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Reflection 8

ICIS Newsletter, Kansai University



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ICIS

Ministry of Education, Culture, Sports, Science and Technology Global COE Program
Institute for Cultural Interaction Studies, Kansai University

The Third International Forum “Creation and Periodical Chapters in Cultural Interaction Studies”

On 11th and 12th of December in 2010, the Third International Forum for Next Generation hosted by ICIS was held.

This forum is a symposium organized and managed mainly by young research fellows of ICIS, which is forming opportunities for those who will shoulder the academic world of next generation as well as attendants to exchange academic opinions and to discuss with people of various generations.

In the past two forums, there had also been many attendants from domestic as well as outside of Japan including those who presented papers, without mentioning ICIS participants. It was, however, characteristic for this third forum that it was mainly participated by researchers those who embodied “the cultural interaction of present-day” by themselves. For instances, there were people those who actively devoted themselves into research activities in mainland



Presentors and Commentators of Session 2

China, Taiwan, Korea, Australia and Italy, as well as those who came from foreign countries but were active in universities in Japan. Fitting for the name of “international” and “academic”, the languages used amongst four different sessions were Japanese (for two sessions), Chinese (for one session) and English (for one session). It was doubtlessly the existence of commentators and translators that should be remarked. Each session asked senior scholars working for each filed to give comments and advices. Although it would be the younger researchers those who open up the studies in next generation, academic studies always based on preceding works. Therefore, it is extremely valuable and reliable to have suggestions and criticism from commentators who have rich knowledge and experience. In addition, it is incredibly important for the international academic interaction like our forum to have translators who mediate different languages. Without translators, we cannot hope the evaluation in discussion. Dr. KIM Taehoon (Part-time Lecturer, Ritsumeikan University) for session 1 and Dr. TOYOYAMA Aki (PD of Research Fellowship for Young Scientists hosted by Japan Society for the Promotion of Science) for session 4 took charge of this important but difficult work. We would like to show our gratitude to both of them at first place.

Looking back keywords for the past two forums, it was “reproduction of culture” and “alteration through interaction” that had been investigated, which contributed greatly toward the advancement of a new academic field, the Cultural Interaction Studies. Succeeding the fruits of the past two forums, the third meeting settled “Creation and Periodical Chapters in Cultural Interaction Studies” as the general theme for the forum. In other words, we focused on the aspects in which new culture is constructed on the basis of events as well as moments that triggered to have cultural interaction and/or to make people be aware of other cultures. In order to make such creations of cultural interactions and periodical chapters of those, historicity should be regarded with importance. Thus, this time, we decided to operate comparative investigation with a subtitle of “World in history and society of today”.

The zealous workshop for two days began with the opening remarks by Prof. UESHIMA Shinichi, the vice president of Kansai University. And the following reports were the core of the discussions.

Session 1 for “The Various Economic Relations amongst East Asia Observed in Historical Shift (in Japanese)” argued how East Asia had changed economically from the late 19th century to the early 20th century, and what sorts of influence this change had brought to Japan, China and Korea. Dr. ARATAKE Kenichiro (Assistant Professor for COE) showed the relations in terms of economic market between Osaka, the city of trade and industry, and Korean Peninsula. By so doing, he also demonstrated the structure of city versus state rather than the interaction between two different states or two different cities. The report by Dr. ITO Akihiro (Associate Professor, Saga University) stated the real images of transmission and management of industrial techniques in the Liaodong Peninsula where many Japanese embarked economically under the Japanese occupation after the Russo-Japanese War. Prof. KIM Yunhee (HK Professor, Hallym University) considered the influence of the Japanese operation of the gold standard system over the whole East Asia. He further advanced the analysis of the broad economic networks as well as the regional financial networks. Prof. TANIMOTO Masayuk (Professor, Tokyo University) commented on the relationship between the perspectives of new researches presented in this session and the past studies on the history of economy.

