



Reflection 6

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ICIS Newsletter, Kansai University



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ICIS

The 2nd International Academic Forum for the Next Generation

On 12th and 13th December, 2009, ICIS hosted “the 2nd International Academic Forum for the Next Generation”.

In ICIS, through the theme “cultural interaction”, young scholars from various fields play the central role, sharing specialized knowledge and perspectives, and receiving feedback on their research.

The 1st Forum, “Cultural Reproduction across Borders” held in December, 2008, focused on the rediscovery of “place” in cultural interaction. The participants recognized together that “cultural interactions do not only occur internationally or inter-ethnically, across static cultural categories. They also occur in the minds and activities of people, as well as in language”. Following from this recognition, the 2nd Forum focused on the “results” of cultural interactions. Three sessions were organized, based on the following themes: what happened, what changed, and what was created as a result of cultural interaction. Each session included exciting reports from scholars from various fields.

The keynote speech was given by Prof. Joseph BOSCO (Professor, The Chinese University of Hong Kong). He argued for the academic integration of religious, cultural and scientific perspectives on single issues. His argument provided a crucial insight for the aim of this forum, “attempting to integrate and understand common themes, or similar issues, analyzed from the multiple perspectives of various disciplines, within the common framework of cultural interaction.



Joseph Bosco

The first session was chaired by Dr. INOUE Mitsuyuki (COE Fellow, ICIS) under the theme, “Holy Water and Water of Spirit – Mutual Interaction Between Nature and Humans”. Water is the source of all life. In its connection with human beings, it has come to signify purity, holiness and fertility. The four reports in this session focused on the image of water transformed through such inter-relationships between nature and humans. Dr. YAMADA Akihiro (PD, CSAC, Kansai University) discussed the significance and effects of water appearing in Daoist rituals in Taiwan. Dr. IGURO Shinobu (Part-time Lecturer, Kyoto University) discussed the spread of various rituals of praying for rain and beliefs in water in agricultural communities in Shanxi Province, China. Dr. KAWABATA Yasuyuki (Part-time Lecturer, Otani University) analyzed the relations between water for agricultural use and faith

in Shinto shrines, and agricultural rituals in Medieval Japan. Prof. CHOI Wonseok (Research Professor, Gyeongsang National University, Korea) reported from the perspective of historical geography on the symbolism of water, its background



**Kawabata Yasuyuki (left),
Iguro Shinobu (right)**

and its role in the landscape of the Korean Peninsula. As represented by these examples from four different periods and places, water shows great variation in its forms created through its interaction with humans—in terms of means of purification, relation to god, as a symbol of power, and as a part of the living landscape. Dr. SHINJILT (Associate Professor, Kumamoto University), the discussant of the session, then expressed doubts about whether the modern Western dual notion of “nature and human beings” could explain the traditional East Asian concept of water. He also questioned whether we could actually define the term “spiritual”, used in a few presentations, and whether it was really possible to connect the concept of water appearing in historical documents to living traditions and beliefs.

In the second session, titled “Ethnicity, Religious Practice and Cultural Interactions for Religious Community Formation”, the three presenters—from the perspective of individual beliefs and nations, and of religious praxis—discussed the spread and transformation of cultural interactions, as free from ethnicity, in literature and the arts. Dr. KAWABE Yudai (Part-time Lecturer, Kokushikan University) reported on the propagation of Higashi Honganji School in Modern China, and the communication between monks of the school and the local literary men. Dr. YOSHIMOTO Yasuko (Visiting Researcher, National Museum of Ethnology) reported on two Muslim schools of the Chams, called “Bani” and Sunni “Islam”. The session leader, Dr. HUANG Yun (COE-PD, ICIS) reported on the multiplicity of Buddhist associations in Malaysia



Kawabe Yudai

and their activities overseas. The discussant of the session, Dr. SERIZAWA Tomohiro (Associate Professor, Nara University) asked a few questions about the presented reports, such as the perception of Japanese Buddhists of the propagation in China, and religious and ethnic policies in South Vietnam, as well as making some suggestions regarding the concepts of “religious community” and “ethnic” as expressed in the reports. Religious praxis and transformation vary depending on time and place, as well as the materials and methods that deal with them. A problem remaining for us is to integrate these rich sources and perspectives.

