

Editor's Note

The most casual perusal of this issue of the *JAS* will reveal a new feature. In an effort to present article material of broader significance, and to introduce a certain sense of spontaneous intellectual engagement into the *Journal*, we have secured for two of the articles in this issue "Comments" by scholars whose expertise is in geographic areas other than that of the articles' authors. The commentators were asked to grapple with the thematic implications of the articles themselves, and to expand upon the articles' potentially wider implications from the vantage point of their own disciplinary or area backgrounds. We indicated to these authors, whose work we invited on rather short notice, that the aim was not so much finished scholarship as it was creative dialogue; not so much criticism of the original articles as development and analysis of the articles' ideas—in any manner the commentators saw fit.

As a result, Professor Errington's essay on Malay royal chronicles together with the accompanying remarks by Professor Tu raise some major issues in hermeneutics, the study of translation. This is a subject to which we expect the *JAS* will soon return. Professor Miyoshi's review article on a recently published *Tale of Genji* translation explores the intricacies of translation and interpretation, and is a stimulating complement to the Errington-Tu unit.

Professor Pfaffenberger's essay on Hindu and Buddhist pilgrimage to Katarama, and Professor LaFleur's ensuing comment dealing in part with an important pilgrimage in Japan, together take up the phenomenon of pilgrimage itself, discussing in particular the theoretical insights of Victor Turner. Here again, it is hoped that discussion of this widely-distributed phenomenon will stimulate scholarly interest not only among specialists on Sri Lanka and Japan, but among those active in other geographic fields as well; not only among cultural anthropologists and religion scholars, but among historians, political scientists, and others who will see additional implications of the pilgrimage phenomenon from the perspective of their own scholarly interests.

We would also like to note the vivid and powerful photograph in Professor Pfaffenberger's article. The photograph is significant in the context of Pfaffenberger's discussion of Katarama and significant also as an example of something new that the *JAS* can do. We hope that the presence of even this one photograph will stimulate potential contributors' sense of the possible, and will encourage them to look carefully at interesting but less familiar ways of presenting both research results and ideas.