Session 2 for “Diplomatic Relations among Japan and Its Neighboring Countries (in Japanese)” settled the studies on history of the diplomacy of Japan during the 18th to 19th century as the main theme. JEONG Youngsil (COE-RA) stated what sorts of thoughts and concepts the delegation for diplomacy called “Korean Missionary for Correspondence and Japanese intellectuals at the beginning of

18th century have had. Meanwhile, it was Dr. Giulio Antonio BERTELLI (Specially Assigned Lecturer, Osaka University) who investigated the association between Italy and Japan during the Meiji Restoration period. This report examined new cases from official documents remained in Italy which had hardly been introduced in Japan. Le Roux BRENDAN (PhD Candidate, Tokyo Gakugei University) spoke about one Christian missionary named Mermet CACHON who had visited Japan at the end of Edo period. This report channeled the points at issue from the investigation on the personal history of this missionary to that on cultural interaction. Prof MIYAJI Masato (Honorary Professor at Tokyo University) summarized the results and problems of three presentations and stated the significance of the studies on the diplomatic history surrounding Japan.

On the second day of the forum, we had intriguing reports that got the essence of culture. Session 3 for “The Imagination and Creation of Culture — from the Perspective of Popular Culture (in Chinese)” concentrated on the popular culture mainly amongst the regions of Chinese culture which brought about white-hot arguments. Dr. ZHANG Wenjing (Part-time lecturer, Waseda University) examined specifically the role of the lending libraries by tracing the transformation of Taiwanese literature. LIU Yafang (PhD Candidate, Taiwan Jiaotong University) who argued the characteristics of Taiwanese music world in 20th century disclosed the Japanese and American influence as well as the realization of “modernity”. LUO Xiaoming (Assistant Researcher, Shanghai University) presented the report which approached the cultural uniqueness in modern China through the contents of TV drama. By so doing, this presentation also demonstrated the social climate as well as the reality in cities in detail. According to Prof. HAMADA Maya (Associate Professor, Kobe University), papers presented in this session were evaluated as the exploitation of new fields of study by remarking “the different modernity” in different regions.

Session 4 which was the last session arranged for “The Expansion of Culture — From the Fields of Cultural Interactions with Multi

Angles (in English)” endeavored to discuss widely about the research methods for conflicts between different cultures which would result in the new conceptions. LIN Fengliang (PhD Candidate, Taiwan Jiaotong University) presented ideological analysis of May Fourth Revolution which had become the starting point for Chinese modernization. Dr. Merolla SABRINA (Part-time Lecturer, Napoli University) who focused on the poet YANG Lian, who had exiled himself at the Tian’an men Incident investigated the characteristics both in thoughts and poetry. HAMANO Takeshi (PhD Candidate, University of Western Sydney) who analyzed ethnic minorities in Australia reported the situations of Japanese women’s immigration because of marriage. Prof. Alessandro Giovanni GEREVINI (Associate Professor, Waseda University) who practiced everyday cultural interaction by himself presented, as a commentator’s comment, the contentions of acceptance and rejection amongst cultural interactions from the standpoint of being a researcher and a translator.

Looking back the forum on the whole, we keenly realize that it is the importance of issues raised by each report as well as detailed examination on materials which become the dynamics to develop the cultural interaction studies. In addition, we appreciate afresh the unshaken meaning of this forum as the occasion to share the personal research of high quality amongst the academic world.

Above mentioned is the summary of the forum, which of course cannot inform the circumstances on those days sufficiently enough. The fruitful outcomes during two days were included in “Creation and Periodical Chapters in Cultural Interaction Studies--- Consideration through the Historical and Modern World ” edited by ARATAKE Kenichiro and IKEDA Tomoe (published on March in 2011). We hope anyone who is interested in the related field to take a look at this book.

*Affiliation mentioned in above report is the one at the time of the forum.

ARATAKE Kenichiro (Associate Professor, COE)



Participants of the Forum

The Establishment of a New Department for Research on East Asian Culture : As a New Research Base for the Study on Cultural Interaction Studies

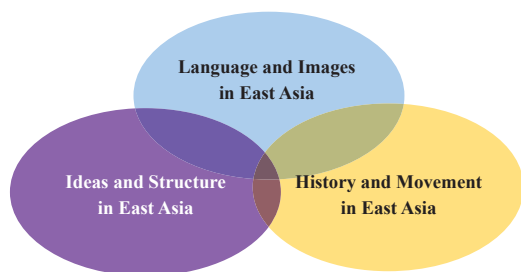
FUJITA Takao (Deputy director, ICIS; Deputy Head, Graduate School of East Asian Cultures)

Kansai University established the Department for Research on East Asian Culture as a new research section in April 2011. This new department is established to drive for the continuation and further development of the educational organization formed as a COE program, “The formation of basis for the research and education of the studies on cultural interaction in East Asia” which will end in March 2012.