The third session, chaired by Dr. HINO Yoshihiro (COE-DAC, ICIS), was concerned with cross-cultural interpretations of language and conceptualization, as well as changes in foreign language education, as seen in translation and in language-learning textbooks. Dr. SUN Qing (COE-PD, ICIS) reported on the changes in the work “Political Economics”, by Chambers, in the process of its translation into Chinese. The translation process involved two parties—an oral reader and a translating scribe—from different political and sociocultural backgrounds, which affected their interpretations of the words. XIAN Ming (Beijing Foreign Studies University, PhD Candidate) pointed out differences in the learning styles adopted by European and Chinese people in studying Japanese, through a comparison of Japanese language textbooks used by the Chinese in the final phase of the Qin Dynasty. Dr. CHIBA Kengo (Chuo University, Assistant Professor) then reported on the learning programs appropriate for Europeans and their understanding of Chinese through the Chinese language textbook “Notitia Linguae Sinicae”, by the missionary Prémare. Although this presentation focused on the pre-stage of cultural interaction studies, it provided a foundation for the process

of change to be revealed in further studies. Prof. CHEN Liwei (Seijo University, Professor), the commentator of the session, evaluated the presentations positively as having addressed timely research themes. In addition to making comments on the individual reports, he noted how they suggested new methodologies for research in areas such as the history of thought.

While the sessions generally achieved a sense of completion, a few problems remained to be dealt with: for example, the problem of belief and spirituality in the first and second sessions; and overseas’ missionary works, local language learning and education in the second and third sessions. We look forward to the further development of these topics in future reports.

After the forum, the presenters noted that they had been stimulated by the information and comments from the researchers in the different fields using different methodologies. This forum was thus significant in breaking down the boundaries found within the humanities and in cultural interaction studies; it became apparent that “specialization” is not the only way to enrich research. I strongly wish that the participants of the forum, especially the post-graduate students who will be the leading academics in the near future, keep this stimulating experience in their minds.

SHINOHARA Hirokata (COE Fellow, ICIS)



Sun Qing



All participants of the forum

The 4th ICIS International Forum

“The Changes of Document Style in Modern East Asia: Pursuing the Unity of Form and Content”

On December 20th 2009, Kansai University held the 4th ICIS International forum co-hosted by ICIS and CSAC, entitled “The Changes of Document Style in Modern East Asia: Pursuing the Unity of Form and Content”. Domestic and overseas scholars presented the following research papers.

Keynote Reports

Three keynote reports were presented: “Notices in Vernacular Chinese, ‘Shen-yu’ of the Qing Dynasty Government, and the Vernacular Chinese Literature Movement in the Late Qing Period” by XIA Xiaohong (Professor, Beijing University); “Transition in Style of Translated Novels in Modern Korea” by CHOE Yongchul (Professor, Korea University); and “Modern American and European Perspectives on Chinese Writing Styles” by UCHIDA Keiichi (Professor, ICIS).



Xia Xiaohong

Prof. XIA analyzed notices from the Qing government and textbooks in vernacular Chinese to reveal their influence on the vernacular Chinese literature movement.

Prof. CHOE considered a dispute in the translation of western literature in modern Korea, focusing on “Hongloulou”, to investigate the process of translated Korean writing style of Chinese novels gradually being transformed into simple Hangul style writing.

Prof. UCHIDA studied various writing styles (classical language, colloquial language and vernacular Chinese) written by missionaries to reveal how the westerners learned and understood Chinese language.

Session 1

The first session consisted of four presentations. YASUDA Toshiaki (Associate Professor, Hitotsubashi University) reported on “Whereabouts of ‘Improvement in Writing Style’: Japanese Colloquial Sentences in Pre- and Post- War Period”; followed by the report by SAITO Mareshi (Associate Professor, Tokyo University), titled “‘Kundokutai’ and East Asia in Modern Times”. Then, OKUMURA Kayoko (Associate Professor, Kansai University) reported on “Colloquial and Vernacular Chinese Sentences in the Touwa Texts of the Edo Period”, and ISHIZAKI Hiroshi (Associate Professor, University of the Ryukyus) on “The Language in ‘Ryukyuyaku’ from the Perspective of Transition of Sentences in Ryukyu”.



Choe Yongchul

Dr. YASUDA chronologically followed the wide variety of movements related to the ‘colloquial writing style’ in Japan

before, during and after WW II.

Dr. SAITO explained how the meaning of kundokutai (Japanese way of reading Chinese writings) had become the official writing style in the Meiji Period, through a sociological and ideological analysis. He further investigated the incident from the perspective of the establishment of a modern common writing style in East Asia.

Dr. OKUMURA studied the touwa texts, which were documents written in Chinese during the Edo Period, and revealed special characteristics of each through a comparison of many documents.

Dr. ISHIZAKI focused on ryukyuyaku (Ryukyu Translation) edited in 1800, to show how Ryukyu documents had been written and how Chinese writings had been read there.

