 氣 in the Warring States Period: Focusing on Excavated Materials” by Kenji Takeda, Professor of Faculty of Education of Shimane University, investigates the various thoughts of Confucian school and Daoism on *Qi* in the light of the documents in the Pre-*Qin* period and the recently excavated materials of the Warring States period. It is indicated that, while Confucian school considered *Qi* as a component of human body, Daoism regarded *Qi* as a cosmological and universal element. However, they both adapted and developed the thought of *Qi* as a component of

¹ We have received 17 papers in this issue (8 from Taiwan and 9 from abroad including China). Apart from 1 conference proceeding, all the 16 papers were sent to two to three external reviewers. 13 out of 16 were accepted with an 81% passing rate. This issue publishes 12 papers (including 1 accepted yet reserved paper); 2 from internal submission; the rate of internal release is 17%. A submission is considered internal if (1) its author is an editor or regular reviewer of the journal, or (2) in the case of multiple authors, at least one of them is an editor or regular reviewer of the journal.

everything from the philosophers existing prior to the Warring States period. This paper provides a new perspective to rectify the conventional argument that *Qi* only became an important concept in Han dynasty. In his article “The Concepts of ‘Luminous Monarchs’ (明主) in the Warring States Period: Compare with the Idea of ‘Sage Ruler’ (聖人)”, Daisuke Aoyama, Assistant Professor of Department of Applied Japanese at Nan Jeon University of Science and Technology investigates the characteristics of Luminous Monarch in the light of the writings of the intellectuals in the Pre-Qin period and further compares the ideas of sage ruler and luminous monarch. By referring to *Book of Lord Shang*, *Guanzi Xinshijie* and *Han Feizi*, the author states that originally, both concepts were viewed as an image of ideal monarch. However, as the concept of sagemess developed and was no longer applied exclusively to the ruling class, and the quality of creativity and innovation were considered as important elements in *Han Feizi* for the capacity of the sagemess, Shang Yang was then regarded as the new representative of sage ruler/minister. Accordingly, the concept of sage ruler/minister referred to the legalists of statecraft to govern the state. As a result, with the connotation of sage ruler shifted and evolved, the relationship between luminous monarch and sage ruler/minister became a superior-subordinate one. “The Evolution of the Concept of ‘Loyalty/Sincerity’ and Trustfulness During the Warring States Period: With a Close Focus on ‘Fictive Kinship Relationships’, the ‘Filial Attitude toward the Ancestral Spirits’, and a ‘Latent Princely Virtue’” is by Masayuki Sato, Professor of Department of Philosophy at National Taiwan University. Based on the received texts as well as the excavated materials, this paper attempts to illustrate the meaning and associations of the concept of *Zhong* 忠 during the Spring and Autumn period as well as the Warring States period. It claims that the concept of *Zhong* could refer to

fictive kinship relationships which is different from one way subordinate-superior relationship, the filial attitude held toward the dead in ancestral sacrifice, and a latent princely virtue. Different from the conventional view regarding *Zhong* as the loyalty of the subjects to their lord, it is argued that, by discarding this traditional perspective focusing on the virtue of ruler or that of ministers/subjects, one can better elucidate the contextual meaning of the concept of *Zhong* during the time. The next paper is “The Intellectual’s Discourses on the Qin Dynasty in the Early Former Han” by Takushi Kudo, Associate Professor of Department of Applied Japanese at Chilee University of Technology. It delves into the discourses of the intellectuals such as Lu Jia, Jia Yi, Jia Shan, Han Ying, Chao Cuo, and Zhan Shizh in the early Former Han (Western Han) period regarding Qin dynasty in terms of the relationship between these discourses, their ideological standpoints and social backgrounds. It is suggested that, whether the intellectuals provided moral or political judgement, or used the history of Qin as an example to remind Han emperors the importance of the popular sentiment, the narratives and criticisms regarding Qin were deeply influenced by their ideologies and political stands or purposes. In his “On The Concept of *Qing* 情 in Ancient China Searching for a Theory of Emotion”, Akinori Hashimoto, Professor of Nara University of Education argues that the negative attitude held by the traditional Chinese scholars toward *Qing* was a misunderstanding or misinterpretation of Pre-Qin Confucian philosophy on *Qing* by referring to the line “The Way arises from feelings” stated in the excavated document known as *Xing Zi Ming Chu*. It suggests that, in the Confucian canons such as The Analects and Mencius, the concept of *Qing* was regarded as the expression of various emotions as the discourse of *Qing* had not yet been formed during the time. However, as indicated by this research, the thought of *Qing* as

the origin of morality had already existed in ancient Confucian philosophy. This paper provides a new horizon for the study on *Qing* in ancient China. This issue's main feature articles explore the contextual meanings and usages of various concepts in certain periods of time. Also, they all intend to challenge the main stream discourses in order to illustrate the varied connotations of the concepts. These articles allow the readers to get a more holistic picture of the dynamic relationship between concepts, the interpreters and their socialcultural contexts.

