

COMMUNICATIONS

Editor, *Journal of Asian Studies*

At its weekly seminar meeting on Thursday, January 14, 1965, The Institute of Modern History of Academia Sinica (Nankang, Taiwan) held a two hour discussion based on the articles and issues of the "Symposium on Chinese Studies and the Disciplines," (*The Journal of Asian Studies*, XXIII (August 1964), pp. 505-38 and XXIV (November, 1964), pp. 109-114). A ten-minute introductory summary of each of the five main essays was followed by open discussion from the thirty-five participants.

One scholar suggested it might also be worth asking why China has not been able to produce studies of the West as the West has of China. Was it for lack of social science, language training, libraries, interest or readiness to travel to these countries? Another participant found it difficult to follow the symposium's argument when the key words in the discussion are used so differently by different people. To some, Sinology seemed to mean traditional Chinese history, while Chinese studies means modern Chinese history. To some, Sinology means stressing philological tools, while Chinese studies means stressing other historiographical methods. Some, as Mote, define Sinology broadly, others more narrowly. At times Sinology and Chinese studies seem interchangeable concepts. But however the terms are defined, another discussant added, the problem is a Western problem, not a Chinese problem. It grows out of the long period of language study Westerners must undergo before they can hope to make serious contributions to the field. Since the linguistic and philological tools are basic, Westerners are always at a handicap. They only show the ignorance inherent in this handicap in asking, Will Sinology Do? In actuality, nothing less will do. Furthermore, the problem is singularly a Western one in an institutional sense. The non-Sinologists are trained by non-Sinologists.

Although none discussed the alleged advantages of social science approaches, comparative methods, statistical analysis, etc., it

was hoped that in the long run all groups and approaches would come together, help each other, and advance our knowledge.

EDWARD FRIEDMAN

Stanford Center, Taipei

Editor,

Journal of Asian Studies:

"Once upon a time, Chuang Chou dreamed that he was a butterfly, a butterfly fluttering about, enjoying itself. It did not know that it was Chuang Chou. Suddenly he awoke with a start and he was Chuang Chou again. But he did not know whether he was Chuang Chou who had dreamed that he was a butterfly, or whether he was a butterfly dreaming that he was Chuang Chou."

How Chuang Chou would have chuckled if he could read Mr. Dale Riepe's review (*JAS*, Vol. XXIV, No. 2, pp. 329-330) of *The Sayings of Chuang Chou* (trans. James R. Ware). No doubt he would have been a trifle peeved at the judgment that his writing was "not quite up to the superlative quality of Chuang Tzu." But he would have been greatly comforted to find it recognized at last that he "is more interested in the ultimate mystery of things than Confucius or Chuang Tze [*sic*]." Perhaps Mr. Riepe is to be forgiven. In a book whose translator-introducer equates Tao, God, and Life (*The Sayings of Chuang Chou*, p. 8), and sees in Chuang Chou "a progressive, dynamic wing of Confucianism" (*ibid.*, p. 7), it is hard indeed to know whether one is dreaming or whether it is real.

PAUL A. COHEN

Amherst College

Editor, *Journal of Asian Studies*

I have no intention of wearying your readers with further public controversy regarding Professor Steiner's review of my book. There is one point, however, regarding which I would be grateful to you for printing a correction. Throughout his rebuttal, he refers to me as "M. Schram," thus implying that I am a Frenchman. While I have been working in

France for a number of years, my ancestors came to America in the seventeenth century, and I am and intend to remain an American citizen. I have found much intellectual stimulation in France, and do not wish to dissociate

myself from my colleagues in Paris; at the same time, I should like the above fact to be made quite clear.

STUART R. SCHRAM

Centre d'Étude des Relations Internationales

CHANGE OF EDITORS

With the completion of this issue, responsibility for the *Journal* passes from the outgoing editorial team, at the expiration of its term, to the new team under Prof. ROBERT CRANE. All manuscripts and correspondence for the *Journal* should henceforward be addressed to Professor Crane at *Journal of Asian Studies*, P. O. Box 4753, Duke Station, Durham, North Carolina 27706.

1966 Program

18th Annual Meeting, Association for Asian Studies

The 1966 Program Committee invites members of the Association, individually and collectively, who desire to present papers at the 1966 New York meeting to forward proposals to the chairman of the Committee. For the guidance of prospective contributors, the following procedures have been adopted by the Committee:

1. Proposals for papers and/or panels in as much detail as possible should be received by the chairman of the Committee no later than July 1, 1965. Judging from past experience and the fact that the number of sessions is limited by the space available at the convention hotel, it will unfortunately but inevitably be impossible to accommodate all proposals. Every suggestion will be carefully considered, but the final responsibility for a balanced program rests with the Committee.
2. The Committee, whenever possible, would prefer to receive proposals for entire panels rather than for individual papers.
3. The program Committee itself will seek to stimulate the organization of certain panels so as to assure a balanced program in terms of areas and disciplines.

Albert Feuerwerker
 Center for Chinese Studies
 116 Lane Hall
 The University of Michigan
 Ann Arbor, Michigan 48104
 —Chairman