Session 2

The second session consisted of four reports. WANG Feng (Associate Professor, Beijing University) reported on “Early Translations by Lushun Brothers and Written Language in Modern Chinese”; TAKEKOSHI Takashi (Associate Professor, Aichi Prefectural University) on “Grammar and Writing Style in Chinese Conversation Books at the End of Joseon Dynasty”; CHO Dongmae (Associate Professor, Korea University) on “About the Writing Style of Chinese Novels in the Late Joseon Dynasty”, and SHEN Guowei (Professor, ICIS) on “Writing Style of the First ‘Must-read Book for the People’ in the Late Qing and Early Republic of China Period”.



Uchida Keiichi

Dr. WANG focused on the early translated works by Lushun brothers to analyze the use of vernacular Chinese style and its relation to written language through their literary activities.

Dr. TAKEKOSHI studied conversation books at the end of the Joseon Dynasty to investigate the editorial backgrounds and their inter-relationships in those books. He claimed that a special style of Chinese writing had been in use universally in East Asia at that time.

Dr. CHO compared long Chinese novels in Joseon Dynasty and classical vernacular Chinese novels in China, and revealed the influence of the latter on the former, as well as the originality of the former.

Prof. SHEN focused on two representative issues from the well-respected “Must-read Book for the People” suggesting the desire for a simplified edition, the distinction between classical and vernacular Chinese, and contradictions in style and content and solutions to this problem.

INOUE Mitsuyuki (COE Fellow, ICIS)

The 3rd ICIS International Symposium

Missionary Activities as Cultural Interaction – New Trends since the Early Twentieth Century

On January 23rd, 2010, an international symposium, “Missionary Activities as Cultural Interaction – New Trends since the Early Twentieth Century”, was held in ICIS at Kansai University.

The symposium was divided into two sessions, one in the morning and the other in the afternoon. Seven scholars, including MIYAMOTO Youtaro (Kansai University), NAKAMAKI Hirochika (Professor, National Museum of Ethnology), and XU Yihua (Professor, Center for American Studies, Fudan University), presented their research reports. The discussions focused on international expansion and missionary activities across national borders and through a cultural perspective, in Christianity, as well as Buddhism and other Japan-based religions. Summaries of the research reports are as follows.

Morning Session

Japan-based Religions in Hawaii

MIYAMOTO Youtaro (Professor, Kansai University)

In Hawaii, the influx of Japan-based religions can be divided into three periods. The first period was around 1900, when Jodo-Shinshu (True Pure Land School) and some other schools of Buddhism and Shinto were imported. The second period occurred around 1920-1930, when “long-lasting” new religions, such as Tenrikyo and Konkokyo, were introduced into Hawaii. The third period was from the 1950s, when new religions propagating from overseas flowed in. The presenter claimed it noteworthy that the Hawaiian identity and Japanese identity of the Japanese-Hawaiians could be reconciled through Japan-based religions.

Propagation and Infiltration of Buddhism in the US

IWAMOTO Akemi (Part-time Lecturer, Kansai University)

Buddhism practitioners in the United States can be roughly divided into two groups: Asian immigrant Buddhists and Non-Asian Buddhists. It is said that the majority of the latter are practitioners of Zen, Tibetan Buddhism or Theravada. This report reviewed Japanese propagation of Zen in the United States and discussed how the Zen Mountain Monastery took root in American culture, investigating characteristics of the monastery and relevant background.



Photo of all participants

The Moravian Mission in Tibet

FUSHIMI Hidetoshi (Professor, ICIS)

The Tibetan translation of the Bible was promoted by the Moravian missionaries of the German Protestant Mission. Thus, it may be said that the history of the early Tibetan studies in Germany was also the history of Bible translation by the Moravian missionaries, as represented by Heinrich August Jaschke and August Hermann Franke (1870-1930).

KAGAWA Toyohiko and China

LIU Jiafeng (Professor, Huazhong Normal University)

KAGAWA Toyohiko—as a clergyman, a labor activist, and a pacifist—played an important role in modern Japanese history. He traveled to China many times during the Prewar Period to undertake missionary work and lecture on Christianity. This report analyzed his activities and influence in China from two perspectives, namely, as a Christian labor activist and as a Christian pacifist.

Afternoon Session: Special Lectures

NAKAMAKI Hirochika (Professor, National Museum of Ethnology), spoke on “Management and Marketing of Global Religion – Focusing on Asian Religions”. TSUCHITA Hiroshi (Professor Emeritus, Hokkaido University) then gave a lecture entitled “Propagation of Christianity in Japan”. Finally, XU Yihua (Professor, Center for American Studies, Fudan University), talked about “Worldwide Missionary Activities Today”.

The lectures covered various issues, including the global spread of Asian religions and their marketing strategies; the history of the propagation and acceptance of Christianity in Japan, as well as characteristics of the Japanese Christian world; and the interconnection of religious propagation, international relations and the communication revolution. The lectures also brought out a larger theme—the connection of tradition with modernity—which stimulated active discussion among the participants.

