

Emigrated Intellectuals in the 17th Century East Asia. Focusing on the Exchanges of Ideas between Sino-Nippon

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This paper focuses on the exchanges of ideas between Sino-Nippon intellectuals in the middle of the 17th Century, led by intellectuals who were involved in the Ming-Quin dynasty alternation (明清交替). Here, the intellectuals who migrated from China from the late Ming and early Quin dynasties to the early Edo period Japan are referred to as “Emigrated Intellectuals” (渡日明知識人). The purpose of this paper is to discuss the exchange of thoughts among these emigrated intellectuals and the historical significance of this exchange. Zhu Shunshui (朱舜水), a Confucian scholar in the late Ming dynasty, and Yin Yuan (隱元), a Zen monk who was active during the Ming and Quin dynasties, were selected as the main objects of discussion. Two major parts were set up, namely “Zhu Shunshui and Confucianism in Edo Japan” and “Emigrated Zen monks and the establishment of the Obaku School of Zen Buddhism (近世黄檗宗)”. The exchanges between Confucianism and Buddhism are investigated.

The first part, composed of the first four chapters, selects Zhu Shunshui as the representative of Confucian scholars in the late Ming and early Quin dynasties. His experiences of transiting Japan and naturalization are divided into three stages: the “maritime activities” (「海上経営」) era, the drifting era of Nagasaki and the service era of the Mito domain, which were related to the Asian situation at that time. Zhu Shunshui communicated with the Japanese intellectuals at that time on the issues of Confucianism, the concept of Huayi (華夷觀) and the practice of Confucian rites. On the premise that Zhu Shunshui's pragmatism had the characteristics of Confucianism in the late Ming dynasty, this paper explores the relationship between Zhu Shunshui and Japanese Confucianism in the early Edo period.

In the second part, which is composed of Chapters 5 to 8, Zen monks of the Obaku School (黄檗僧), as the representatives of the Tang monks (唐僧) who went to Japan in the 17th century, are mainly discussed. Their experiences of going to Japan and the establishment and development of the Obaku School in Japan are also discussed. Here, the thought of Yin Yuan is regarded as the ideological basis of the Japanese Obaku School sect. This part focuses on the Buddhist thoughts of Zen monks who went to Japan, including Yin Yuan and Du Li (独立), as well as their self-positioning and definition of Japan related to their experiences. At the same time, the issue of Japanese self-awakening in the early Edo period triggered by Yin Yuan and the Japanese Obaku School is also included in this part. Based on the above discussion, this paper takes Zhu Shunshui and Yin Yuan as clues to discuss the historical reality of the ideological exchanges between China and Japan, and repositions the intellectuals of the Ming dynasty at the level of the ideological exchanges between China and Japan in the 17th century. It has been confirmed that the

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exchange of ideas among emigrated intellectuals was not only limited to the internal ideological issues of individual and character studies, but also influenced by specific historical events such as the transition of the Ming and Quin dynasties. In addition, all these emigrated intellectuals had to face a common problem that is, self-cognition based on the concept of Huayi. Moreover, based on the ideological background of the late Ming and early Quin dynasties, the thoughts of emigrated intellectuals are beyond the scope of individual thought, with strong era universality. In a word, the exchange and activities of Confucianism and Buddhism conducted by emigrated intellectuals in the early Edo period can also be said to be the historic encounter between the thoughts of the late Ming and early Quin dynasties and the Japanese thoughts of the Edo period.