

特別寄稿

## The Study of Asia at Harvard University: Before and After Ezra Vogel

James Robson<sup>1</sup>

【\*本稿は、2024年7月1日午前中に開催された愛知大学国際研究機構主催の「第4回研究フォーラム」の講演録である。これは、ハーバード大学アジアセンター所長のジェームズ・ロブソン教授（James Robson）に当日の講演原稿および講演資料を元に加筆修正していただき、ご承諾を得て「特別寄稿」として掲載させていただいたものである。この講演会は、同日午後開催された「第1回エズラ・ヴォーゲル記念フォーラム」とはいわゆるツイン企画のようなものであるが、ロブソン教授には両方のフォーラムに1人2役を担っていただいた。】

愛知大学国際研究機構 第4回研究フォーラム

《公開講演会》

### 「ハーバード大学のアジア研究」

講演者： **ジェームス・ロブソン** (James Robson) 氏  
(ハーバード大学アジアセンター所長)

司 会： **佐藤 元彦** 氏 (愛知大学国際研究機構長)

日時

・2023年7月1日(土)10:00~11:20

会場受付開始:9時30分

オンライン配信あり  
(Zoomビデオウェビナー)  
日英同時通訳

場所

・愛知大学名古屋キャンパス  
グローバルコンベンションホール

◆ 定 員: 会場 200名 / オンライン500名

※申込先着順。定員になり次第、受付終了。

◆ 参加費: 無料(要申込)

&gt;&gt;講師プロフィール&lt;&lt;

ジェームス・ロブソン (James Robson)

ハーバード大学アジアセンター所長、James C. Kralik and Yunli Lou Professor、東アジア言語と文明学部教授、ハーバード大学サマースクール日本プログラムディレクター、東アジア地域研究修士プログラムディレクター、東アジア地域研究議長(2019-2020年)。

ロブソン教授は、中国、台湾、日本(京都大学)で長年研究を行った後、2002年にスタンフォード大学にて博士号を取得。研究分野は中国の仏教、道教、中国と日本の禅宗など東アジア宗教史。

著書に、*Power of Place: The Religious Landscape of the Southern Sacred Peak [Nanyue 南嶽] in Medieval China* (Harvard University Press, 2009年、フランスアカデミー-Stanislas Julien賞、カリフォルニア大学バークレー校 Toshihide Numata 仏教優秀賞受賞) など多数。



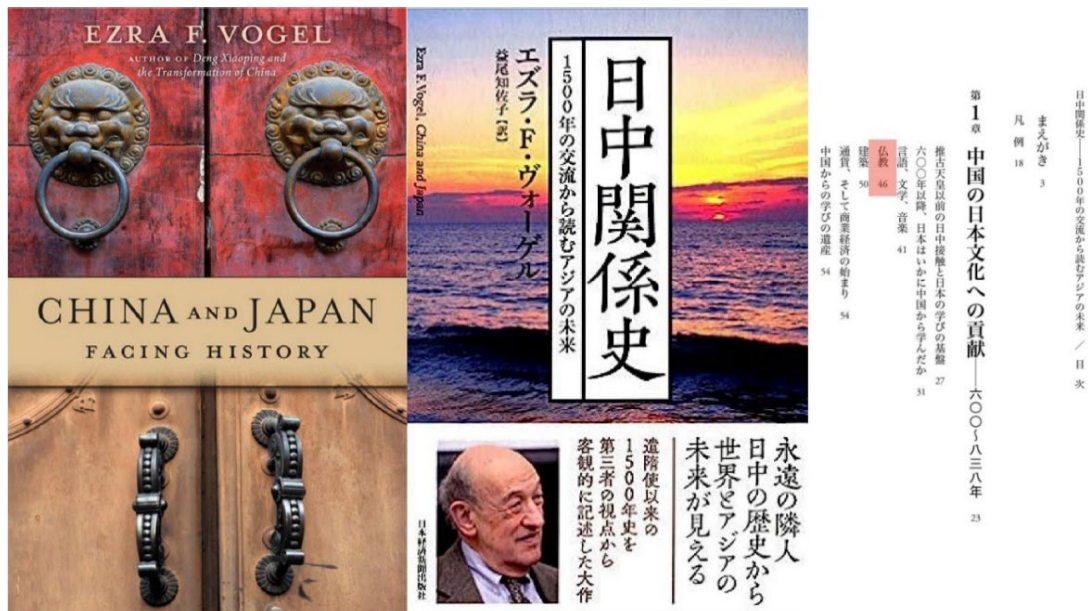
<sup>1</sup> Director, Asia Center, Harvard University.

## I. Introduction<sup>2</sup>

I have been asked to speak about the history of the study of Asia at Harvard University. While Ezra Vogel played an important role in that history, if we want to understand Ezra Vogel's place in the study of Asia at Harvard we have to start at the beginning and discuss the origin and development of the study of Asia at Harvard up to the time of Ezra's arrival. Therefore, rather than just focus on Ezra's well-known contributions, I will also assess the history of the period preceding his activity at Harvard and say a few words about the study of Asia post-Ezra.

There has, of course, been much recent focus at Harvard on the study of contemporary Asian societies, politics, and economics from a Social Science perspective, but the study of Asia at Harvard was not always that way. I am a scholar of East Asian Buddhism, which may seem distant from Ezra Vogel's main areas of research and perhaps even to the history of the study of Asia at Harvard, but in fact this is a useful place to begin for a couple of important reasons.

First, readers of Ezra Vogel's final book, *China and Japan: Facing History* (『日中関係史—1500年の交流から読むアジアの未来』) will know how the book begins with some interesting reflections on Buddhism as a cosmopolitan tradition that provided strong cultural links between China, Korea, and Japan (p. 22). For Ezra, Buddhism was a source to draw on to express the goodwill that had existed at one time between the two countries, even if that relationship is rather different today (pp. 27-8).



<sup>2</sup> The details of the history of Harvard's engagement with Asia discussed in this essay have been collected from a variety of archival sources, but especially from information contained on the websites for the Department of East Asian Languages and Civilizations, the Harvard-Yenching Institute, the Edwin O. Reischauer Institute of Japanese Studies, the Fairbank Center for Chinese Studies, and the Arnold Arboretum. In some cases, I have used the language as it appears on those sites (without marking the cited portions) and in others I have summarized the information. Many of the images were also gathered from those websites or other archives.

Second, as I intend to demonstrate to you, Harvard's earliest engagement with Asia was for the most part related to connections with Buddhism. But, let's begin with Harvard's name in East Asian languages. As you are no doubt aware the name in Japanese (ハーバード大学) is a transliteration based on the sound rendered in Katakana, which is reserved for rendering foreign words and terms. Chinese does not have such a separate system, but uses kanji to express certain sounds. In Chinese Harvard University is rendered by the compound "Hafo" (哈佛). Most people, even those in Asia, simply accept this as a transliteration that approximates the sound of the English word into Chinese. Yet, the choice of possible characters to render Harvard into Chinese is vast and while this history of how this particular compound was chosen is not entirely clear, when taken literally it means "Laughing Buddha University" (warau butsu)! Thus, Buddhism has been part of the name itself! I have spent some time trying to pin down the origin of this name (it had to be someone with a bit of a sense of humor) and found that the earliest account of this name is in reference to the naming of the Harvard Medical School in China in Shanghai in 1911 in consultation with Chinese scholars in Shanghai.

## **II. Asian Studies at Harvard: The Beginnings and Early Years (1871-1920)**

### **1. The Pioneers**

While there is a much longer history of Japan's contact with the West in the annals of Western missionary history that goes back to the 16th century, that was eventually cut off and Japan entered a period of isolation. It was, of course, only in 1853 that Admiral Perry arrived in Tokyo Bay, which led to the subsequent opening of Japan to trade and diplomatic relations with the West. Seven years later, in 1860, the Meiji government sent its first diplomatic mission to the United States and thus began the interchange between the US (including Harvard) and Japan.

As far as I have been able to determine, the first Harvard connected person to visit Asia, indeed Japan, was not a professor or scholar, but the visit in 1871 of Henry Wadsworth Longfellow's (the famous poet who taught poetry at Harvard) son, Charles Longfellow, who decided to take a ship to Japan. He immersed himself in the culture of Japan, to the extent that he wore samurai attire and returned with an enormous cache of Japanese artifacts (many of them now at the Longfellow House on Brattle Street) and (quite famously) a tattoo of a Japanese carp on his back and a Buddha image on his chest.



Charles Longfellow チャールズ・ロングフェロ, son of Henry Wadsworth Longfellow ヘンリー・ワズワース・ロングフェロ (who taught poetry at Harvard), went to Japan in 1871 and came back with Japanese tattoos!