HUANG Yun (COE-PD, ICIS)

Korean Studies Advancement Center and ICIS Cosponsored International Symposium — “Jia Li” by Zhu Xi and Cultural Interactions in East Asia”

Over 2 days, on November 2nd and 3rd 2009, a symposium titled “Jia Li (Family Rituals) by Zhu Xi and Cultural Interactions in East Asia” was held at the Korean Studies Advancement Center in Andong city, North Gyeongsang Province, Korea. It was co-sponsored by ICIS, Kansai University.

TAO Demin and AZUMA Juji from ICIS, and MIURA Kunio, YUASA Kunihiro, SHIMAO Minoru, IZAWA Kouichi and SHIRAI Jun from the research group on Chinese Academies (Grant-in-Aid for Scientific Research A, representative: AZUMA), presented their research reports. The symposium consisted of three sessions. Session 1 was titled “Jia Li by Zhu Xi in Intellectual Historical Context”, Session 2 “The Spread of Jia Li by Zhu Xi”, and Session 3 “Some Aspects of Jia Li Culture in East Asia”. Session 3 was subdivided into 3 sectional meetings, respectively entitled “Some Aspects of Jia Li Culture in China”, “Some Aspects of Jia Li Culture in Japan”, and “Some Aspects of Jia Li Culture in Korea”. Many leading scholars



Presentation in the symposium

of ‘Jia Li,’ such as Patricia Ebrey from the United State, SONG Jae-yoon from Canada, YANG Zhigang from China, and TIAN Shih-min and HO Shu-yi from Taiwan, as well as many Korean scholars, participated in the event. It

was probably the first international conference on ‘Jia Li’, and would seem to be at the forefront of this research field.

The members of the research group on Chinese Academies took a field trip to several academies, including Mukgye Seowon, Gosan Seowon, Byeongsan Seowon and Sosu Seowon, and to some families’ ancestral mausoleums in the Andong region. Moreover, they participated in a Confucian ritual held at Dosan Seowon, and were also able to observe the grandeur and solemnity of the Bulcheonwi ritual carried out by the descendants of the Pungsan KIM family, both of which were precious experiences contributing to our further research.



Confucian ritual at Dosan Seowon

I would like to send my great appreciation to KIM Byung-il, the director, and PARK Won-jae, the head manager, of the research department of the Korean Studies Advancement Center; as well as to JANG Won-cheol and KIM Duk-hyun, professors of Gyeongsang National University, for their great help in organizing this event.

The details of the symposium are introduced in the ICIS journal, “Journal of East Asian Cultural Interaction Studies” vol. 3.

AZUMA Juji (Professor, ICIS)

ICIS and the University of British Columbia Co-hosted Workshop “Multi-layered International Relations in East Asia in the 15th and 16th Centuries”

On April 17th, 2010, ICIS and the University of British Columbia co-hosted a workshop on “Multi-layered International Relations in East Asia in the 15th and 16th Centuries”, at Kansai University. The workshop was started with two stimulating reports, by HARADA Masatoshi (Professor, ICIS) titled “Japanese Monks and East Asia in the 15th and 16th Centuries – in Relation to the International Exchanges between Japan and Joseon”, and NODA Taizo (Professor, Kyoto Kouka Women’s College) titled “Foreign Recognition of Shugo (feudal provincial governor) in Muromachi Shogunate”. Both reports focused on the period from the latter half of the 14th century to the 15th century, discussing Japan’s conditions for, and recognition of, other East Asian countries. These were followed by research reports on 16th century issues. LEE Sang-hoon (Chief Curator, Museum of Korea Naval Academy) reported on “Roles Forced on the Two Captured Korean Princes during the Process of Peace Making in the Japanese Invasion of Korea”. KIM Gang-sik (Professor, Korea East-West University) and KITAGAWA Hiroshi (Vice Chief, Research Section, Osaka Castle Museum) presented their analyses of the Japanese invasion of Korea at the end of the 16th century, from Korean and Japanese perspectives respectively. The former was entitled “Change in Japanese Ruling Policy over the Joseon Dynasty and Korean Response during the War Period of

Japanese Invasion”, and the latter “Hideyoshi’s Foreign Perception”. The workshop was closed with the presentation by HUR Nam-lin (Professor, The University of British Columbia) titled “International Disputes and Forces that Move History – Changing East Asian Societies at the End of the 16th Century”, which summarized the main arguments of the workshop. The report analyzed changes in East Asian social structure from the 16th to the 17th century through a comparison of Japanese and Korean cases.



In the discussion

The participants actively exchanged their opinions in a discussion after the presentations. It is particularly worth mentioning that we managed to see beyond the boundaries of our own nation states and deepen our understanding of the issues related to the Japanese Invasion of Korea, even though the topic is politically sensitive.

