

## Preface

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### **papers**

Jeng-Guo S. CHEN 陳正國 (Academia Sinica, Taiwan)

Daisuke ARIE (Yokohama National University)

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### **comments:**

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Shigeru AKITA (Osaka University)

In the early modern period, the East Asia experienced the Western civilization. Many European and American people came to the East Asia as travellers, traders, and even colonizers. First, they came to the East Asia as traders and Christian missionaries. Since the nineteenth century on, some of them occupied or colonized some parts of East Asia.

Especially, at the Opium War (1840-42), China was defeated by Britain. The defeat shocked not only China but also Japan. In 1844, after the war, Wei Yuan 魏源, a Chinese philosopher, and friend of Lin Zexu 林則徐, wrote *Illustrated Treatise on the Maritime Kingdoms* 海国图志. The book explained political, geopolitical, economic, and military characteristics of the Western countries. This book was read by some Japanese intellectuals, who had been shocked by the defeat of China.

As this episode shows, people in the East Asia experienced the change of power. Thus, some of them tried to introduce the West into the East Asia. In China, since the nineteenth century, politicians, bureaucrats and intellectuals had a dispute on whether or not China should introduce the Western civilization. In Japan, ironically, the movement to exclude the Western countries from Japan was one of the original causes to modernize Japan. After the Meiji Restoration, although some of its founders opposed the opening of Japan to the Western countries, they introduced the Western civilization.

Especially, some intellectuals tried to understand what the cause of the prosperity of the West was. For instance, Yukichi Fukuzawa 福沢諭吉 also tried to understand the Western civilization. He referred to Adam Smith's *Wealth of Nations* to understand the economy of the West. Indeed, before the Meiji Restoration, especially in the 1760's, some original copies of *Wealth of Nations* and its German translation

had been brought into Japan. However, after the Meiji Restoration, knowledge on economics was propagated across Japan. In 1783, some books of *The Wealth of Nations* started being translated. In 1789, the first complete translation was published by Ishikawa Eisaku 石川暎作 (1858-1886) and Saga Shosaku 嵯峨正作 (1853-1890). In 1912, Mita Journal of Economics 三田学会雑誌 published a special issue to commemorate Adam Smith. Thus, Adam Smith's ideas influenced Japanese people.

Indeed, East Asian people utilized Adam Smith to know the cause of the Western economic prosperity. Especially, at the latter half of the nineteenth century, the East Asia imported many European and American products. The importation change the economic structure of East Asia. In this process, some intellectuals deepened their understanding of the Western sciences. Adam Smith's studies were no exception.

Through the lens of the dissemination of Adam Smith's ideas to the East Asia, the papers aim at understanding what the impact of the Western modernity on the East Asia was. In addition, the papers try to compare China with Japan through questioning what the two countries did share in understanding Adam Smith and what the difference was.

Jeng-Guo S. Chen argues the dissemination of Adam Smith to China. Daisuke Arie argues the dissemination of Adam Smith to Japan in regard to Nitobe Inazo 新渡戸稲造. As a result, we can understand the process of the dissemination of Adam Smith's ideas to East Asia.

In addition, the papers focus on a particular dissemination of Adam Smith to Japan, that is, Adam Smith's Library at the University of Tokyo. About one hundred years ago, Inazo Nitobe purchased Adam Smith's collection of books in London. He donated the collection to the University of Tokyo. Since then, the University has been holding about one tenth of all Adam Smith's books around the world. In 1951, Yanaihara Tadao 矢内原忠雄 published the catalogue of this collection (Tadao Yanaihara (ed.), *Full and Detailed Catalogue of books which belonged to Adam Smith*, Iwanami, 1951). In spite of that, the catalogue has some incomplete points. Thus, with some Japanese scholars, we aim at publishing the new catalogue of Adam Smith's books at the University of Tokyo. On that process, we have discovered that there were many marginalia writings. Some of them might be Smith's own writings. Coincidentally, Prof. Nicholas Phillipson and Dr. Craig Smith also have been researching this point. Thus, we have been promising to co-operate to research Smith's marginalia. In this session, Shinji Nohara reported Adam Smith's marginalia writings. The writings imply another disseminating process of Adam Smith to East Asia.

In addition, Shigeru Akita and Shimpei Yamamoto comment on the papers.

Overall, the papers and the comments aim at elucidating the disseminating process of Adam Smith to East Asia such as China and Japan.