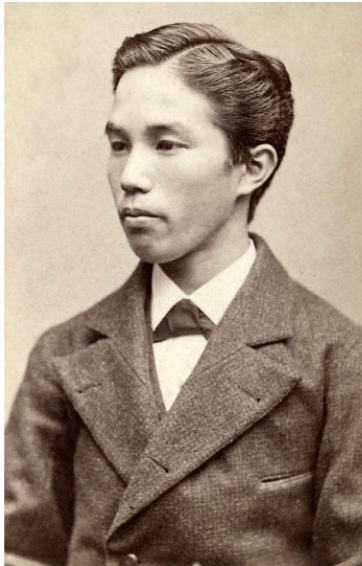


Charles Longfellow チャールズ・ロングフェロ with Buddha 佛 tattoo on his front.....and a Japanese carp on his back.

It was then just a year later, in 1872, that the first two Japanese students arrived at Harvard. Both came as part of the Iwakura Mission (岩倉使節団) and were enrolled in Harvard Law School, earning degrees in 1874. One of them, Inouye Yoshikazu (井上良一), aspired to a military career, and the other was Kaneko Kentaro (金子堅太郎), who later helped draft the Japanese constitution in 1889. Both of them were advised by Oliver Wendell Holmes Jr., the future Supreme Court justice. One of the first Japanese undergraduates was Kikkawa Chokichi (吉川重吉), who graduated in the Class of 1883 and must, therefore have entered Harvard in 1878.



Inouye Yoshikazu [イノウエ・ヨシカズ](#) arrived at Harvard as part of the Iwakura Mission (岩倉使節団) in 1872 to attend Law School 法科大学院



Kaneko Kentaro [金子堅太郎](#) (1853–1942) also arrived at Harvard as part of the Iwakura Mission (岩倉使節団) in 1872 to attend Law School 法科大学院. He went on to become a famous statesman and diplomat who later helped draft the Japanese constitution (Meiji Constitution 明治憲法, *Meiji Kenpō*) in 1889.



Kikkawa Chokichi [吉川重吉](#) (1860–1915), perhaps the first Japanese undergraduate at Harvard (he graduated in 1883).

Teaching about Asia followed after the arrival of Asian students. Harvard was not the first university in the US to offer Asian language instruction (namely Chinese), but it was the first to teach it. In fact, Yale University was the first American college to offer instruction in Chinese, in 1877; but, apparently, no one signed up for the class. After raising funds for a position in Chinese language instruction at Harvard University a suitable candidate was found, namely Ge Kunhua (ガクンカ; 戈鯤化) (1836-1882). Ge had spent five years working for the British embassy and two more at the American consulate in Shanghai, but did not speak English. In any case, Ge was hired and reached Boston with his wife and children in the fall of 1879. He brought with him numerous books which were entrusted to the library, Harvard's first in any Asian language. These initial volumes became the seeds that grew into the Harvard-Yenching Library's current million-volume East Asian collection, the largest in any academic library outside Asia (more on that shortly).



1879 82

Chinese first taught at Harvard by Ge Kunhua  
戈鯤化 (ガクンカ) (1836-1882) in 1879.

In that first year, Ge had only one student (but I believe this was the first course ever offered on Chinese in the US), a Professor of Latin named George Martin Lane, who taught Ge English in return. Ge's tenure at Cambridge, which was originally meant to last five years, came to an abrupt and tragic end less than three years after his arrival. In the late winter of 1882, he contracted pneumonia, and after a brief battle with the illness, passed away on February 14, 1882. Ge was survived by his wife and six young children, all of whom had accompanied him to Cambridge. Private funds were raised to finance their return to China and to support his children through the completion of their education.

The Boston Daily Advertiser (1882) reported: "...he has had only four or five pupils; but...the results obtained have been most satisfactory...[O]ne who has studied with him...has acquired the ability to converse easily with Mandarins, and is nearly ready to establish himself in some business in China." Thus ended Harvard's initial endeavor to teach Chinese. Ge's service as an instructor of

Mandarin was not renewed, and it would be four decades before the University once again offered courses in Chinese.



Ge Kunhua 戈鯤化 (1836-1882)

*Boston Daily Advertiser (1882)*: "...he has had only four or five pupils; but...the results obtained have been most satisfactory...[O]ne who has studied with him...has acquired the ability to converse easily with Mandarins, and is nearly ready to establish himself in some business in China."

Despite this early start, it would be four decades before the University once again offered courses in Chinese.

The first Chinese student to enroll at Harvard was Ding Chongji in 1880, but for some reason he was forced to return to China after just one year at Harvard. The number of Chinese students grew, however, and by 1908, they had formed a Chinese Students Club. Between 1909 and 1929, about 250 Chinese students earned Harvard degrees. Many went on to distinguished careers in China, with nearly half becoming university professors, and some became university presidents.

## 2. First Visit by Harvard Faculty to Asia

The story of Japan's connection to Harvard began around the same time. Kingo Miyabe (宮部金吾, 1860-1951), entered Harvard as a graduate student in 1886 and later became associated with the Arnold Arboretum (Harvard's botanical garden).

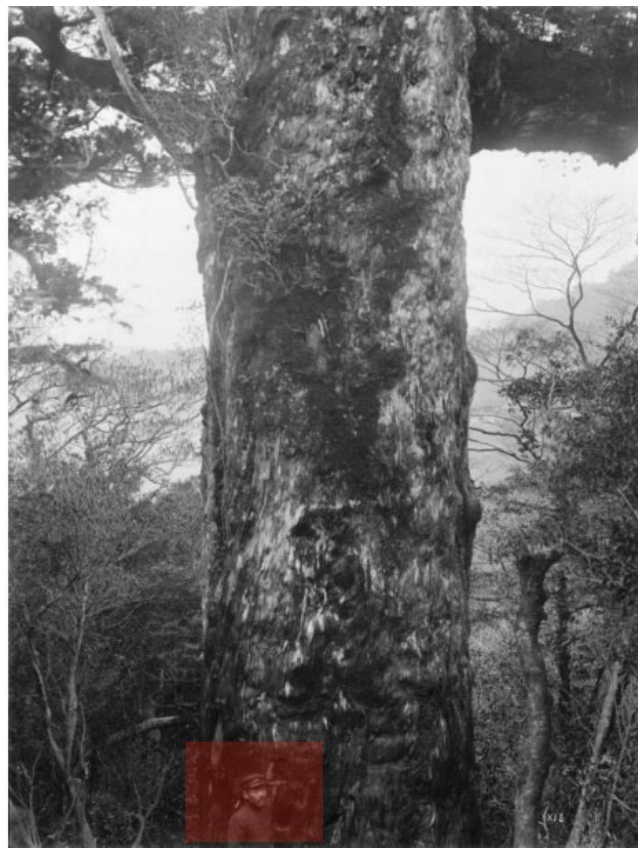
Harvard University Arnold Arboretum

[ハーバード大学樹木園とアジア](#)



The Arnold Arboretum was an important early node in connecting Harvard to Asia. The first visit to Asia by a Harvard faculty member, at least that I have thus far been able to find, was not by a specialist of Asian history, culture, or language, but it was the visit in July of 1892, by the founding director of the Arnold Arboretum Charles Sprague Sargent (1841-1927) and his nephew Philip Codman who made a journey to Japan to do botanical research and plant collecting.

They went to collect seeds and plant specimens from Hokkaido and northern Honshu, but perhaps more importantly, to see the first hand the rich and botanically diverse flora in Japan. Sargent and Codman returned to Boston in December of 1892 with approximately 200 seed collections and 1,225 herbarium specimens. Sargent's close association with James Veitch of Britain's famous Veitch Nurseries led to his hiring of Ernest Henry Wilson (1876-1930), who made numerous important botanical expeditions to China, Japan, and Korea. In Yakushima there is the famous "Wilson Stump" (ウィルソン株), which is the base that remains of a giant Sugi [Yakusugi (屋久杉)] (Cryptomeria) tree that was used to carve the Daibutsu (大仏) statue at the Hoko-ji (方広寺) temple in Kyoto in the 16th century.



*Cryptomeria japonica* Yakusugi 屋久杉 in Yakushima





Daibutsu 大仏 carved from the  
“Wilson Stump” ウィルソン株

Wilson’s stump is one of the trees  
felled in 1586 on the order of  
[Hideyoshi Toyotomi](#) 豊臣秀吉 (1536–  
1598). The purpose of the tree was to  
build a temple for the great Buddha  
statue at [Hoko-ji](#) 方広寺 temple in  
Kyoto.

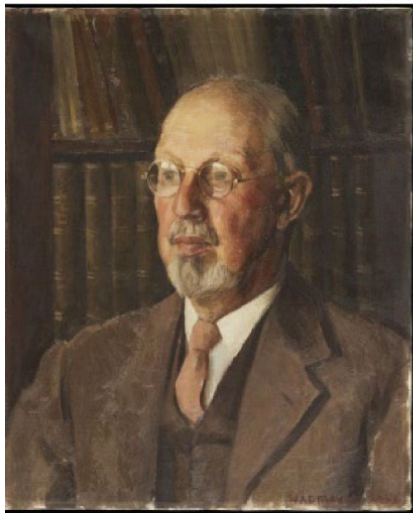
[Other plant explorations in Eastern Asia were made for the Arboretum by Joseph Hers (1884-1965), John George Jack (1861-1949), Frank Nicholas Meyer (1875-1918), William Purdom (1880-1921), and Joseph Francis Charles Rock (1884-1962)]. By 1922, Sargent estimated the trees and shrubs on the grounds of the Arnold Arboretum to number between five and six thousand, over a thousand of which had been newly brought into American cultivation from Asia.