OKAMOTO Hiromichi (COE-PD, ICIS)

Some Thoughts on Bōnotsu -- A Base for Cultural Interactions and its Later Development

ARATAKE Ken'ichiro (Assistant Professor, ICIS)

In the process of studying historic documents in conjunction with fieldwork, I often find differences between the past and the present day. For instance, a place that used to be the center of a castle town has been converted to agricultural land, or a place where people's living is now based on fishing used to be a commercial town. Every region has its own history and various faces.



The present-day Bōnotsu

In March 2010, I visited Bōnotsu on the Satsuma Peninsula (Minamisatsuma City, Kagoshima Prefecture) for the first time. My stay there was impacted by the yellow sand which was carried from the continent by strong winds blowing across the East China Sea. Apart from this weather condition, I found Bōnotsu to be a nice quiet fishing town. Actually, Bōnotsu, together with Hakatatsu in Fukuoka Prefecture and Anotsu in Mie Prefecture, was one of the so-called Nihon Sanshin, the front doors to Japan for people from various foreign countries. It was a port frequented by vessels for Japanese missions to Tang Dynasty China, a base for Wakō (Japanese Pirates) in Asia from the late medieval period, and played a significant role in the secret trading of the Satsuma han during the Edo Period. Indeed, it was the trading terminal, a strategic station in Maritime Asian.



The East China Sea in a view from Bōnotsu

As a significant town in the history of Asian trade and Satsuma-Ryukyu relations, Bōnotsu has been accurately described by many scholars. I wondered, however, how the town looked from the latter half of the 18th century to the beginning of the 19th century, the period when the secret trading was drastically declining. I had carried this curiosity for a long time before my trip there, and thus was eager to explore the issue.

In the Bōnotsu Historical Research Center, Kishinkan, a hanging scroll displayed in a permanent exhibit seems to give us a clue. The scroll glistening and shining in front of me had been passed down

by the Mori Family, a large merchant family in Bōnotsu during the Edo Period, and consisted of five separate trade invoices. All of these were dated September 1842 and submitted by merchants from various regions, who had bought some items from the Mori Family. It was impossible to trace where those merchants originated from, with one exception where the signature on the invoice said, "Shoudoya-Ichizaemon, Hyōgo". If the region "Hyōgo" in this signature represents 'Hyōgo-tsu' (present Kobe City), the trading must have been expanded so widely as to involve the whole of western Japan.



Human life-supporting Ikawa River

From the Mori family the merchants bought dried bonito from Bōnotsu, Amakusa and the Gotō Islands. Kashio (bonito) from Makurazaki, a neighboring town of Bōnotsu, was well-known throughout the entire country. Moreover, the "principal axis of the western sea", from the Gotō Islands to Yakushima, was famous as the greatest fishing area at that time. As for the Mori family business, it is natural that they dealt with local products, but it is a little bit surprising that they also sold products from somewhat further removed regions, such as Amakusa and the Gotō Islands. However, it is not difficult to imagine how the merchants of Bōnotsu may have been at the forefront of the trading tradition in these three regions. Responding astutely to conditions inside and outside of the region, this might have provided them with a means of survival. Bōnotsu, an old front door to Asia, had thus been converted to the trading terminal of the western maritime area. In this way, a small townscape experienced the transition to the present time.



A look at Tōjin machi



Conversation of RAs in Cultural Interaction Studies Program: “Looking at Vietnam from Inside and Outside – Is bánh mì French Bread?”

Postgraduate students from the Institute for Cultural Interaction Studies spent 10 days, from August 30th to September 8th, 2009, in Hue, Vietnam doing fieldwork as a part of the Periphery Project. The participating students originated from Vietnam, Japan, Korea, China, and Taiwan. What did they think about the difference between their cultures and that of the Vietnamese, and the differences between their own cultural backgrounds and those of the other participants? The following is a conversation that they had about “food”, as something representative of their daily culture.

INAGAKI Tomoe: As Vietnam used to be a French colony, I saw coffee and French bread everywhere. I had them every morning for my breakfast at the hotel.

TANAKA Azumi: What do you call French bread in your country?

FENG Heyang: In China, we call it 法棒 (fabang) or 法棍 (fagun). 法 (fa) means “French” and both 棒 (bang) and 棍 (gun) mean something long in shape.

CHEN Chisung: In Taiwan, we call it 法國麵包 (faguo mianbao), which literally means “French bread”.

ZEONG Youngsil: In Korea, we call it 바게트 (baguette), as it sounds.

NGUYEN Thi Ha Thanh: What you had in Vietnam is called bánh mì, regarded as Vietnamese bread, which was a modified recipe for French bread made by the Chinese people in Vietnam during the French colonial period. As you Japanese don’t see rice as something foreign even though it was originally introduced from the continent, Vietnamese people don’t consider bánh mì as something foreign, either. It is as common a food as that for us.