As a training unit for global COE program, Kansai University has already established the course specialized on the studies of cultural interaction in April 2008, by rearranging the department of literature studies. As this course met the year of completion in March 2010 when the first Doctor of this curriculum was born, it was decided to make this course independent from the department of literature studies and merged into newly established department of research on East Asian instead. By so doing, we intend to improve the activities of research and education for the studies on East Asian culture which is the specialty of Kansai University as well as to develop the feature of the international hub for research and education which was cultivated within the global COE program.

We primarily succeed the former curriculum arranged by the department of literature studies. In addition to the old program, however, we set the following three new research areas to provide the foundational viewpoints for the study on East Asia and arrange the course programs accordingly; “Language and Images in East Asia”, “Ideas and Structure in East Asia” and “History and Movement in East Asia”.

Research students in this newly established department will focus on substantial themes for their own research projects from one of



Three research areas in the department of East Asian cultural Studies

these three areas and attempt to develop their own studies by crossing borders of academic fields as well as regions for the research.

The department of research on the East Asian culture started with seven members consisted of the Head Manager TAO Deming, the Deputy Managers UCHIDA Keiichi, NIKAIDO Yoshihiro, FUJITA Takao, and the Promoters of Project AZUMA Juji and MATSUURA Akira, in addition to Prof. NAKATANI Nobuo from the Department

of Literature. Also we have received 15 students for the preceding curriculum and 7 research students for the following curriculum both for PhD course on this April in the first year of the department. 11 students which are about the half of all the students in our department come from foreign countries. In comparison with the situation of the period when the department of the research on literature was in charge, it remains the same that many foreign students are registered. Adding the number of students who had been enrolled previously, we have 56 postgraduate students both of preceding and following curriculums which is quite a large number for a solo department.

The term of “the cultural interaction” was not generally known when our Kansai University started to advocate this new field of study. Later, however, Korea Maritime University at Busan which was chosen for a program similar to COE called HK (Humanity Korea) founded an educational program for cultural interaction studies. The Department of Literature at Sophia University also established the course for cultural interaction studies in April 2011.



Welcome Party for New Students 2011

Each university, though attempting to do individually different education and research, adopted the term “cultural interaction” in English, which could be a sign of the expansion and fixation of the cultural interaction studies as a new field of research. Under these circumstances, the role of this research base as a pioneer of the field would increase its importance more than ever before. We hope to have still more understandings and cooperation from all interested parties.



Considering the Hometown from the Perspective for the Experience of the Research in Amakusa

Wang Hai (ICIS-RA)

What kind of knot there had been between me and Amakusa remains mystery even though I think it over and over again. I did not come from Amakusa nor had scarcely known about this place even after I came to Japan for study. Indeed, there were many students from abroad amongst the research group those who were similar to me. Moreover, even for the Dr. ARATAKE who is the leader of our research group and who specifically studies the regional history of Japan, it was his first time to visit Amakusa for research at the time. In other words, we were a group of amateurs who were looking at Amakusa. Nonetheless, the most important was to achieve the success of the related research for the project. The success expected here would be the feeling of accomplishment as well as responsibility to cultivate carefully the seed for future for each member of the research group, by finding the fruit for each other and packing it in the cage as in a form of report.