These connections continue to the present day. In Oct. of 2022 Hirano Yuichiro (平野悠一郎), the son of Hirano Kenichiro (平野健一郎), an old friend of Ezra Vogel’s (who is Professor Emeritus of Tokyo University and of Waseda University, and Executive Director of Toyo Bunko who studied from 1963-67 in Harvard University’s Regional Studies East Asia (RSEA) program),

visited the Harvard Arnold Arboretum with me to look at the archives of historical connections between Harvard and Japanese forestry.

### 3. 1913-16

Back on the Harvard campus, it was not just about Shokubutsu (植物), but also about Butsu (佛) and Bukkyo-shi (佛教史). The first courses in East Asian thought were taught in the Department of Philosophy by the Professor of Japanese Literature and Life. This visiting professorship was organized by Professor James Haughton Woods (served as the Chair of the Division and Department of Philosophy from 1915-18, 1920-27, and 1930-33), a specialist in Indian philosophy, who had returned to Harvard after a period of study in India. He remained at Harvard until his retirement in 1934. The chair was supported by an endowment donated by multiple donors, of whom the most generous was William Sturgis Bigelow, a famous collector of Japanese art and the source of much of the Boston Museum of Fine Arts' Japanese collection.



James Haughton Woods ジェイムズ・ウッズ  
(1864-1935)

Woods played an important role in making the professional study of Asia a possibility at Harvard.



William Sturgis Bigelow  
ウィリアム・スタージス・ビゲロー  
(1850-1926)

A Harvard graduate who became a prominent collector of Japanese art, who helped establish the Japanese collection at the Boston Museum of Fine Arts ボストン美術館.

Woods's interest in Buddhism led him into the study of East Asia, and he later made several extended trips to Japan during his years on the Harvard faculty. He actively promoted the development of academic positions dedicated to the study of East Asia, and succeeded in securing funds for the temporary appointments of Professors Masaharu Anesaki (姉崎正治, 1873 -1949) [from 1913-15], and later Hattori Unokichi (服部宇之吉, 1867-1939) [from 1915-16].



Anesaki Masaharu 姉崎正治 (1873 - 1949) At Harvard University from 1913-1915



Hattori Unokichi 服部宇之吉 (1867-1939) At Harvard University from 1915-1916

Anesaki taught the first classes on Japanese history and culture ever offered at Harvard, which included: "Philosophy 5: Religious and Moral Developments of the Japanese, with reference to Philosophy, Art and Literature" and "Philosophy 24: Schools of the Religious and Philosophical Thought of Japan, as compared with those of India and China." His courses were attended by the poet T. S. Eliot. The first courses dedicated to the subject of Confucian thought were taught at Harvard by Professor Hattori Unokichi of the Imperial University of Tokyo, who replaced Anesaki as Professor of Japanese Literature and Life. Hattori offered three half-courses: "Philosophy 5a: Confucian Ethics and Japanese Life," "Philosophy 11c: Confucius, his Life and Teachings," and "Philosophy 11d: Schools of Confucian Thought in Japan." Hattori's salary used up the majority of the remaining funds and the position was not renewed.

Incidentally, the first major acquisition of East Asian books came Professors Hattori Unokichi and Anesaki Masaharu who together donated 1,600 Japanese books before they returned to Japan. Prof. Anesaki established the Chair of Religious Studies at the University of Tokyo upon his return.

### III. The Study and Collection of Asian Art at Harvard

In 1912, Langdon Warner (ラングドン・ワーナー) taught the first courses on Asian art at Harvard, these were the first courses on Asian Art at any American university. His work also inaugurated Harvard's collecting of Asian, ancient, Islamic, and later Indian art which grew rapidly and required a new museum space, but also included a controversial piece he brought back from Dunhuang (敦煌), which was primarily Buddhist Art (佛教美術).



Langdon Warner ラングドン・ワーナー  
at the Dunhuang Caves 敦煌石窟. 1924



Eight Men Ferrying a Statue of the Buddha (from Mogao Cave 323, Dunhuang, Gansu province)  
Harvard Art Museum, 2nd Floor

1912 was also the same year when the Harvard's 21st President Charles William Eliot made a visit to Japan, when he also had a private meeting with the Japanese emperor.

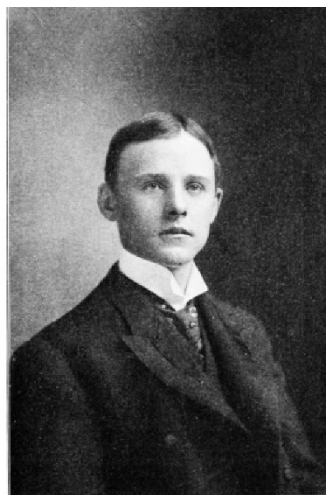
Now, back to James Woods who also worked to establish a permanent chair in Chinese, which was first filled by Zhao Yuanren in 1922 (趙元任).



Zhao Yuanren 趙元任 (1892–1982)

Hired to teach Chinese at Harvard in 1922:  
“Chinese 1: Introduction to the Chinese Language.”

In that year Zhao Yuanren was appointed to a one-year renewable position at Harvard as Instructor of Chinese and he offered the first class in Chinese to be taught at Harvard since the death of Ge Kunhua. Woods' greatest success, however, came from working to secure funding from the estate of Charles Martin Hall for the founding of the Harvard-Yenching Institute (HYI), for which he served as a trustee. I will return to the HYI in just a moment.



Charles Martin Hall チャールズ・マーティン・ホール(1863–1914) Gave \$6.5 million to Harvard for Asian Studies. Co-Founder of Aluminum Company of America (ALCOA)

Interestingly, upon his retirement, James Woods left for Japan in 1934 to study Tendai Buddhist philosophy (天台仏教哲学). In 1933, at the age of 70 he had begun to study Japanese with Hideo Kishimoto (岸本英夫, 1903-1964), which reminds me of Ezra who was a lifelong learner of languages and became incredibly active following his retirement!

## PROFESSOR WOODS AND HIS LAST VISIT TO JAPAN

HIDEO KISHIMOTO 岸本英夫

TŌKYŌ IMPERIAL UNIVERSITY

Professor James Haughton Woods arrived in Japan on December fourteenth, 1934. He had just retired from his chair at Harvard, but his visit to Japan was not a mere sightseeing trip of a retired professor. He had a special purpose in mind, to which he had very probably decided to devote the rest of his life. This was his long entertained desire to study the philosophy of Tendai 天台, a sect of Buddhism. Besides his profound interest and scholarship in Oriental philosophy he had a personal reason to pursue this particular subject, a reason which was occasioned by affection for the late William S. Bigelow. Mr. Bigelow, to whom Japan of the early Meiji era owes much, entertained an enthusiastic interest in the Tendai doctrine. During his stay in Japan he often visited priests and scholars of this sect in an effort to grasp the main concepts of the doctrine. The conversations on such occasions he carefully recorded. Naturally, he was warmly accepted by the Tendai followers. According to Professor Woods, he was not only registered as a member of that sect, but was even given a certain higher ranking. On his death bed, he spoke of the problem of the life after death to Professor Woods in connection with the Tendai doctrine and asked him some day to clarify the mysterious points of this philosophy. And thus he left all the materials he had collected in the hands of Professor Woods. Professor Woods often told me how since then he had felt an almost spiritual obligation to complete the work of his late friend.

Professor Woods maintained that for the understanding of the thought of a foreign country the knowledge of that nation's language was essential. He himself naturally wished to follow this out as far as possible in his study of Tendai, and in the autumn of 1933 he began to attend my course in the Japanese language at Harvard. At first, I must confess, I could not take it seriously, as it seemed hardly natural that an aged professor of seventy should be starting a new Far Eastern language. I took it to be moral support of my new course and an expression of his affection. But soon I was to find that this was not his only reason, for he always

7

James Haughton Woods travels to Japan following his retirement.

ジェイムズ・ウッズは退職後、日本へ旅行に行きます。

In Japan, Woods studied with Yabuki Keiki (矢吹慶輝), an eminent scholar of Buddhism at Taishō University, whose scholarship I still introduce to my students. After just three lessons on Japanese Buddhist philosophy, however, Dr. Yabuki expressed his regret that he could not finish his whole set of lectures as he had planned, but Professor Woods replied with his usual genial smile, that nevertheless at the end of these lectures he had reached one of the supreme points of Tendai or "Kai-e" (開會 “revealing the universal”) and that from this time on he could consider himself to be a real Tendai Buddhist.

How could one have known that these were the last words he was to utter to them? The next day was the fourteenth of January. In the early afternoon, Hideo Kishimoto received a telephone message at the Tokyo Imperial University of the sudden death of Professor Woods. A Buddhist funeral was arranged at Asakusa (浅草) and the funeral was conducted in full Tendai style. A monument was erected for him at Onjo ji (園城寺, Mii dera 三井寺) in Otsu, where the ashes of William Sturgis Bigelow are also interred and where Ernest Fenallosa (1853-1908), a historian of Japanese Art and collector who also donated a large collection to the Boston Museum of Fine Arts, is buried.