In the "Research Articles" section, this issue introduces two articles. The first one is "The Formation of Modern Vision and Concepts: A Discussion on the Construction and Connotations of New 'Civilization' in Modern Japan" by Wei-fen Chen, Research Fellow of Institute of Chinese Literature and Philosophy, Academia Sinica. By analyzing the bilingual and Chinese dictionaries in the late Tokugawa period and Meiji period, Fukuzawa Yukichi's works, and the text and images of the Iwakura Embassy, this article explores the formation of the corresponding translation between *Wenming* 文明 and civilization, and further portrays the vision of Japanese modernisation. It argues that both Japanese and foreigners, such as Japanese intellectuals, overseas ambassadors and students, and the foreign technological specialists and educators hired by the government and non-government organisations in Japan, all played important roles in promoting Japan's civilization. In "On Book Circulation and Transformation of Knowledge: With Emphasis on Oka Senjin's Translation of Western History in Chinese", Yang-xi Ye, Assistant Research Fellow of School of Literature and Journalism at Shandong University focuses on the Oka Senjin's translation of western historical events and persons in Chinese by investigating mainly four books translated by Oka Senjin, including books of American, Britain and French

history and a biography of an Englishman. It then pays special attention to Oka Senjin's *Meriken Shi and Furansu Shi* and their circulation in the Late-Qin society to further analyze the influence of western history in modern East Asia from the perspectives of book circulation and transformation of knowledge."

The "Research Notes on Keywords" section in this issue publishes four articles, three of the four by Japanese researchers unfold the Japanese research profile of ancient Chinese thoughts. The first article is "The Formation and Development of the Concept of *Tian* 天 in the Pre-Qin Period: *Tian* as the Supreme Power" by Hirotsugu Sugamoto, Professor of Department of Food Culture at Beika Women's University. Based on the previous research findings including his own works, Professor Sugamoto delineates the evolvement and the changes of concept of *Tian* and the relation between *Tian* and humans in the Early Zhou and the Warring States periods. It is indicated that the concept of *Tian* as the supreme power to sanction weal and woe to humans according to what they have done was one of the thoughts of later philosophers on *Tian*. It further analyzes the influence of the law philosophy of Shang Yang on the development and circulation of the concept of *Tian* as well as its relationship with The Discourse on *Tian* of Xun Zi. The second article is "The Idea of 'Shame' as a Method for Statecraft in 'The Three Admonitions' Chapter of the *Lost Book of Zhou Dynasty*" by Mi-Ki Nakamura, Adjunct Assistant Professor of Kyoto Sanyo University. This paper first reviews a few general arguments on the concept of shame and then delves into the documents of Pre-Qin period with a focus on "The Three Admonitions" in the *Lost Book of Zhou Dynasty*. By differentiating the connotations of the concept of "shame" in the thoughts of ancient Chinese philosophers, it accentuates the ethical and political functions of

the concept of “shame”, their development and influence on the modern world. The next article is “Characteristics of Japanese Scholars’ Research on the Important Concepts of Ancient Chinese Thought: A Case Study of *Xin* 心, *Shen* 神, *Ren* 仁, *Li* 禮 and *Xing-ming* 性命” by Tomoko Kusano, Adjunct Assistant Professor of Kyoto Sanyo University. This paper provides a comprehensive review on the research of previous Japanese scholars such as Naomi Kurita, Teruo Takeuchi, Joken Kato and Mikisaburo Mori. It is indicated that these research written in the mid-20 Century, despite their contribution in illuminating some important concepts of ancient Chinese thought, can offer more insights shall they be able to benefit by the newly excavated materials. The last article “The Elements of the *Hu* 胡 Languages in Chinese Transcription in *Aṣṭasāhasrikā Prajñāpāramitā*” by Ling-chia Wei, Assistant Professor of Department of Translation at The Chinese University of Hong Kong, focuses on the Chinese transcribed words in the translation of the *Aṣṭasāhasrikā Prajñāpāramitā*, translated by Lokakṣema. It is disclosed that the comparison and correspondence between the Chinese transcribed words and the sounds in Tocharian, Gāndhārī and Middle Indic highly suggest that the Chinese version of the sutra was not translated directly from Sanskrit to Chinese; the linguistic evidence proves the existence of Central Asian languages and non-Sanskrit languages in the process of translating the Buddhist sutra into Chinese. This paper provides the related research field with valuable insights and innovative perspective.

There is one conference proceeding in this issue’s “Research Newsletters”. Held at the Digital Exhibition Hall of Social Science Information Center at National Chengchi University on November 18-19, 2016, the international conference “Power of Language, Language of Power: Where Concepts Meet Political History” was co-organized by The

Oriental Institute of Czech Academy of Sciences, the Integrated Research Project of Ministry of Science and Technology: “Ideas, Discourses, and Actions: A Study of Multiple Modernities of China and Taiwan in the Digital Landscape”(Principal Investigator: Wen-huei Cheng, Professor of National Chengchi University), the Aim for Top University Project of Ministry of Education:” The Database for the Study of Modern Chinese Thought and Literature, 1830-1930” (Social Science Information Centre, NCCU) and the Aim for Top University Project of Ministry of Education: “The Formation of Modern China: Chinese Identity and the Formation of a Modern State”(Humanities Research Center, NCCU). This conference delivered two keynote speeches and fourteen presentations, exploring six topics ranging from the politics of language and the ideological decolonization, the changes of concepts and cultural negotiation, the circulation of knowledge and national characteristics, the political rhetoric and ideology, concepts and metaphors, as well as the literary space and the representation of politics. Drafted by Hsuan-chang Huang, Ph. D student of National Chengchi University, this proceeding reviews all the research respectively and explores various issues such as cultural exchanges and metaphoric systems arising in the formation of nation and state.

The publication of this issue owes much to the hard work by the contributors, the reviewers, and the editorial committee. The main feature of this issue is organized by Masayuki Sato, Professor of Department of Philosophy at National Taiwan University, who invited Japanese scholars to write articles on the ideological history in the research of the history of Chinese thought (Ancient China). Five of the articles are presented in the “Feature Articles” section, while the other three are included in “Report of Keyword”. We would like to express our sincere gratitude to Professor Masayuki Sato and all the contributors.