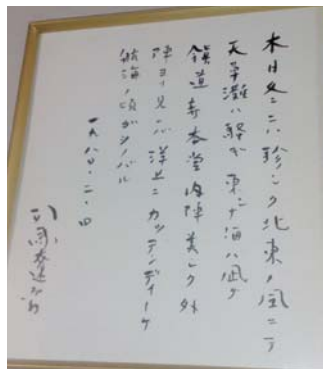


Photo 1

I had written an article about the relationship between SHIBA Ryotaro and Amakusa out of my personal interest which was raised by a coincidental encounter with a square piece of thick paper which was written by SHIBA at Chindoji in Amakusa. That paper investigated how the SHIBA's perspective of history in Amakusa was evaluated by the local people. As a part of conclusion, I pointed out that SHIBA was greatly trusted by provincial historians and

responded to this local people's trust through "a memorial present" of Kaido wo Yuku 17 Shimabara Amakusa no Shodo 17 (Going on the Main Road, vol. 17, Various Roads in Shimabara and Amakusa). Through such mutual recompenses, matters in Amakusa gains more attentions by people and regional research on Amakusa develops. Our research group has been able to do fruitful research also because of the supports by the passion by local people.

The experience from research of this time reminded me of my own home town. I came from a beautiful town called Leshan city in Sichuan Province in China. The Big Buddha called Leshan Dafo is considered to be the biggest Buddha imagery in the world at which many tourists visit every day. Meanwhile, there were few provincial materials. Only articles I could find in the city library before were such as thin leaflets and guidebooks. In addition, participants of the government do not want to do the compilation of regional records and it is said they have left the editing works only onto 80 years old men. In comparison with "the Catalogue of Materials Concerning about Amakusa" which ICIS has created through this research, there is a

whole difference. The negligence onto the provincial research as well as the lack of successors should be serious problems that China is currently facing. It would probably not only the matters for China. All the graduate participants for this research were, except for lecturers and researchers, consisted of students from abroad. The research in Amakusa might have given great impact onto the mind of all the foreign students just as it gave onto me.

Provincial research in Japan would also contain the similar problems due to the current tendency to contempt the cultural and regional research in the society of economical globalization. Under such circumstances, we being researchers should deepen the interaction with local people through social association, in order to value the provincial culture (Note 1). For this very matter, the related research for the project of this time was particularly meaningful to strengthen solidarity between researchers and the local area and to give new sense of mission for us, the students from abroad. I sincerely thank the cultural interaction studies as well as local people who have knotted me and Amakusa.

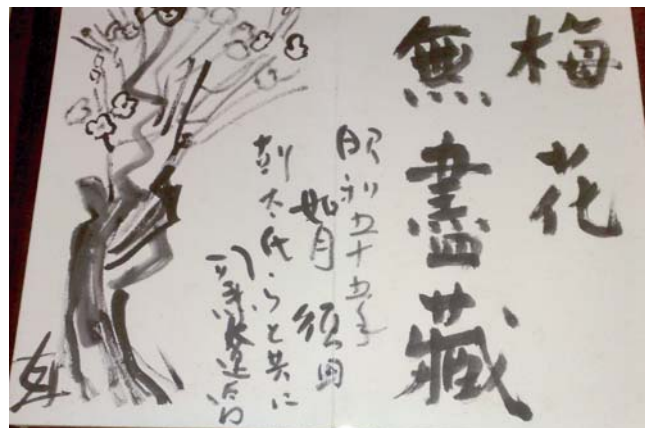


Photo 2

Photo 1・2 : a square piece of thick paper which was written with SHIBA Ryotaro's own handwriting stored in Chindoji

Photo Above : Leshan Buddha

Note1 : Historian AMINO Yoshihiko points out in his "Komonjyo Henkyaku no Tabi (Trip to Returning the Ancient Articles); 1999, Chuko Shinsho" that some scholars considered provincial materials that they gathered from local area as their own property, which made local people lose their trust in researchers. He further argues that this is the causation for the provincial studies to get into a scrape. One of the purposes for the research of this time was to construct trusting relationship with local people.

International Symposium on “New Aspects for Daoist Studies : An Approach from the Surroundings”

The 61st international meeting of Japan Society of Taoistic Research was held on 13th of November in 2010 cosponsored by ICIS and Japan Society of Taoistic Research, which was entitled as “New Aspects for Daoist Studies — An Approach from the Surroundings”.

