

# Introduction

## NOTE FROM JOSHUA FOGEL

Although the idea to prepare this textbook only came to me over the past couple of years, I probably should have done it twenty years ago. However, much has changed in the world of Japanese Sinology, including the passage of nearly an entire generation, and thus the book looks much different now than it might have then—and the impact of the Internet has been just as powerful in Japan as here. It is somewhat surprising that no one has ever prepared such a textbook before, given virtually everyone's opinion of how utterly essential Japanese scholarship is to the study of Chinese history and culture. There has certainly been no dearth of textbooks for the Chinese and Japanese languages, but a text centered on the acquisition of Japanese specifically for Sinologists (meaning anyone seriously concerned with China studies) is indeed a niche market.

Over the years, I have taught courses in this field at various institutions, and I have consulted with one or two others who constructed similar courses (in particular, J. Timothy Wixted, who offered many helpful suggestions for the present volume). The problem for most students is that—after or during the years of work necessary for

learning Chinese well enough to do primary research—spending the same amount of time on Japanese often just couldn't rise to the level of necessity and thus fell by the wayside. Most scholars with whom I have spoken about this admit that they studied Japanese for two or three years, but they never got over the hump which would make it possible to read Japanese scholarship on their own. Even if future plans to undertake Japanese language studies were contemplated, only rarely, at best, do such plans come to fruition—there are only so many hours in the day. Those who stuck with it for a couple of more years soon found their fellow Japanese-language students in more advanced classes learning vocabulary (Japanese literature) and varieties (premodern or early modern literary Japanese) that, in a perfect world, would be nice to acquire but couldn't be sustained given the vagaries of life, graduate school, and the job market. There is also the whole question of learning spoken Japanese—how necessary is it for the Sinologist?

Many universities offer courses in “reading French” or “reading German,” to give but two examples. That one can acquire a reading knowledge of these languages in a year, bypassing the spoken language, is predicated on a knowledge of the Roman alphabet and English (with its numerous cognates derived from the Romance or Germanic language groups). Even such a course in Russian can be justified by the fact that acquisition of the Cyrillic alphabet for purposes of recognition can be gained in a day or two. Sadly, there is no such basis upon which solely to build a reading knowledge of Japanese.

Careful readers will already note that, while there are two authors named on the front of this volume, the first person singular was used above. I (Fogel) began this project several years ago, mapped out the format and the texts for each chapter, prepared vocabulary lists and translations, wrote the introduction to each author, and wrote the three preceding paragraphs. The intent was to present this work to younger scholars for whom Japanese was a foreign language and for whom research in Japan was still a relative and possibly forbidding novelty. Despite working in this field for over forty years, though, I realized that, even if I worked on for another forty or more, I would never have the fluency of a native speaker or the familiarity with Japanese academia of someone raised within it. I was introduced virtually to my co-author Fumiko Jōo two years ago and asked her to join as a full-fledged co-author. Fumiko has a PhD from the University of Chicago with a specialization in late imperial Chinese literature, which also made a good pairing with my background in Chinese history. Fumiko proceeded by working through every section of this volume—and you can see her hand below in the listing of repositories in Japan of Chinese works from the Ming and Qing eras. It also seemed appropriate that as she is headed off to begin her teaching career as this book is being completed, I am nearing the other end of an academic career—we thus represent two generations of academic Sinologists.

## AIMS

This textbook is aimed at students and independent learners who have already taken two years of university-level Japanese-language classes, or its equivalent. As a rule, in those two years most of the basics of modern Japanese grammar will have been introduced. There is, of course, much more that can be learned, but at this point the serious student of things Chinese is champing at the bit to start reading material about China. Many believe that they can jump in with less preparation in Japanese, but that would be both presumptuous and premature, if not altogether delusional. Students with a high level of Chinese-language training, especially native speakers, will be especially tempted to take this rash leap, on the mistaken assumption that Japanese is really only Chinese with occasional squiggles thrown in between the more important “Chinese” characters. Such disdain for a foreign language has no place in the scholarly world, and the advanced knowledge of Chinese really only starts to help in a major way after the third or fourth year of study. **Important note: This textbook is aimed at students of Chinese history and culture who have completed two years of university-level Japanese or its equivalent. It is not for those who are just beginning their study of Japanese.**