TANAKA: So, bánh mì is seen as something typically Vietnamese although it looks similar to French bread in its shape. Is there any bread which is actually called “French bread” in Vietnam?

HA THANH: We have bánh mì Pháp, meaning “French bread”. This suggests the bread sold in a proper bakery. In contrast, bánh mì is sold in baskets by old women or in food wagons on the street. So, these two words represent different images.



Banh mi

CHEN: Actually, bánh mì was very soft. But, judging from its shape and the historical background shared by Vietnam and France, I had automatically thought that bánh mì was French bread, something luxurious.

This is because 法國麵包 in Taiwan is seen as something extraordinary, as if from western films, for high-class people, which is reinforced by the fact that we don’t eat it that often.

INAGAKI: Carried in a brown paper bag together with some oranges, by an elegant woman in a white dress... something like that? The image held by Japanese is somewhat similar to that.

ZEONG: In Korea, bread is not a staple food, but is regarded as a kind of snack. So, we don’t have any particular impression of 바게트. It is sold everywhere. The popular bakeries in Korea normally have French names, but this does not create the impression of a luxury item.

HAI Xiaofang: It’s similar in China. Bread is not so popular as a part of everyday meals. It is something we eat when we don’t have time, like fast food, so that doesn’t seem like a luxury, either.

FENG: Well, we thought that bánh mì was French, judging from its shape alone. Being overly affected by our own culture, we’ve never asked the name of the bread till today even though we had it every morning in Vietnam!

ZEONG: Yes, I feel frightened to think that we identified the name so closely with the concept. We forgot to see things from an inside perspective, despite the fact that we were actually in Vietnam.

INAGAKI: I feel it interesting that just a piece of long bread has so many different images depending on the country. From now on, we really need to reconsider how our own conceptions might be different from the those of the host country. It is an essential element of cultural interaction studies to see things from the multiple perspectives. I realized this again today. Thank you very much, everyone, for your ideas!

ALL: Thank you very much!



Part 5

Kombu (コンブ), Haidai (海帶), and Dasima (다시마)

OKAMOTO Hiromichi (COE-PD, ICIS)

There is an expression Kombu Route in Japanese. The growing areas for kombu (sea tangle) were at first limited to Hokkaido and the northern part of Tohoku. Nevertheless, it was later widely introduced into west Japan and the coastal areas of the Japan Sea due to the development of coastal transportation. From the mid-Edo Period, the major exports from Nagasaki to China changed from silver to copper and marine products, and kombu was the most important among them. From the late 18th century onward, Ryukyu trading ships developed the route for exporting kombu to China via Satsuma and Ryukyu (Okinawa). The consumption of kombu was promoted in various areas along the Kombu Route, which greatly influenced local food cultures. For instance, even in Ryukyu which did not yield any kombu, a way of cooking kombu called kûbuirichī (ケーブイリチー), or kombu stir-fried with pork, was developed. Kombu was classified as shoshiki (a normal marine product) and was cheaper than tawaramono (marine products transported in a straw bag) such as dried sea cucumber, abalone and shark fins. Therefore, it was exported to China in extremely great amounts, up to around 60 tons per ship. Thus, it is believed that kombu was the pillar of the export trade from Ryukyu to China.

In fact, the name kombu (コンブ) was introduced to Japan from China. The word kunbu (昆布) recorded in Mingyi Bielu (名醫別錄), written by TAO Hongjing in the 6th century, appeared in Shoku Nihongi (續日本紀), written at the beginning of the Heian Period. From the 10th century, it appeared in several documents, such as Engshiki (延喜式), Honzō Wamyō (本草和名), Wamyō Ruijūshō (和名類聚抄) and the like. We know from these documents that the word was widely used at that time, as well as the original Japanese name, hirome or ebisume. Thereafter, the Japanese way of pronouncing the Chinese characters kunbu as kombu became popular. Incidentally, kombu was also gathered and eaten on the Korean Peninsula from ancient times, as shown by records from TAO



Photo 1

Hongjing that Goryeo (高麗) produced kunbu. The Chinese character duoshima (多士麻) for dasima (다시마), the Korean name for kombu, appeared in many historic documents. Moreover, haidai (海帶), a relatively new name for kombu, appeared

from the 11th century.

Compendium of Materia Medica (本草綱目), a work by LI Shizhen in the late 16th century, divides the entry of haidai from kunbu, but gives only a very brief explanation.

Nevertheless, all sorts of kombu, including

those brought from Ryukyu, are addressed as haidaicai (海帶菜) in traditional Chinese documents, which proves that kombu had been called haidai in China from the Pre-modern Period onward. Now, kunbu is used to refer to kurome (Ecklonia kurome), a different genus of Laminariaceae in the Chinese language.