This international symposium investigated how Chinese Daoism interacted with cultures in other regions such as Japan, Korea and Vietnam after transmitted there and how it altered on the due course. At the same time, it was also examined that certain customs of Daoism or folk beliefs, which had already died out in mainland China, remain and still survive in surrounding areas. The concept of the transmission of Daoism usually includes those transmitted to



Meeting Hall

regions far away from China by oversea Chinese. In this symposium, however, the main theme for the discussion was the transmission to tribes other than Han Chinese or to the areas in which people use different language from Chinese.

The contents of this international symposium

for “New Aspects of Daoist Studies — An Approach from the Surroundings” were as follows;

“The Viewpoint from Japan”

MASUO Shinichiro (Professor, Seitoku University)

“The Viewpoint from Korea”

CHUNG Chae-seo (Professor, Ewha Womans University
Translator: SHINOHARA Hirokata (Special Researcher, COE)

“The Viewpoint from Vietnam”

ONISHI Kazuhiko (Researcher, Research Institute for Vietnamese Religion)

Chair: NIKAIDO Yoshihiro (Professor, ICIS)

The first half of this international symposium consisted of presentations of researches, which started at 14:30 and had three speakers by 16:00.

First of all, Prof. MASUO gave a talk on “the viewpoint from Japan”. He spoke about “Before the Chapter for Inner Chamber in Ishinpo (The Remedies of Heart of Medicine) — Daoist Medical Manuscripts and Ancient Japanese Poems in Chinese Style”.

Remedies of Heart of Medicine by TANBA no Yasuyori includes lots of articles related with medicine as well as the art of the bedchamber which were once lost. Prof. MASUO pointed out that the influence from such articles can be clearly observed in Shin Sarugaku Ki (New Record for Sarugaku) alleged to FUJIWARA no Akihira as well as Yujyo Ki (Record of Wondering Women) alleged to OE no Masafusa. Furthermore, he sharply argued the relationship between Daoist medical texts and Kanshi, Japanese poems in the style of Chinese poems.

Prof. CHUNG Chae-soe followed to talk on “the viewpoint from Korea”. He discussed widely about Korean adaptation of Daoism under the theme of “Uniqueness in Korean Daoism — Comparative

Study with Chinese Daoism”. Prof. CHUNG pointed out that there are two main streams amongst Daoism in Korea, which are consisted of “Daoism of Official Methods” and “that amongst Common People”. Generally but with substances, he also explained the circumstances of “Daoism of Official Methods” accordingly during the Three States Periods, Koryo Periods and Joseon period as well as the situation of “Daoism amongst Common People” after the Joseon period. It was also pointed out that the beliefs in divinities such as Qixingshen (God of Seven Stars) and “Leisheng Fuhua Tianzun (Celestial Nobility of Universal Alteration with Thunder Sounds) those who are not very popular in China were specially developed in Korea.



Prof. NIKAIDO, Lecturing on Daoism

Finally, Prof. ONISHI Kazuhiko did the presentation on “the viewpoint from Vietnam”. Prof. ONISHI talked about “Shenxiao Yuge Gongwen (Reproaching Sentences for Jade Regulation of Divine Firmament) as the Zouzhi Wenjian (References of Sentences for the Rite of Engendering Position) in Vietnam”. He discussed how and what Daoism and Daoist priest should be on the basis of References of Sentences for the Rite of Engendering Position used by people professionally engaged with religion in Vietnam. Prof. ONISHI demonstrated the existence of the Daoist stream of Zhengyi jiao in Vietnam, by pointing out the Reproaching Sentences for Jade Regulation of Divine Firmament used by Vietnamese tycoons is the synonymous with References of Sentences for the Rite of Engendering Position for Chinese Daoist.

We gathered questioning paper during the ten minutes tea break from 16:00 when all the speakers finished their presentation to 16:10, and started open discussion from 17:00. The discussion became so active and zealous that we could not take all the questions. Apparently, the transformation of Daoism as well as current religious situation in Korea and Vietnam especially drew people’s attentions. This suggests that the circumstances of Daoism in Korea and Vietnam have not been known even to the Japan Society of Taoist Research. In addition, we also had discussions in high quality about the features of References of Sentences for the Rite of Engendering Position not only in Vietnam but in Daoism on the whole.