James Haughton Woods (1864–1935)

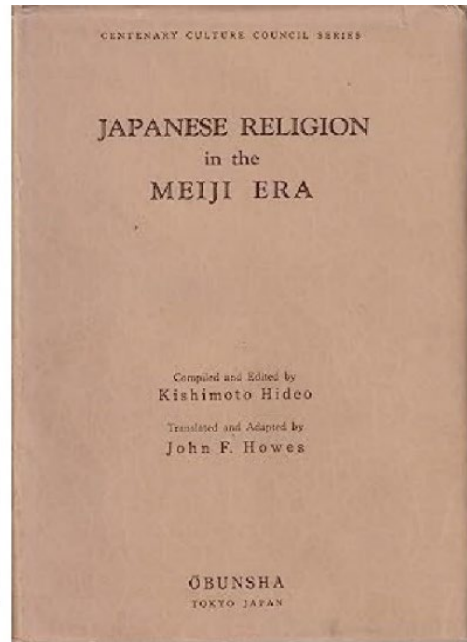
ジェイムズ・ウッズ博士供養塔

園城寺/三井寺/法明院

Bigelow is the one who had financed the first Chair in the Philosophy Department that brought Anesaki to Harvard and also the collector who helped establish the Japanese collection at the Boston Museum of Fine Arts. Although Woods passed away before the Department of Far Eastern Languages was established at Harvard, he helped to provide the institutional and intellectual backing that became the framework for its success. In recognition of his contributions, the inaugural issue of the Harvard Journal of Asiatic Studies, published in April 1936, was

dedicated to his memory. James Woods was the first major institution builder of Asian Studies at Harvard, which is something that Ezra Vogel would later continue.

Who was Hideo Kishimoto? (岸本英夫, 1903-1964) From 1930 to 1934, he studied at Harvard and also served as instructor in the Department of Japanese Studies. His own work was done under James H. Woods, who guided him in the investigation of the Yoga Sutras. He studied at and later taught at Harvard. He also lectured at Stanford University and Princeton University. Nobody, sadly, remembers him today it seems, but an obituary stated: "Professor Kishimoto had an unusual capacity for work with people. His counsel was in constant demand by those concerned with religious studies as well as cultural exchange between the East and the West." Again, sounds a lot like Ezra Vogel in his concern for fostering cultural exchanges between the US and Asia.



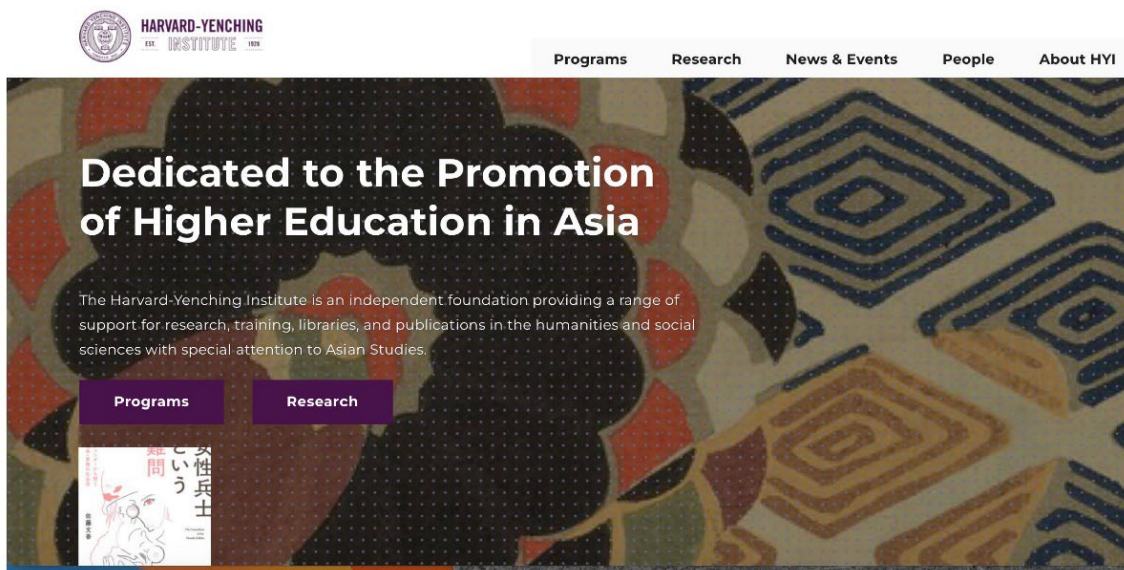
In the same year that Professor Woods visited Japan in 1934, the Harvard University baseball team traveled by boat to Japan to play ten baseball games with universities like Keio and Waseda (this had been preceded by a visit to Harvard by Waseda University baseball team (早稲田大学野球部) for a game in 1921, which was Harvard's first game ever against a foreign team). 1934 was the same year that Babe Ruth also visited Japan, where he was welcomed with great enthusiasm and fanfare. Harvard was destroyed (losing 6 out of 10 games)! But the Waseda team gave Harvard the trophy which still sits in the Harvard Athletics Office. Despite the goodwill generated by this kind of sports diplomacy, tensions with Japan rose in the 1940's due to the Second World War and sadly, despite the comradery shown in a silent film shot during the trip, footage from it may have been used by the US military later during World War II. That was the last of this kind of cultural exchange. Wouldn't it be nice to revive this tradition?



In 1927, Archibald Coolidge began to teach the very first course on East Asian History at Harvard. While preparing for the course, he gradually accumulated a small collection of books on East Asia. This, along with the books given by Anesaki and Hattori, are the beginnings of the HYI Library and were housed initially in Boylston Hall. Alfred Kaiming Chiu (裘開明, 1898-1977), a Chinese doctoral student at the Economics Department, who had served as the Director of Xiamen University Library, was hired to catalog and put the disparate collection in order. Being the custodian of the Chinese collection, Chiu became a great pioneer in East Asian Librarianship in North America, and he continued to take charge of East Asian Collection at Harvard for the next 40 years.

#### IV. The Harvard-Yenching Institute (ハーバード燕京研究所)

In 1914, Charles Hall, co-founder of ALCOA (Aluminum Company of America), died and his will left approximately \$6.5 million for the promotion of Chinese studies in China. In 1915, the Hall Estate Trust was established.



Harvard Yenching Institute ハーバード燕京研究所 1928

Prior to formal integration of the faculty of Far Eastern Languages into the Graduate School of Arts and Sciences at Harvard virtually every faculty member who worked on Asia at Harvard was paid with funds from the estate of Charles Hall. The endowment established from this estate continues to fund the operational expenses of the Harvard-Yenching Institute (HYI) and Harvard-Yenching Library, the Harvard Journal of Asiatic Studies, and the Visiting Scholars, Doctoral Scholarship, and other fellowships offered by the Harvard-Yenching Institute. It is thus no exaggeration to say that Charles Hall provided the necessary conditions for the prominence of Harvard in the field of East Asian studies. Formally established in January 1928 as the

Harvard-Yenching Institute, it recruited Serge Elisséeff and provided the financial and institutional backing for the creation of the Department of Far Eastern Languages.

## Certificate of Incorporation

### The Commonwealth of Massachusetts

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BE IT KNOWN THAT WHEREAS—

ROLAND W. BOYDEN,

ERIC M. NORTH,

WALLACE B. DONHAM,

GEORGE H. CHASE,

GEORGE G. BARBER,

A. LAWRENCE LOWELL

AND JAMES L. BARTON

have associated themselves with the intention of forming a corporation under the name of the

#### Harvard-Yenching Institute,

for the purpose of the following:— To conduct and provide research, instruction and publication in the culture of China, and/or elsewhere in Continental Asia and Japan, and/or Turkey and the Balkan States in Europe, by founding, developing, supporting, maintaining and/or conducting one or more educational institutions and/or by supporting in whole or in part, co-operating with or joining or affiliating with other institutions now in existence or hereafter formed, and otherwise; and, in furtherance and not in limitation of the foregoing; (1) To carry on, for properly prepared Chinese and Occidental scholars, research and educational work of the type appropriate to a graduate school of arts and sciences, and, in so far as it may appear expedient in order to prepare scholars for admission to the work of the Institute, to develop through other institutions undergraduate work in China; to explore, discover, collect and preserve objects of culture and antiquities, or to aid museums or others to do so; (2) To acquire, hold, sell and dispose of buildings, real estate and any interest therein; and to construct buildings; (3) To borrow money, issue obligations therefor, and mortgage or pledge any or all of the corporation's property as security therefor; (4) To hold, sell and dispose of, invest and reinvest funds, stocks and securities donated to the corporation and otherwise acquired by it; (5) To make donations to other charitable institutions or individuals absolutely, conditionally, or in trust. Provided, however, that nothing in this agreement of association contained shall authorize the corporation

to hold real and personal estate to an amount exceeding two million dollars without special authority from the General Court of The Commonwealth of Massachusetts;

and have complied with the provisions of the Statutes of this Commonwealth in such case made and provided, as appears from the certificate of the Proper Officers of said corporation, duly approved by the Commissioner of Corporations and Taxation and recorded in this office:

NOW, THEREFORE, I, FREDERIC W. COOK, Secretary of The Commonwealth of Massachusetts, DO HEREBY CERTIFY that said

ROLAND W. BOYDEN,	GEORGE H. CHASE,
ERIC M. NORTH,	GEORGE G. BARBER,
WALLACE B. DONHAM,	A. LAWRENCE LOWELL
AND JAMES L. BARTON	

their associates and successors, are legally organized and established as, and are hereby made, an existing corporation under the name of the

**Harvard-Yenching Institute,**

with the powers, rights and privileges, and subject to the limitations, duties and restrictions, which by law appertain thereto.