One problem that students of China may encounter and find somewhat baffling is the occasional confrontation with literary Japanese, or *bungo* 文語. A native speaker is not likely to find a phrase in Elizabethan English in a contemporary work and would probably smile if an author were to quote a line or two from Shakespeare to make a point, such as “The lady doth protest too much, methinks.” No one writes like that anymore, and using helping verbs like “doth” appears ridiculous unless a distinctive purpose is at hand. The same is true in Japanese. It’s usually straightforward modern vernacular prose, but occasionally a phrase comparable to the one from *Hamlet* will appear, and few of us have been trained to read literary Japanese. *Bungo* is, if anything, even more complicated than the contemporary vernacular language. There are a number of useful guides. Tim Wixted has published a grammar: *A Handbook to Classical Japanese* (East Asia Program, Cornell University, 2006). This can be used as a resource, but it is not meant to serve as a textbook. If the modern vernacular language has been in use for a century or less, the classical language was used for over a millennium—and it is full of chronolects, making an already intricate grammar more difficult. But the good news is that the student of China will need to be able to read *bungo* only rarely.

There is one place where it will come in quite handy, and this opens another topic worth addressing. When Japanese scholars quote from a traditional Chinese source in the midst of an article or book, several practices have over the years become the norm. One is to cite the source in literary Chinese as is, with no explanation of any kind attached. This is still widely current and is not

terribly helpful. A related practice which is helpful but, by and large, only for Japanese students of Chinese history and culture, is to cite the Chinese text as is but to add Japanese reading punctuation. The way Japanese have historically read literary Chinese (and Korean, Vietnamese, and others' writings in "Chinese") is an immense subject unto itself, but fortunately it is not of concern here. Effectively, by use of small markings beside and beneath the characters in a Sinitic text, the Japanese punctuator tells his or her reader how to reorder a given text into proper Japanese word order. The topic is much more complicated, but we shall not address it here.

The third and often common practice with a cited Chinese text is to translate it into *bungo*. Literary Japanese is the preferred medium for rendering literary Chinese. Just as one would not (ordinarily) translate a pre-twentieth-century English work into the street language of any contemporary lect, one would seek the appropriate register in the target language to match the source language.

## REFERENCE SOURCES

We have included in the opening sections of this textbook charts of common Chinese proper nouns, names, places, and events. These need to be looked at closely and referred back to many times. Some are obvious, most are not, and a few defy immediate logic. You will find this information all together in no single Western-language work. Why, one might honestly ask, do I need to know that the Japanese usually pronounce the Chinese character *ming* 明 as *mei* (メイ) when it is part of an expression but *Min* (ミン) when referring to the dynasty (1368–1644) of that name (and, indeed, *myō* [ミヨウ] in other rare instances)? There are several reasons, though if you have already gone to the trouble of buying this book or checking it out of the library, you surely would not say "Vienna" instead of "Wien" if speaking German, or call the capital of the United States "Huashengdun" when speaking English. Second, and even more important, when looking titles up in library catalogues, bibliographies, or other written or online sources, you will need the correct reading in Japanese. Third, if you wish to communicate with Japanese scholars, you will need to know the proper pronunciation in Japanese. There are many more reasons, but these three should suffice.

The charts that follow can be added to from your own areas of interest and expertise by referring to the reference works discussed in the first lessons. There are, of course, many more than these—such as the names of wars, incidents, people and places, treaties, and the like—and a multiplicity are emerging virtually daily on the Internet (see below). Let us turn to some practical information that will hopefully be useful down the line.

How many of you have had the experience, usually when you've just begun studying Chinese, to be sitting with family or friends in a Chinese restaurant and have someone say in a sufficiently loud voice so that everyone at the table can hear: "You're studying Chinese, right? What's the writing [colophon] on that [hideous, velvet] painting say?" On the surface it seems to lay people like the easiest thing in the world, just a handful of characters, but of course it's extremely difficult. The same thing is true of Japanese personal names. From the perspective of Chinese, where characters rarely have more than one reading, the pronunciation of a name should at most require a quick dictionary search. Such is sadly not the case in Japanese, where characters have at least two or usually more (sometimes, many more) possible readings. Thus, names can be excruciating. What to do? If online sources (again, see below) prove either ambiguous or unhelpful, a perennial problem with the Internet and its frequent lack of supervision, we would urge students to move directly to the many wonderful biographical dictionaries and historical encyclopedias in Japanese that are readily available in most research libraries. Let us suggest just a few for your reference.