There remains lots of issues we need to investigate about how Daoism which is a religion emerged in China was transmitted to the surrounding regions and developed there accordingly to each tribes and areas. It seems that this symposium has raised new perspectives by attending to the themes worked by global COE programs at Kansai University. Even at the sociale reception afterwards, very active discussions were witnessed here and there.

NIKAIIDO Yoshihiro (Professor, ICIS)

Faculty Seminars

The 28th Meeting of Faculty Seminar 15th of November in 2010

Under the theme of “The Practice of the Research on Cultural Interaction Studies and Fieldwork 1—the Cultural Interaction Studies from the Excavation of Potteries”, there were three presentations by NAKAYAMA Kei (The Curator, Cultural Section in the Department of Education of the Board of Education in Amakusa city), NISHINO Noriko (Deputy Manager of NPO Fund for Protection of Culture Buried in South East Asia) and HASHIGUCHI Wataru (The Curator, Kishin-kan, the Center for Historical Materials in Bonotsu of the Board of Education in Minami Satsuma City).

NAKAYAMA gave a talk on “Interactions in Amakusa — Mainly Concerning about Pottery” and analyzed communication in medieval Amakusa from excavated potteries. At the same time, he also investigated the connection between pre-modern Amakusa and Nagasaki in relationship with pottery stones and stonemasons. NISHINO presented a paper entitled as “The Analysis and Reasoning of Vietnamese Pottery from 14th to 16th Century Unearthed from Kyushu”. This report examined the trade and circulation in Kyushu in connection with Vietnamese pottery, by stating the circumstances of excavation of Vietnamese pottery in Kyushu first which was followed by the specification of the movements and the backgrounds during each period from 14th to 17th centuries. HASHIGUCHI talked about “aspects of excavation of South East Asian pottery from Southern part of Kyushu”. He demonstrated the closeness of trading including that with mainland China, and that many medieval to early modern East Asian potteries have been excavated by analyzing the result of excavation generally. Consequently, the role of “Botsu” which is counted as one of the three ports in Japan was placed with importance as the gateway for southern part of Japan amongst the history of research.

The 29th Meeting of Faculty Seminar 19th of November in 2010



Prof. YANG Da Qing

Prof. YANG Daqing (Associate Professor, George Washington University) Historical Dialogues in East Asia from the Viewpoint of History of Historical Studies

This presentation argued whether historians could construct “the collective community of understandings” which surpasses national borders from the perspectives of historical dialogues in East Asia and in global societies, the historical studies in 20th century and the relationship between politics and historical studies.

The 30th Meeting of Faculty Seminar 10th of Dember in 2010

Prof. CHOI Gwan (Professor, Korea University ; Director, Research Center for Japanese Studies)

The Unfolding of Imjin War, The Japanese Invasion of Korea (Bunroku Campaign) in East Asia — Mainly in Japan

Edo Shogunate recovered the diplomatic relations with Korea by declaring no relation with TOYOTOMI Hideoyoshi’s Invasion of Korea. Therefore, they were not attempting to leave any record about Bunroku Campaign and caused the related materials out of print. Meanwhile, there were efforts to know this particular war amongst the people, and the incidents were recorded and transformed into literature. This presentation introduced actual instances of literary works related with this Bunroku Campaign which is still produced. He further demonstrated the changes in features accordingly to periodical shift. He concluded by pointing out that Bunroku Campaign is a theme which should be interpreted again and again, because it has ongoing meanings as a starting point to consider how the relation between Japan and Korea should be, at the same time that it is a history living on even today.



Prof. CHOI Gwan

The 31st Meeting of Faculty Seminar 14th of January in 2011

Prof. HAN Dongyu (Professor, the Northeast Normal University of China; Director, College for Historical Cultural Studies)

“From ‘Shaking Confucianism off” to “Shaking Asia off” — A Context amongst History of Japanese Thoughts in Pre-Modern and Modern Periods”

This presentation reconsidered the foundation of the idea of “shaking Asia off” in modern Japan. Zhuzi School of Neo-Confucianism which had become the mainstream in Japan after pre-modern and modern periods has received continuous attacks by Kogaku School of Confucianism and Kokugaku School of Native Studies. In addition, intellectual system has been gradually shifted to Western style in pre-modern Japan. Under these circumstances, reinterpretation of Zhuzi School’s texts and its encounter with Western practical science formulated the idea of “shaking Confucianism off”. Moreover, the disruption of the diplomatic scheme to let other counties bring a tribute triggered the shift from “shaking Confucianism off” to “shaking Asia off”.