WITNESS my official signature hereunto subscribed, and the Great Seal of The Commonwealth of Massachusetts hereunto affixed, this fifth day of January in the year of our Lord one thousand nine hundred and twenty-eight.

F. W. COOK  
*Secretary of the Commonwealth.*

In the 1920s and 1930s the Harvard Yenching Institute's (HYI) connections to the Sino-Indian Research Institute (SIRI) at Peking University began thanks to the initiative taken by the fascinating figure Baron Alexander von Staël-Holstein (1877-1937).



Baron Alexander von Staël-Holstein (1877-1937)

A specialist of Mahāyāna Buddhism 大乘仏教,  
Sanskrit サンスクリット語, Tibetan チベット語  
based in China

von Holstein and the Sino-Indian Research Institute were at the forefront of the study of Mahāyāna Buddhism and Tibetan Buddhism. Baron Alexander von Staël-Holstein was a Sanskritist invited to Peking University by Hu Shi (胡適, Koteki in Japanese) to teach Sanskrit, Tibetan and History of Indian Religion, as lecturer from 1918 to 1921 and as professor from 1922 to 1929. He helped set up the Sino-Indian Institute in Beijing in 1927. In 1928 he was a visiting scholar in Harvard, helping the Harvard- Yenching Institute to collect books. Chinese scholars from Peking University were also close collaborators of von Holstein's at the Sino-Indian Research Institute.

That was just the beginning, however, of the long-term collaboration between Harvard University and Peking University, especially in the long-term relationship established between the Harvard-Yenching Institute [1930s and 1940s, the Institute provided direct support to Yenching University, because of its focus on the humanities]. What is pertinent for my comments here is that many of the most significant figures involved with the founding of that institute were scholars of religion, especially Buddhist Studies. [Baron Alexander von Staël-Holstein (1877-1937), Serge Elisséeff (1934-1956) and Edwin O. Reischauer (1956-1964)].

List of Directors of the  
Harvard –Yenching Institute

ハーバード燕京研究所の所長

**Serge Elisséeff** (1934–1956)

**Edwin O. Reischauer** (1956–1964)

**Glen Baxter**, Acting Director (1961–1964)

**John Pelzel** (1964–1975)

**Albert Craig** (1976–1986)

**Patrick Hanan** (1987–1995)

**Tu Weiming** (1996–2008)

**Elizabeth J. Perry** (2008–2024)

Serge Elisséeff is also of particular interest due to his institution building efforts: he started the Harvard Journal of Asiatic Studies in 1936, was the founder of the Department of Far Eastern Languages at Harvard, and became its first chair in 1937. He had been the first foreign student to graduate from Tokyo Imperial University. He has been called “the first fully trained Occidental scholar in the field of Japanese studies-in other words, the first professional "Japanologist" in the West.” In 1973, Elisséeff became the first foreigner to receive the Japan Foundation Award (国際交流基金賞) which Ezra Vogel also received in 1996.

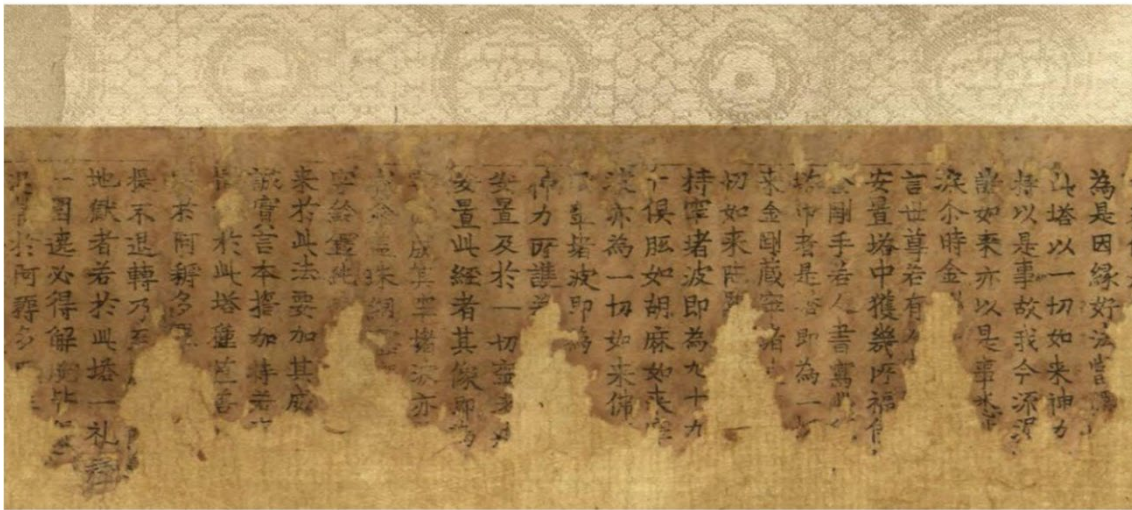
The Harvard Yenching Institute was originally located in Boylston Hall, but in the fall of 1958, it was moved to the renovated building at 2 Divinity Avenue along with its growing collection of Chinese and Japanese materials. Today the Institute, whose Harvard-run library has the most East Asian materials of any university outside East Asia. The HYI sponsors some 50 scholars from Asia to study at Harvard each year and also supports faculty and advanced graduate research and training programs, both at Harvard and at its 60 partner universities in Asia. It is perhaps the largest “bridge” at Harvard connecting Asia and Harvard.



Boylston Hall–The original home of the Harvard –Yenching Institute (1928–1958)



2 Divinity Ave.: Home to the Harvard–Yenching Institute and the Department of East Asian Languages and Civilizations



The Oldest Printed Book at Harvard: Buddhist text called the *Yiqie rulai xin mimi quanshen shemie baoqie yin tuoluoni jing* 一切如來心祕密全身舍利寶篋印陀羅尼經 from 975CE

The Harvard Yenching Institute has been an important conduit of trans-national cultural communication and cooperation, from its founding in 1928 until the suspension of its activities on mainland China in 1951. Under the directorship of Professor Edwin O. Reischauer, a specialist in Japanese history, the Harvard Yenching Institute extended its academic partnerships to universities and research institutes in parts of East Asia beyond mainland China: Taiwan, Hong Kong, Japan, and South Korea. Subsequently the Harvard Yenching Institute developed connections in South and Southeast Asia as well. Moreover, in contrast to the 1930s and 1940s, when the Institute’s operations in Asia were largely confined to support for Chinese studies at a handful of Christian colleges in China, after the introduction of the Harvard Yenching Institute’s Visiting Scholar program in 1954 the Institute’s efforts in Asia were focused primarily on selecting and supporting promising young scholars from Asian universities for advanced study in the West – particularly at Harvard University.

The core mission of the Harvard-Yenching Institute remains unchanged: to advance higher education in the humanities and social sciences in Asia. As in the past, the HYI continues to pursue this mission by serving as a bridge between Harvard University and universities in Asia, bringing scholars from Asia to Harvard to work with its faculty and to utilize its rich library collections (especially the Harvard-Yenching Library) and other research facilities, and sending distinguished faculty from Harvard and other universities (both inside and outside of Asia) to lecture in Asia – especially at partner universities in China. Despite having many scholars from Japan in the early years those numbers have decreased for some reason and we now need more applicants from Japan!

## V. Asian Studies at Harvard: The Middle Years

As you can tell from this account of the early years of Harvard's study of Asia, the focus was primarily on traditional Sinology and the study of Buddhism as well as other forms of good will exchanges in science and sports. Not surprisingly, this all changed with WW2 and then the Communist Revolution in China. From that point forward we see a dramatic shift in the types of courses offered at Harvard and an increase in East Asian language enrollments. This was also the time that saw the birth in 1946 of Regional Studies East Asia (RSEA) MA program (東アジア地域研究修士プログラム) and the beginning of the collecting of modern and contemporary textual materials for the library. The main shift is from the humanities (and Buddhist Studies in particular) to the Social Sciences. That shift was necessitated by the increasingly poor relations: between the US and Asia. Professor Vogel, in his talk here at Aichi University in 2019, spoke of the recent deteriorating nature of US-China and Japan-China relations. Indeed, we are now back where we were in the 1960s. [We could really use another Ezra Vogel the bridge-builder around now].