- If you have a historical Japanese name and want the correct reading, but P. G. O'Neill's *Japanese Names: A Comprehensive Index by Characters and Readings* (New York and Tokyo, many editions) or other similar guides don't list it, your best bet is to turn to either *Nihonshi dai jiten* 日本史大事典 (Cyclopedia of Japanese history) (Tokyo: Heibonsha, 1995, seven volumes) or *Kokushi dai jiten* 国史大辞典 (Great encyclopedia of national history) (Tokyo: Yoshikawa kōbunkan, 1979–1997, fifteen volumes). Each of the volumes in the former runs about 1,300 or more pages, with volume 7 comprising several indexes. Two of these will be of assistance to Sinologists: a character index arranged by total strokes and subdivided by the 214 radicals (only for main entries), and a much longer index arranged by Japanese syllabaries (for every mention of every name and term—not just main entries). One of the great advantages of this encyclopedia is that every name is tagged with a *furigana* reading (the tiny *kana* running along the side of Chinese characters, indicating proper pronunciation). Volume 15 of the latter is subdivided into no less than three subvolumes, all consisting of indexes: personal names, historical events, and the like. The fourteen other volumes run up to 1,000 pages each and are a massive storehouse of data. Many names and terms will have *furigana* readings, but by no means as religiously as in *Nihonshi dai jiten*. We would also strongly suggest *Nihon kokugo dai jiten* 日本国語大辞典 (Great dictionary of the Japanese national language) (Tokyo: Shōgakukan, 2nd ed., 2000–2002) as an encyclopedic dictionary. It also touches upon the chronological change in the definition of words and terminology, which helps scholars sort out how terms are used in a given time period or region. More useful for us is that it is digitally available

through Japan Knowledge (<http://japanknowledge.com>), a fee-based source to which you may want to encourage your library to purchase a subscription. If the library subscribes to this service, one can search a keyword digitally in this multi-volume encyclopedic dictionary.

- One reference that is less well known outside Japan but extremely valuable precisely for this sort of search is *Jinbutsu refarensu jiten* 人物レファレンス事典 (Reference dictionary for people) (Tokyo: Nichigai asoshiëtsu, 1996–2003, six volumes). It has already undergone an expansion and revision: volumes 1–2 are for the ancient, medieval, and early modern (Edo period); volumes 3–4 are for the Meiji, Taishō, and prewar Shōwa periods; and volumes 5–6 are for the postwar era. It is outfitted with indexes, but here you will find extremely brief biographies of important people (usually no more than a sentence or two), their dates (the main reason we have used it), and readings for their names. Many more names appear here than you will find in the larger encyclopedias.
- There are more specialized biographical dictionaries with greater niche appeal. Let us give but two examples from which we have profited—there are others tailored to various other fields and subfields. Almost fifty years ago, the social-economic historian of China, Hoshi Ayao 星斌夫 (1912–1989), compiled an incomparable dictionary of Chinese terminology for social and economic history: *Chūgoku shakai keizaishi goi* 中國社會經濟史語彙 (Terminology of Chinese social and economic history) (Tokyo: Tōyō bunko, 1966; vol. 2, Tokyo: Kōbundō shoten, 1975; vol. 3, Yamagata: Kōbundō shoten, 1988). Roughly 850 pages in all, these volumes offer several thousand terms that one is not likely to find in any other standard dictionary. It is organized by Japanese pronunciation of the terms, but there is also an index by stroke count at the beginning. Hoshi's designated range is the entirety of dynastic Chinese history, his definitions are succinct, and he gives his sources (with page numbers) for every entry. Another source, though geared more toward Japanese history and culture, would be *Meiji ishin jinmei jiten* 明治維新人名事典 (Biographical dictionary of the Meiji Restoration), edited by Nihon rekishi gakkai 日本歴史学会 (Japanese historical association) (Tokyo: Yoshikawa kōbunkan, first published in 1981 and reissued at least once since). It runs just shy of 1,100 pages and has a character index but only for alternate names of the main entries. If you're looking for a specific name, but are unsure of the reading, you might have to guess and then work from there. The good news is that surnames in Japanese are usually easier to read than given names.
- If you get really stuck on a name and have to have a reading of it, ask a native speaker of Japanese, preferably one working in a closely related field. Also, just entering the name in characters into Google or whatever search engine you may be using can often lead you to a reading. The danger with such a method is that it can also lead you to two or more different answers. Japanese names are often just as hard for native speakers.