Prof. HAN Dongyu

HINO Yoshihiro (COE-DAC)

Mystery of “Dutch Water” Newspaper and Its Audience in Modern China

IKEDA Tomoe (PD, ICIS)

On 14th of July in 1917, Xinwenbao, one of the three major newspapers in Shanghai reported the following news. “National Army fired toward Tiantan and Nanchizi from five thirty to nine o’clock in the morning. The army of ZHANG Xun could not hold on and surrendered by giving up their weapons. ZHANG Xun was under German protection and escaped to the Dutch embassy”. This was informed by a special telegram from Tianjin. It indicated the failure of “ZHANG Xun Fubi (ZHANG Xun’s Regaining Power)” which was a coup d’état for the restoration by ZHANG Xun through putting forward AIXINJUELUO Puyi. It was not only Xinwenbao but every newspaper reported enormously about the incident of ZHANG Xun’s Regaining Power, in those days.

Although ZHANG Xun’s Regaining Power resulted in failure, the reports on this incident gave great ripple over the imagination of readers.

On the following 15th, a caricature was included in Kuaihuolin, the auxiliary for literature attached to Xinwenbao. The auxiliary for literature was common for general newspaper at the time, which was comparable to today’s column for literature. Although the content and nature differ accordingly to each newspaper, the auxiliary for literature was mainly consisted of contributions from readers. Kuaihuolin as the auxiliary for literature attached to Xinwenbao was especially famous for its entertaining quality and acquired many audiences.

The caricature in question was drawn by MA Xingchi, a caricaturist who often contributed political cartoons for Kuaihuolin. This caricature illustrated a person with a queue in a vase on which the letters of “Helanshui” was written. In addition, a sentence written as “ZHANG Xun zhi Anle Wo (a comfortable accommodation for ZHANG Xun)” could be seen beside. The man with a queue specifies ZHANG Xun himself who had been jested with his stubbornly uncut pigtail by being called as “Bianshuai (the Pigtailed General)”. Then, what would the vase written as “Helanshui” indicate? “Helan” is equal with “Helan” which signifies Dutch. Then, what would “Helanshui” be? Translated generally, the term means “the Dutch water”. However, this rendition was to indicate carbonated water at that time, which was known as beverage to cool down the summer heat. That ZHANG Xun was in the vase of “the Dutch Water (carbonated water)” was a joke that he took sanctuary in Dutch embassy.

This cartoon created a great sensation. On 9th of September, in a column for entertaining sentences for play, called “Xiezhu (Teasing writings)” in Kuaihuolin, a person called FENG Yin wrote a text entitled as “Helanshui Yuanzhuang (Letter in which the Dutch water appeals innocence)”. In this, “the Dutch water (i.e. carbonated water)” pleaded that it existed to ease the summer heat and had been attempted to help people in the world without doing anything evil.

Then, it complained that it suffered a lot from ZHANG Xun who came into it. Since then, many entertaining writings inspired by the cartoon were continuously appeared in Kuaihuolin and in auxiliary for literature attached to other newspapers. Such writings emerged so many that it was no exaggeration to say that the term “the Dutch water” started to indicate directly the incident of ZHANG Xun’s Regaining Power.

Exemplified by the above example, it was not unusual that the readers contributed by writing entertaining articles on the basis of current affairs or gossips. Similar instances can be observed not only in Xinwenbao but also in the auxiliary for literature attached to many other newspapers. The continuous contributions concerning about this “Dutch water” were merely one of such readers’ contributions which became very famous.

It should be noted that the emergence of this kind of phenomena could become possible through a specific medium called newspaper. Newspaper at those days was quite new to Chinese. The audience read this newly arrived medium every day. And there were rooms known as the auxiliary for literature on newspapers which was opened for the readers. The audience who had confidence in their ability of composition contributed entertaining writings after reading news, which made other audience to write other articles for contribution. The creation through contribution can be recognized as new imagination, and such chain reactions might have caused the birth of the greater cultural phenomena later.