**In 1966 a Committee for Scholarly Communication with Mainland China was established by the National Academy of Science, SSRC, and ACLS, but all efforts to establish communications were rebuffed until after Henry Kissinger's secret visit was revealed in July 1967. Something of the difficulty we faced may be inferred from the single communication I received when I invited the Academy of Science of Peking to participate in an international conference on Taoism. I quote a few excerpts:**

**"Dear Mr. Burkhardt:**

**We the Chinese people are very dubious about your purpose and intention. . . . At present the People's Republic of China has only Mao Tse-tung thought. All other sects are big poisonous weeds. . . . The aggressive ambitions and schemes of the United States can never be concealed before the devil-finding mirror of Mao Tse-tung thought. Here we solemnly warn you that if you dare to play any schemes and tricks, we will certainly smash your dog head. . . .**

**(signed) Red Guard Team in Academy of Science Peking."**

**It occurs to me that our Secretary of State might be interested in a copy of this letter, since he is looking for signs of improvement in Chinese relations.**

**Frederick Burkhardt's Remarks on 75th Anniversary of the ACLS. 1967 is the same year Ezra Vogel became a Professor at Harvard.**

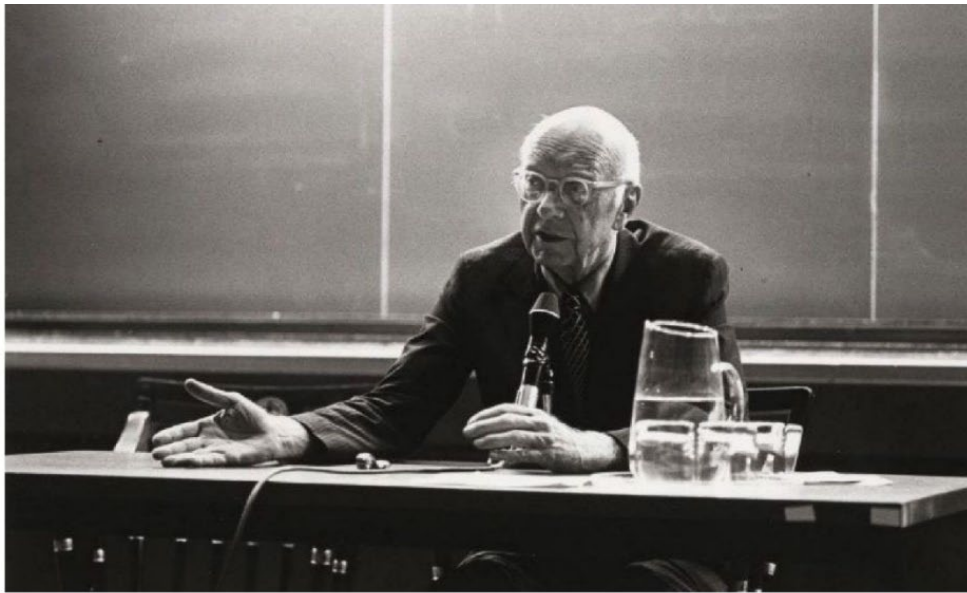
As an example of the ill-will at that time, in 1967, Frederick Burkhardt of the newly founded Committee for Scholarly Communication with China (part of the American Council of Learned Societies or ACLS) tried to establish an academic correspondence with the Academy of Science in Peking and invited them to participate in an international conference on Taoism/Daoism. The reply is worth quoting in full:

"Dear Mr. Burkhardt, We the Chinese people are very dubious about your purpose and intention . . . At present the People's Republic of China has only Mao Tse-tung thought. All other



sects are big poisonous weeds . . .The aggressive ambitions and schemes of the United States can never be concealed before the devil-finding mirror of Mao Tse-tung thought. Here we solemnly warn you that if you dare to play any schemes and tricks, we will certainly smash your dog head . . . (signed) Red Guard Team in Academy of Science Peking”.

During this period there were two early key figures for China and Japan, later followed by Ezra Vogel, that were all institution builders who focused on contemporary history, society, and politics in order to better understand our adversaries.



John King Fairbank ジョン・キング・フェアバンク(1907-1991)

The first towering figure is, of course, John King Fairbank (1907-1991). Fairbank was a major scholar of Chinese history. His last book was a superb synthesis of recent scholarship on China that he delivered to the Harvard Press on the morning of September 12, 1991, and that afternoon he had a massive heart attack. He died two days later, aged 84. The Fairbank Center for Chinese Studies (費正清中國研究中心) was created in 1955 (as the Center for East Asian Research, then later the John K. Fairbank Center for East Asian Research, and in 2007 attained its current name: The Fairbank Center for Chinese Studies). The Fairbank Center aims to study modern and contemporary China from a social science perspective. At the time when the center was established, this new focus marked a sharp departure from the traditional study of Asia at Harvard, which had primarily emphasized the study of texts from a humanistic perspective.

### Asia Related Centers at Harvard and Dates Established

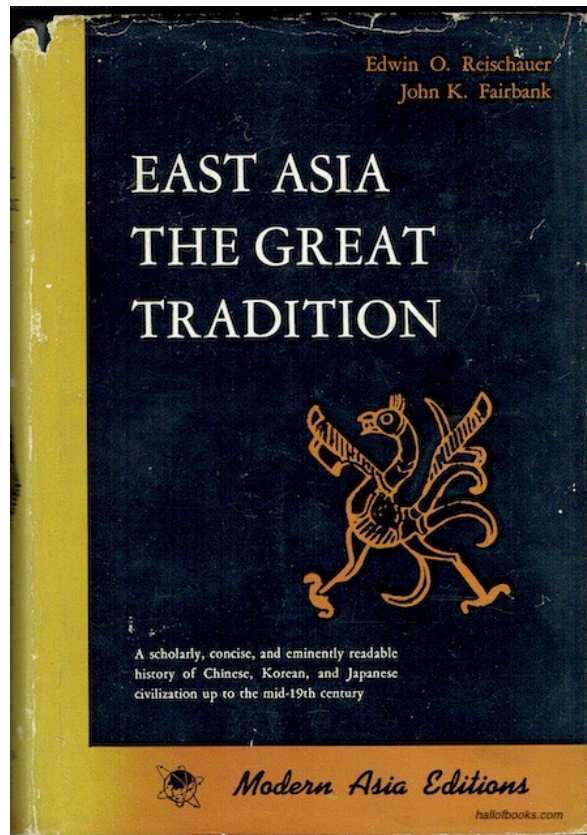


Fairbank Center for Chinese Studies 費正清中國研究中心 1955 (formerly Center for East Asian Research, then John K. Fairbank Center for East Asian Research, and in 2007 attained its current name).

Study of modern and contemporary China from a social science perspective. At the time, this focus marked a sharp departure from the field of Sinology, which had emphasized the study of texts from a humanistic perspective. Ezra Vogel served as the second Director from 1973-1975 and then again from 1995-1999.



Reischauer Institute of Japanese Studies ライシャワー日本研究所. Founded in 1973 as the Japan Institute and renamed in 1985 after its founder. Its mission is to advance teaching and research on Japan, to promote a wide ranging exchange of ideas on social, cultural, economic, and political issues, to stimulate scholarly and public interest about Japan and U.S.-Japan relations, and to strengthen ties between Harvard University and Japan and between Japan and the United States.



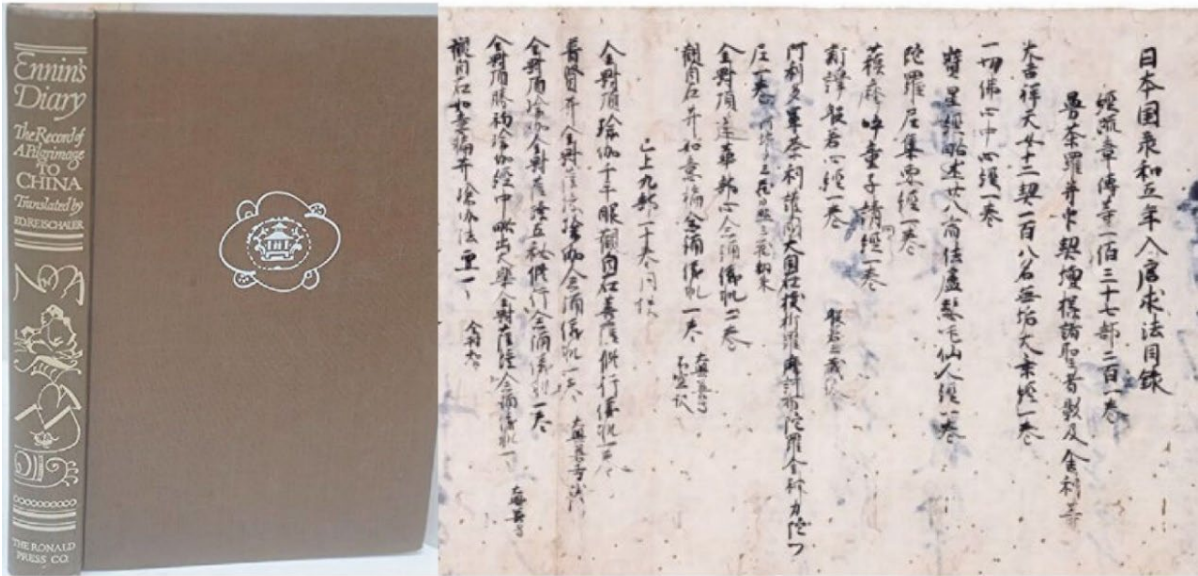


(Edwin O. Reischauer, 1910-1990, エドウィン・O・ライシャワー)