- If you want the correct reading in Japanese for a Chinese name or term, and your single-volume dictionaries don't help, try the incomparable *Ajia rekishi jiten* アジア歴史事典 (Encyclopedia of Asian history). The first proper lesson of our textbook is drawn from an entry in this extraordinary ten-volume source. It is very hard to come by nowadays, but any library worth its salt should have it among its reference works. It covers all of Asia, including all those cracks and crevices between Western “China” and India and Russia. In addition to the wealth of materials within, volume 10 contains a series of indexes. Inasmuch as the entire encyclopedia is organized alphabetically according to the *a-ka-sa-ta-na* Japanese syllabary alphabet, you will want to make use of this volume. There are six indexes, but the fifth is most likely to be the one you return to again and again. It has all names and terms with entries in the main text listed according to the Roman alphabet, with Chinese terms given in Wade-Giles transcriptions. The only problem with this is the fact that it only indexes main entries. If a name or term appears in an entry devoted to another topic, there will be no mention of it here. There is, however, a character index (*kanji sakuin* 漢字索引), which is especially valuable for Chinese entries and which lists every time a name or term appears anywhere in the entire encyclopedia. For those of you unfamiliar or only slightly familiar with this resource, spend some time with it in your library. Look up an entry or two with which you are acquainted from your own research area and see how the authors handle it. All entries are signed, and usually include a handful of sources to consult for more information (although, given that this was published ca. 1960–1961, this information will likely be out of date). Now, if you have a Chinese name and want the proper Japanese reading, this is a very good place to go.
- Briefly, let's just add a few more. *Chūgoku shiseki kaidai jiten* 中国史籍解題辞典 (Explanatory dictionary of Chinese texts) (Tokyo: Ryōgen shoten, 1989, comp. Kanda Nobuo 神田信夫 and Yamane Yukio 山根幸夫, 357 and 21 pp.) deals with premodern Chinese texts, but it can also be helpful not only for historians but for scholars of literature as well to learn the proper Japanese readings of names and texts. For premodern Chinese culture, see *Chūgoku gakugei dai jiten* 中国学芸大辞典 (Encyclopedia of Chinese literature and culture) (Tokyo: Taishūkan shoten, 1978, comp. Kondō Haruo 近藤春雄, over 1,500 pp.). Although first published in 1936, it has been re-edited numerous times, most recently in 1978, and may still be useful to some. Kondō passed away in 2014, a month shy of his hundredth birthday. Japan Knowledge ジャパンナレッジ (<http://japanknowledge.com>), although a fee-based service, is extremely useful for Sinologists as well. It covers digital versions of dictionaries and reference works such as *Kokushi dai jiten* 国史大辞典, *Nihon kokugo dai jiten* 日本国語大辞典, and *Jitsū* 字通 (Principles of characters), compiled by Shirakawa Shizuka 白川静 (1910–2004), but also Heibonsha's Tōyō bunko 東洋文庫 (Oriental Library) series of Japanese



translations of classical works from Asia and the Middle East. If your library subscribes to it, try a full-text search.

What if you're reading a Japanese text and come across a date given according to the old Japanese calendar? All of us working on China before the twentieth century have confronted this in Chinese texts, and we all know of useful sources to convert dates to the Western calendar. But what about Japanese dates? This is not likely to happen all that often for those working exclusively on China, but if it does, you will need a guide. There just happens to be a wonderful online resource for this: NengoCalc ([http://www.yukikurete.de/nengo\\_calc.htm](http://www.yukikurete.de/nengo_calc.htm)). Entering the date as you have it in the text is a piece of cake, and you will then get everything right down to the day of the week (e.g. Tuesday).

## SECONDARY SCHOLARSHIP

You might want to ask whether there is any efficient way to know what is in the countless anthologies published in Japanese. This is an important question, and the answer isn't simple. Japanese Sinology, like most of the humanities in Japan, is still largely an article culture. Although the situation is morphing into something more closely resembling the West, the general picture is still one of younger scholars making a name for themselves through articles and only after a considerable number of years producing a book—the opposite, more or less, of the Western approach. It should be noted, though, that many of these volumes reprint a series of the author's articles, usually with a helpful listing of sources at the end of the volume. Most collections of articles in Japan come from three sources: *Festschriften*, *kenkyūkai*, and reprintings.