Since modern times, China has begun its own cultivation of kombu, and now it has become the greatest kombu producing area in the world. Kombu is not a luxury food, but an ordinary ingredient in Chinese food culture. The shredded kombu called haidaisi (海帶絲) can be eaten directly, as well as stir fried or stewed with meat. Not only in the coastal areas, but also in inland areas, it is often consumed as a precious source of iodine. In Korea, it is used to make soup or stewed with fish and meat, as well as cut into small pieces and fried to make dasima twigag (다시마 튀각). In Japan, especially west Japan, it is used for soup stock, or for other food such as kobumaki (kombu rolls) and tsukudani (in which it is simmered with soybean sauce and mirin). In addition, it serves as an essential luck-bringer for happy events. Although kombu seems to be an inexpensive and ordinary food in China nowadays, its position will probably change through the increasing exchanges of food culture with Japan and Korea, due to larger numbers of Japanese and Korean restaurants in China in the tide of Chinese economic development.



Photo 2

Photo1:kûbuirichī. Stir-frying kombu with pork is a distinct style of food culture in Okinawa, different from other parts of Japan.

Photo2:Haidaisi. This dish can be eaten directly, or in many other ways such as stir-fried with meat and vegetables. It is a popular ingredient in Chinese food culture.

❖ Faculty Seminar

The 25th ICIS Faculty Seminar: December 18th , 2010

WU Zhen (COE Visiting Professor of Kansai University, Professor of Fudan University)

“Transfer from Song-Ming to Ming-Qing: On the Continuity of Ming-Qing Thought Based on the Relationship between Confucianism and Religion”

FUNG Kam-Wing (COE Visiting Professor of Kansai University, Associate Professor of Hong Kong University,)

“ARAKATSU Bunsaku (1890-1973) and Physics Research at Taihoku Imperial University”

❖ Announcement of the 3rd International Academic Forum for the Next Generation

Kansai University ICIS will hold the 3rd International Academic Forum for the Next Generation. The theme, dates and venue are as follows.

Theme: **Creation and Epoch in Cultural Interactions – Thinking Across Historic and Modern Worlds**

Dates: December 11th to 12th 2010

Venue: 4th Floor, Ibunkan, Kansai University

❖ Publications

*MATSUURA Akira (Trans. by ZHENG Jiexi et al.)

Cultural Exchange in East Asian Sea Area during the Ming-Qing Dynasties

Jiangsu People's Press, Nov. 2009, 365 pp. (in Chinese)

*MATSUURA Akira

Research on the History of Coastal Sailboat Transportation in the Qing Dynasty

Kansai University Press, Jan. 2010, 716 pp.

*AZUMA Juji (ed.)

Compilation of Documents Related to Jia Li : Japan vol.1

The series of documents of the Institute of Oriental and Occidental studies, Kansai University, 27-1, Kansai University Press, Mar. 2010, 254 pp.

*SHEN Guowei

Research on Modern China-Japan Exchanges in Vocabularies: Creation, receipt and sharing of new vocabularies in Chinese character

Zhonghua Book Company, Feb. 2010, 588 pp.

*SHEN Guowei and UCHIDA Keiichi (eds.)

The Changes of Document Style in Modern East Asia: Pursuing the unity of form and content

Hakuteisha, Feb. 2010, 276 pp.

*NISHIMURA Masanari (ed.)

Excavation of Da Kai : a Neolithic circular settlement site in the upper reach of Dong Nai River, southern Vietnam. Southeast Asian Archaeology Data Monograph, No.1. The foundation for safeguarding the underground heritage in Southeast Asia.

Foundation to Safeguard the Underground Cultural Heritage in Southeast Asia, Nov. 2009, 106pp. (In English)

*NISHIMURA Masanari, SATO Minoru, KIMURA Mizuka and OKAMOTO Hiromichi (eds.)

Cultural Reproduction on its Interface: From the Perspective of Text, Diplomacy, Otherness, and tea in East Asia

Institute for Cultural Interaction Studies, Kansai University, March, 2010, 278 pp. (In English)

*NGUYEN Quang Trung Tién and NISHIMURA Masanari

Văn hoá lịch sử Huế qua góc nhìn làng xã phụ cận và quan hệ với bên ngoài. (Culture and History of Hue from the Surrounding Villages and Outside Regions)

Thuận hoá Publishing House, Mar. 2010, 379 pp. (In Vietnamese)

*SHINOHARA Hirokata, INOUE Mitsuyuki, HUANG Yun, HINO Yoshihiro, and SUN Qing (eds.)

Aspects of Transformation through Cultural Interaction

Institute for Cultural Interaction Studies, Kansai University, Mar. 2010, 357 pp.