The second major figure is Edwin O. Reischauer (1910-1990). An important professor who taught popular courses at Harvard. In 1960, an article written by Reischauer analyzing current tensions between the U.S. and Japan, caught the attention of U.S. President John F. Kennedy, who appointed Reischauer as ambassador to Japan (1961-1966). After returning to Harvard, he was the main figure in establishing and funding the Japan Institute in 1973 and in 1985 was renamed The Edwin O. Reischauer Institute of Japanese Studies (RIJS) ライシャワー日本研究所 to commemorate the retirement of its founder. Edwin Reischauer served as its director from 1974 to 1981. Up until his retirement in 1981, he continued to teach, write, and initiate a myriad of projects to enhance relations between the U.S. and Japan, but Buddhism was not entirely absent since Reischauer was a scholar of Ennin 圓仁 (793-864), a Japanese Tendai Buddhist priest whose famous travel record he translated and studied. Buddhism was also actively taught at Harvard by Nagatomi Masatoshi.

Nagatomi Masatoshi (1926-2000) hired as Harvard's first fulltime Professor of Buddhist Studies in 1969; In 1986 he founded the Harvard Buddhist Studies Forum





*Emin's Diary* 円仁入唐求法 based on version in HYL (13th cent edition from the Tōji Monastery) 2 Volumes published in 1955



The third, major figure is, of course, Ezra Vogel, who arrived at Harvard in 1967. Here is a photo from 1973 where we see Ezra Vogel as part of a delegation to China.

In addition to his impressive scholarship, Ezra was (like some of the key figures that preceded him) an academic institution builder. At Harvard he directed the East Asian Research Center, the Council of East Asian Studies, and he was the founding chairman of the East Asian Studies concentration, continuing in that role from 1972 to 1991. He was also active in numerous external

organizations devoted to Asian studies and U.S.-Asia relations and took off time from teaching (from 1993 to 1995) to serve in the US government on the U.S. National Intelligence Council as National Intelligence Officer for East Asia.

His founding of the East Asia concentration led to the founding of the Department of East Asian Languages and Civilizations but today that Harvard faculty working on Asia are spread across numerous departments and schools (FAS, Medical School, GSD, Kennedy School, Law School, Business School, HGSE, etc.), but more recently there has been a shift to social sciences, contemporary topics, media, film, anime, etc.

Ezra Vogel served as the Director of the Fairbank Center for East Asian Research, founded and served as the Director of the Program on U.S.-Japan Relations (日米関係プログラム), and he also helped to found the Asia Center in 1997, which I now Direct and would like to say a few words about.



**PROGRAM ON U.S.-JAPAN RELATIONS**  
**Weatherhead Center** FOR INTERNATIONAL AFFAIRS  
HARVARD UNIVERSITY

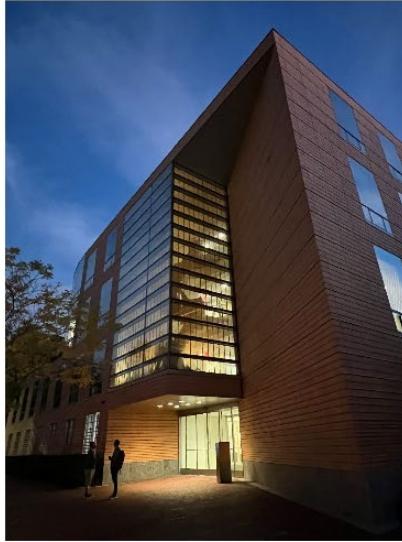


The Program on U.S.-Japan Relations 日米関係プログラム was founded in 1980 by Ezra Vogel. The current Director is Professor Christina L. Davis クリスティーナ・L. デイビス (前列右)

## VI. Ezra Vogel and Asia Center



HARVARD UNIVERSITY  
ASIA CENTER



The Asia Center was founded in 1997–1998 by Ezra Vogel to facilitate the cross-cultural study of Asia at Harvard University



Harvard University Asia Center 20th Anniversary Symposium with Former Directors (in order):  
Ezra Vogel (前右), Dwight Perkins (前左), William Kirby (前中), Arthur Kleinman (後中右),  
Andrew Gordon (後右), Michael Puett (後左), and Karen Thornber (後中左)

This year is the 25th Anniversary of the founding of the Asia Center. Ezra Vogel served as the inaugural Director of the Asia Center. The Harvard University Asia Center was founded during the 1997-1998 academic year as a university-wide interfaculty initiative. From its inception, the Asia Center has been committed to facilitating the cross-cultural study of Asia at Harvard University by fostering research and bringing together faculty members, students, scholars, and other professionals to explore the interconnected histories of the region and the significant issues facing Asia today. Harvard President Neil Rudenstine, then Dean of the Faculty of Arts and Sciences, along with Ben (Minoru) Makihara (榎原稔, 1930-2020), William Kirby, and Ezra Vogel worked hard to raise the founding endowment for the Asia Center. Ezra Vogel assisted with President Neil Rudenstine's visit to China in 1998. This was the first time a Harvard President set foot in mainland China. President Neil Rudenstine spoke at 100th Anniv of Peking University and met with Jiang Zemin (江泽民) at Zhongnanhai (中南海), which was a year after Ezra bravely invited Jiang Zemin to give a talk at Harvard in Sanders Theatre (25 years ago on Nov. 1st, 1997, in the same year the Asia Center was founded) an event at which President Rudenstine introduced Jiang Zemin.

As part of its mandate to address significant issues facing Asia today, the Asia Center convened a series of important meetings called "Asia Vision 21" which had its first meeting in 1999. Richard Dyck, a student of Ezra's, was closely involved with those meetings.



Ezra Vogel (中) , Minoru Makihara (左) , and Masafumi Ishii (右) at "Asia Vision 21" in 1999



Ezra Vogel (右) , Minoru Makihara (中) , and Victor Fung (左) at “Asia Vision 21” in 1999

Most of the images I have shown to you today include the founders and leaders of Asian Studies at Harvard, but sadly most of them have passed in recent years, including of course Ezra Vogel, for whom we hosted a memorial event at Harvard in the Fall of 2022 that was attended by Chunli Li, Richard Dyck, and Christina Davis. Now it is time for the next generation to both honor and extend their legacy.







(From left: James Robson, Charlotte Ikels, Richard Dyck, Mary-Jo DelVecchio Good, Mary Brinton, Chunli Li)

## VII. Asian Studies at Harvard: Recent Years

In that spirit, for my part, I have tried to fulfill a vision that Ezra Vogel had, but had not yet been acted on seriously. In the founding documents of the Asia Center was a line that read: “The Asia Center should be the entity at Harvard for building up the study of Southeast Asia”. Ezra was, as usual, ahead of his time in looking into the future and sensing the rise and importance of Southeast Asian Studies. He knew that if Southeast Asia was going to be important in the future that Harvard should be actively involved in educating the leaders of the next generation who will have expertise in the languages, histories, and cultures of the region. While that was a noble goal, little progress was made in the first 25 years despite some attempts to get the initiative off the ground.

The Asia Center has recently been committed to developing the study of Southeast Asia at Harvard by supporting the appointment of faculty with expertise in the region, as well as programming and faculty and student grants for research on the region. To coordinate these efforts more effectively, the Center recently convened a Southeast Asia Committee under a new Southeast Asian Studies Initiative, which is composed of faculty members from seven Harvard schools: the Faculty of Arts and Sciences, Business School, Graduate School of Design, Divinity School, Kennedy School, Law School, and Medical School. The goal of this initiative is to build a critical mass of individuals, programming, and resources that will enable the study of Southeast Asia to thrive at Harvard. The Asia Center also sponsors many talks, panels, conferences, exhibits, and

film series relating to Southeast Asia. Another important part of the Asia Center's Southeast Asia Program is the Thai Studies Program, established in 2014 at the Asia Center.

The importance of this initiative was solidified in the Fall of 2022 when US President Biden attended the ASEAN meeting in and G20 meeting in Bali—to say nothing of the increasing presence of the US at military bases in the Philippines—all signaling America's deeper engagement with Southeast Asia. Significantly, at the event to honor Ezra hosted by the Asia Center in the Fall of 2022 the Keynote address was delivered by the former Singaporean Ambassador to the US (and old friend of Ezra's) Heng Chee Chan, which was entitled: "Why America Needs an Ezra Vogel for Southeast Asia."



Former Singaporean Ambassador to the US Heng Chee Chan Delivering Keynote Address: "Why America Needs an Ezra Vogel for Southeast Asia" at event in honor of Ezra Vogel.