There are a number of birthdays or other occasions, such as retirement, for which it is customary in Japan to produce a volume of essays for a particularly well-known or much appreciated professor. Tim Wixted has outlined these in his *Japanese Scholars of China: A Bibliographical Handbook* (Lewiston: Edwin Mellen Press, 1992, xxxi). These often massive volumes are invaluable sources, with numerous, usually short essays by a large group of scholars, and more often than not containing a bibliography of the honored scholar's published works (to date). Because the contents may be all over the place, only the best endowed East Asian collections in the West make a point of purchasing them—and they tend to be extremely expensive.

*Kenkyūkai* 研究会 is a generic term (they're sometimes called *kenkyūhan* 研究班) for research groups organized by individual professors around a theme and to which scholars from the wider area are invited to participate. After anywhere from two to ten or even more years of group research, a volume or volumes is usually produced.



One way that Japanese scholars support themselves is by reprinting their works in collections of their own writings. If a handful of articles have been published hither and yon, bringing them together into a single volume is extremely handy for scholars without immediate access to every journal needed. Of course, publication of such volumes is predicated on the assumption that students and fellow scholars will buy such books, and this seems to be the case, in spite of the rapid increase in the price of books in Japan.

Just a few words about online resources readily available to anyone with a computer and Internet access. We are wary of making any blanket statements, for by the time you read what we are writing now in late 2016, it may already be out of date or the sources superseded. In any event, virtually all Japanese libraries have an OPAC (online public access catalog). Many of these have options to enter names or titles in Roman, but this can be fraught with problems, because the uniform entry method (Hepburn system) for romanized Japanese may not be the one opted for by the person who entered the Japanese names or titles. Go with the characters and *kana*. For prewar titles, many OPACs may have entered characters in their postwar forms; if something doesn't crop up the first time you enter it, you might try the full-form characters. Similarly, be careful about using the proper *kana* forms—often prewar forms differ from postwar simplified forms. If this is your first stab at using a Japanese OPAC, we would suggest picking a library with a major Sinological collection (University of Tokyo and Kyoto University are just two) and playing around with it for a while.

By far the most useful OPAC is that of the National Diet Library (NDL, Kokuritsu kokkai toshokan 国立国会図書館, <http://www.ndl.go.jp/en/>) in Tokyo. As a deposit library, the NDL has the richest collection of Japanese-language materials in the country. If you go to Tokyo for research but do not have institutional affiliations, the NDL will be your library in Tokyo. (To enter the library you must first register, but no reference letter is needed. Bring your ID.) Books cannot be checked out, but copies can be made (within certain copyright restrictions). The “distant copy service” (*enkaku fukusha saabisu* 遠隔複写サービス) is very useful: the NDL can make a photocopy of a journal article and send a hard copy to your home address. Overseas users can pay the fees by credit card (for details, see <http://www.ndl.go.jp/jp/service/copy2.html>). However, this service is only for registered users, and you must register in person. If you have a chance to go to Tokyo, we strongly encourage you to visit the NDL and register so that you can use the distant copy service in the future.

One of the best overall online resources for finding Japanese-language books and articles in Japan is CiNii. You can toggle between Japanese (<http://ci.nii.ac.jp/ja>) and English (<http://ci.nii.ac.jp/en>). CiNii has two main sections: CiNii Books and CiNii Articles (see [http://support.nii.ac.jp/en/cinii/cinii\\_outline](http://support.nii.ac.jp/en/cinii/cinii_outline)). Some articles can be read online, or downloaded. In other cases, you might have to wait until you actually go to Japan, unless your library has an interlibrary-loan arrangement with the NDL.

There is also the nationwide database called Webcat Plus (<http://webcatplus.nii.ac.jp/>), from the National Institute of Informatics (Kokuritsu jōhōgaku kenkyūjo 国立情報学研究所). It features a so-called concept search (*rensō kensaku* 連想検索). This feature was designed to help general readers find books, but many scholars report that it makes finding materials very hard. Now most Japanese scholars primarily use CiNii.