*OKAMOTO Hiromichi

Research on the History of Maritime Interaction of Ryukyu Kingdom

Yōju Shorin, Mar. 2010, 263 pp.

❖ Personnel Changes

February 1st, 2010, Dr. ARATAKE Ken'ichiro assumed the post of COE Assistant Professor.

March 23rd, 2010, Mr. WANG Dingju left the post of COE-RA.

March 31st, 2010, Dr. SUN Qing left the post of COE-PD, and assumed a post at Fudan University.

March 31st, 2010, Ms. OTSUKI Nobuko, Ms. MIYAKE Miho and Mr. DONG Ke left the position of COE-RA.

April 1st, 2010, Dr. IKEDA Tomoe assumed the post of COE-PD. Mr. WANG Yizheng, Ms. SHEN Weiwei, Ms. ZOU Shuangshuang, Ms.

JEONG Youngsil, and Mr. CHEN Chisung assumed the post of COE-RA.

May 1st, 2010, Mr. LEE Yu-ting assumed the post of COE-RA.

Solicitation of Submissions for the Bulletins of the Global COE Institute for Cultural Interaction Studies (ICIS)

ICIS is accepting submissions meeting the following criteria for inclusion in its bulletin, the Journal of East Asian Cultural Interaction Studies.

(1) Manuscript

Articles, research notes and other contributions relating to East Asian cultural interaction

(2) Languages

Japanese: Up to 20,000 characters

Chinese: Up to 20,000 characters

English: Up to 4,000 words

(3) Notes

a. Please attach a 150-word English abstract.

b. Please send submissions as Microsoft Word files.

c. Please include notes in footnote form.

d. Please include references in footnotes rather than as a separate list.

e. Please include any figures or tables within the word count restrictions listed above.

(4) Regarding digitization of manuscripts and their posting to the public, please note that authorization is granted to ICIS upon publication of the manuscript.

(5) Address inquiries concerning submission deadlines and other information to:

3-3-35 Yamate-cho, Suita-shi, Osaka 564-8680 Japan

Journal of East Asian Cultural Interaction Studies Editing Committee

Kansai University Institute for Cultural Interaction Studies

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Editor's Note

Living in a new environment away from where we have grown up, encountering many new things. This reminds me of my own experience studying abroad a few years ago. At that time, I was shocked by the cultural differences between China and Japan. Now, during the present experience, I have encountered many scholars from different disciplines, from literature to linguistics, history, and philosophy. I was inspired by the people from Vietnam, Malaysia and Korea, all of whom I would not have otherwise had the chance to meet.

Although we have many chances in our lives to meet other people, whether or not we take advantage of them depends on our own will. One of my foreign friends surprised me by saying that “sitting in the same bus is actually an opportunity to get to get to know someone”. Of course, she was referring to the opportunity for dating, though I have unfortunately not yet been able to make use of such a chance. Nevertheless, the “encounters” that we find in academic studies—meeting something new, getting to know and exchanging ideas with new people—provide great opportunities to gain awareness of previously unimaginable issues. These are good opportunities to question our own thinking, and to acquire multiple approaches for examining global issues. Therefore, we must be brave enough to enter into as many “encounters” as possible, in this multi-cultural and multi-disciplinary field of ICIS.

IKEDA Tomoe, the Editor

About the Cover Photograph

On September 6th, 2003, having finished our fieldwork at the archaeological site in Ejina, Inner Mongolia, we left for Yinchuan in Ningxia. The trip would be about 750 km.

On the way, we took a break where we could look down on a small lake called Tian'ehu. Expanding beside this road, on the left, there used to be a vast lake called Juyanze, which was almost double the size of Lake Biwa. The lake shrank drastically due to climatic changes and agricultural development. Tian'ehu is now the only remaining part of this.

When we looked back on the way we had come, we could see a long straight paved road running beyond the horizon, through the desolate Gobi Dessert. This is a significant route, and the shortest one connecting Ordos and the Yinshan Mountains with Hami, an oasis located in eastern Xinjiang. People have been taking nearly the same route, passing through a few scattered oases on the way, for ages. Huo Qubing, a young general of the Han Dynasty, the cavalries of the Kok Turks and the Uygurs, the relays of Western Xia and Mongolia, the missions and caravans of the Western Regions, and the expeditionary parties of Kozlov and Stein... All of these passed along this route, which actually created the cross-cultural history of Eurasia beyond the constraints of east and west.

Now, power lines and communication lines expand along this highway, and a railroad line connecting Jiayuguan in Gansu with Outer Mongolia via Ejina has been constructed. In the future, the flow of people, goods, energy, and information that passes back and forth across Eurasia will become more and more lively.



Photo: INOUE Mitsuyuki



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