The status of Southeast Asian Studies today is similar to the earliest phase of scholars at Harvard who tried to bring the study of East Asia encountered (recall what James Woods did to get it going). Indeed, the current status of Southeast Asia studies at Harvard is also not too dissimilar to the status of East Asian Studies when Ezra became actively involved with program and institution building at Harvard. I am certainly no Ezra Vogel, but what I learned from him is that if you want to make bold and substantive changes at a place like Harvard you need to change its structure and find new institutional homes for the new initiatives. This is what I and my staff at the Asia Center have been trying to do. Our initial emphasis has been on making sure the essential languages are taught, since language mastery is the foundation for communication and communication is essential for addressing misunderstandings. This is something Ezra was committed to and repeated over and over again throughout his life.

Therefore, after trying to encourage the Harvard administration to make hires in the most significant Southeast Asian languages, including Indonesian, Thai, and Filipino Languages (Tagalog) and getting no positive replies, we decided to commit \$1 million of our own Asia Center endowment funds to pay for the position and (as they say) money talks and the three positions were approved.



*Harvard University Asia Center Announcement: Southeast Asian Languages (Indonesian, Thai, and Tagalog)*

3/9/2023

Dear Colleagues,

The Harvard Asia Center is pleased to announce that after a concerted effort it has received approval from the FAS Dean, Claudine Gay, and the Dean of Arts and Humanities, Robin Kelsey, to hire three Preceptors to teach Indonesian, Thai, and Tagalog (which, to the best of our knowledge, has never been offered at Harvard University in its nearly 400-year history), all funded by the Asia Center. Key to a robust curricular infrastructure is consistent, high-quality language instruction. This three-year, nearly \$1,000,000 commitment by the Asia Center is critical to creating an institutional foundation on which to build.

We anticipate that, pending the outcome of the searches, these courses will begin to be offered in the Fall of 2023. These Preceptors will initially be housed in the Department of South Asian Studies, until such a time that we are able to secure an institutional home for Southeast Asian Studies at Harvard. We are optimistic that there is interest in the region to endow SEA language instruction to ensure its continuity and excellence.

We initiated searches and have made three offers in just the past week and two have already accepted our offers. So, our hope is that by the Fall Harvard will be offering Thai, Indonesian, and Filipino languages, along with Vietnamese, which is already being taught at Harvard. The Filipino language position has attracted quite a lot of attention both in the US and in Southeast Asia, perhaps since of the three it is the one that had never been taught in Harvard's nearly 400 year history, despite it being the fourth most commonly spoken language in the US (after English, Spanish, and Chinese).

I had sensed there was support for this initiative in the Philippines and so when the Asia Center put up the money for the position and they were approved, a donor step forward and made a gift of \$2 million to endow the position so that Filipino languages will always be taught at Harvard into the future. Recall that Yale was the first to try and offer Chinese in 1877, but Harvard beat them to it in the actual instruction of Chinese, and now after our Filipino Languages position hit the press, there was a call at Yale for the inclusion of Tagalog (Filipino Languages).

## Harvard to Offer Tagalog Language Course for First Time in University History



The Harvard University Asia Center is located in the Center for Government and International Studies, South Building. By [Julian J. Giordano](#)

By Madeleine A. Hung, Joyce E. Kim, and Elias J. Schisgall, Crimson Staff Writers  
March 24, 2023

**Harvard will hire a preceptor to teach Tagalog, marking the first time the University will offer courses in the language.**

The Department of South Asian Studies will hire three preceptors to teach Tagalog, Bahasa Indonesian, and Thai, for course offerings starting the 2023-24 academic year.

While Thai and Indonesian are currently taught at Harvard, no courses are offered in Tagalog, the fourth most spoken language in the United States.

The Harvard University Asia Center secured financial support for the positions through fundraising efforts, according to Executive Director Elizabeth K. Liao.

These new language positions are an important start, but they are certainly not enough and there is much work to be done. The first issue that needs to be addressed is finding an institutional home for Southeast Asian Studies at Harvard.

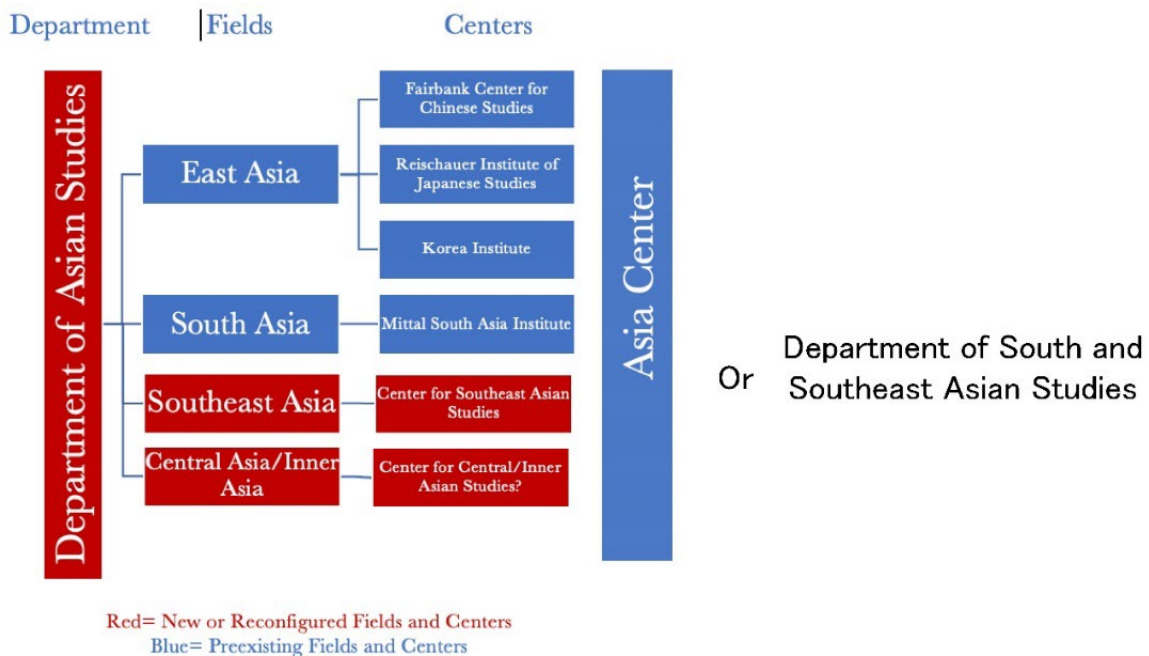
Please see this slide, which shows Harvard's complex structure of how Asian Studies is organized with different departments and centers.

**Harvard's Current Departmental and Area Center Organization**



Southeast Asian Studies?

It is complicated, but as you can see there is nothing with Southeast Asia in the name and as it now stands the new language instructors will be housed in the Department of South Asian Studies (!). That is a problem. So, I have proposed a few possible solutions, please see this slide.



I do not know what will ultimately come from this effort, but in my mind it is what is needed to bring to fruition the vision that Ezra began more than 25 years ago.

### VIII. In Place of a Conclusion

Ezra Vogel, as anyone knew who him would attest, was a humble man. I am not sure I would have had the courage or incentive to embark on this project were it not for a comment that he once made to me after I asked him for some advice on running the center. He kept telling me to develop a vision for “your Asia Center”. While I am more than happy to do that, my ultimate goal is to return the favor and in fact make it HIS Asia Center by having it named in his honor as the Harvard University Vogel Asia Center(!).



Goal: Vogel Asia Center  
目標はヴォーゲルアジアセンターを設立することです

So, here we are in the present gazing into the future of something Ezra had begun and infused with his spirit of communication, understanding, fostering of friendships, and, yes, conflict mitigation and resolution. I would like to end by looking back to a moment connected with Harvard’s engagement with Asia, but it is a look that goes back some 10-15 million years ago. There are currently two species of a Tulip Tree [*Liriodendron tulipifera x chinense*] that have been separated for 10-15 million years (one in China [*Liriodendron chinense*] and one in the US [*Liriodendron tulipifera*], they were reunited in a rare hybrid at the Arnold Arboretum), which as you can see produces the most gorgeous flower.



*Liriodendron tulipifera x chinense*  
Tulip Tree

Two species separated for 10–15 million years (one in China [*Liriodendron chinense*] and one in the US [*Liriodendron tulipifera*], now reunited in a rare hybrid at the Arnold Arboretum). A good lesson for US–China Relations

I can only think that this example drawn from botany (recall that Harvard’s engagement with Asia began with botanists) would be just the type of story that Ezra Vogel, who was so concerned throughout his life with global understanding and cooperation as a way of overcoming misconceptions, mistrust and lingering historical enmity, would have appreciated as an optimistic lesson for US-China Relations (as well as US-Japan and Sino-Japan—the subject of his last book and talk here in Nagoya). Indeed, it is no exaggeration to say that Ezra Vogel sowed the seeds for just such a flowering of relations throughout his long and distinguished career at Harvard where he set the study of Asia at Harvard on a strong footing that we benefit from to the present day.