*Chūgoku kankei ronsetsu shiryō* 中国関係論説資料 (Essays and materials concerning China), from Ronsetsu shiryō hozonkai 論説資料保存会 (Preservation committee for essays and materials), is a reprint of periodical articles. The series includes reprintings of China-related articles from journals that do not specialize in China. Therefore, if you need to find an article in minor journals and university *kiyō* 紀要 (bulletins) but cannot find it online, you might want to try this. It is compiled by the year of publication and by the field, and a new set for a given year usually appears several years later.

## PRIMARY SOURCES

Many rare Chinese books of the Ming and Qing periods are preserved in Japanese repositories. The term *kanseki* 漢籍 refers to pre-1911 Chinese-language texts. Japanese imprints of *kanseki* are called *wakokubon* 和刻本. *Kanseki* sometimes includes pre-nineteenth-century Korean and Vietnamese books composed in literary Chinese. One other extraordinary resource we should mention for all China scholars is the National Kanseki Database (全国漢籍データベース, <http://www.kanji.zinbun.kyoto-u.ac.jp/kanseki>). If you are looking for a Chinese text, this resource will tell you what you can hope to find in Japan. As you will see from the list of participating libraries at this website, it covers most of the major repositories housing pre-1911 Chinese materials. Still, you are encouraged to check with each repository's search engine or hardcopies of *Kanseki* catalogues, because some of the items there are still missing from the online resources. (The data are constantly being updated.)

Any list of repositories of rare Chinese materials (mostly Ming and Qing books) would include the following:

Kokuritsu kōbunshokan 国立公文書館 (National Archives of Japan, <http://www.archives.go.jp>) in Tokyo. This repository includes what used to be known as the Naikaku bunko 内閣文庫 or Cabinet Archive, the most extensive collection of Ming and Qing texts in Japan, passed down from collections dating to the Tokugawa period. Library staff there have begun to upload images of Chinese rare books in their digital archive, but only a few are available online. Access is easy. You do not need a reference letter.

Kotenseki shiryōshitsu 古典籍資料室 (Rare Books Room) at the National Diet Library (see above). The NDL now vigorously digitizes its rare books and uploads them online. Before you make a trip to the library, check the website

for whether your target text is already uploaded. You do not need a reference letter. For some rare materials, you might have to make a reservation.

Tōyō bunka kenkyūjo 東洋文化研究所 (Institute of Advanced Studies on Asia) at Tōkyō daigaku 東京大学 (University of Tokyo). The database can be searched online (<http://www3.ioc.u-tokyo.ac.jp/kandb.html>). They have a good working library of Chinese studies. Some materials have been digitized and are available online. Access is easy, and no reference letter is needed.

Tōyō bunko 東洋文庫 in Tokyo (<http://www.toyo-bunko.or.jp/>) is especially strong for historical materials on China. No need to have a reference.

Kotenseki sōgō dētabēsu 古典籍総合データベース (Comprehensive database of Japanese and Chinese classics) at Waseda University Library (早稲田大学図書館, <http://www.wul.waseda.ac.jp/kotenseki/>). Many of their Ming and Qing texts are already digitized and available online. There is a good collection of Ming-Qing popular literature. To use this library on-site, you will need a reference letter.

## BASICS

Each chapter or lesson in this volume is based on a real Japanese scholarly work; they are ordered roughly from easier to harder. We begin with an introduction to the author and try to place him or her and the text in context. Then we give you the Japanese text as you would find it in the original. If we have dropped any material—such as lengthy Chinese quotations in endnotes—we indicate it. The Japanese text is followed by a vocabulary of every word, name, and term in the essay, in the order in which they appear. The vocabularies are given in four columns (left to right): Japanese pronunciation in romanization; characters or *katakana* (as applies); *hiragana*; and English translation. There are numerous instances in which we have also supplied characters in the second column (in square brackets) despite the term's only appearing in *kana*.

The appendix gives a full English translation of every lesson. (It also includes some grammar and textual notes for the first and last lessons.) We put the full translations in an appendix at the back of the book to prevent any “cheating.” It is exceedingly easy to convince oneself that one can understand and indeed translate these essays (especially the later ones) when one has access to someone else's translation. This is an illusion. Do not allow yourself to be fooled.

Please send any suggestions for improvements to both of us: [fogel@yorku.ca](mailto:fogel@yorku.ca) and [fumiko@cml.msstate.edu](mailto:fumiko@cml.msstate.edu).