A surge that modern China has come across when it encountered with newspaper can be understood as a product from cultural interaction. It is the moment of the birth of a new trend when people came across with a new culture.



Caption : 15th of July in 1917, from Kuaihuolin, the auxiliary for literature of Xinwenbao. (author : MA Xingchi)



Part 8

Gamjatan and Segmentation of Korea into North and South

SHINOHARA Hirokata (COE FELLOW, ICIS)

Although not as well as Chinese food, Korean food has also gained its visibility in Japan. However, it seems that the regional difference in Korean food is scarcely known. For instance, there are dishes that are not accustomed to eat in Southern part of Korea. Naengmyeon and Mandu are well known to have been traditional food in northern part of Korea, i.e. North Korea.

Gamjatang is one of such foods. “Tang” means soup, which indicates hot soup mainly made from pork. Firstly, one has to pour the soup extracted from pork into a shallow wide pan in which things like pork



Photo 1



Photo 2

spine, potato, dumplings made from flour, spring rain vermicelli noodles, teok are piled up, and that has to add kochujang, red peppers, mashed garlic, pounded sesame and leaves of Perilla frutescens as spice. Simmering them and eat when the bones of pork would start to come off. (Photo 1 and 2).

It is often considered that Gamjatang would be “hot soup with potato”, as potato is rendered as “Gamja”. However, Gamja is also indicated as the pork spine, which is adopted for the name of dish in this case (Photo 3).

The origin of this soup is unclear. It is said that Korean tribe in Manchuria started this soup, according to a restaurant especially for this soup (which is called as Gamja guk in this restaurant) opened since 1958 at Donam-dong in Seoul to which the author visited this time. It remains unclear if Manchuria here indicates the period of Manchuria or not, as many Korean specifies the north east part of China with the same term. It is also said that a person escaped from north part of Korea at Korean War started to serve this soup at Jongno in Seoul. Gamjatang is often eaten with wines and it usually contains similar ingredient, but this special restaurant served Chinese noodles together (Photo 4). It ends with rice with sea weed and



Photo 3

kimch, fried in the pan all together (Photo 5). We are supposed to continue eating until the pan becomes empty and therefore this dish is far from being an exclusive dish. It could probably have been rich food for commoners, using leftover meat.



Photo 4

When Korean War was breaking out in 1950, many people fled from south to north and vice versa. The Peninsula was divided into North and South Korea which caused many tragedies in which families or lovers torn apart. Food which was started to serve



Photo 5

by people who would never go back to their hometown has become a famous dish representing Korea. It would be a bit too exaggerated to say “the cultural interaction of Food brought about by tragedy”, but I turned my thoughts toward people’s emotions as well as movement underlying the food culture.

By the way, the soup is almost always accompanied with meal in Korea and the spoon is always provided with chopsticks. It is often witnessed that people start drinking soup when they eat in Korea. Having been in Korea for quite a long time, I have never accustomed to this habit. To be more precise, I think I have intentionally taken chopsticks first to eat rice. By so doing, I might have confirmed my identity as Japanese unconsciously. About a year after returning back to Japan, however, I found myself started drinking soup with spoon in a restaurant in Seoul. Could it have been my feeling to tie myself to Korea? Human mind is thus mysterious.

Photo 1 · 2 : Five minutes before the arrival of dish. Ten minutes after started simmering. Not yet ready to eat.

Photo 3 : Chinese translation says “tudou tang (potato soup)”. No, it isn’t.

Photo 4 : Chinese noodles should be added after crashed inside the bag.

Photo 5 : You have to leave small amount of soup which should be used for fried rice at the end.

❖ Lecture

Lecture by visiting scholars for COE : 10th of November in 2010

*CHENG Peikai (Visiting Professor for COE, Kansai University; Professor, City University of Hong Kong) “Way of Tea and the Mind of Chinese Culture”

❖ Report of Awards

A book by OKAMOTO Hiromichi who is a COE-PD, “Ryukyu Okoku Kaijyo Kousho-shi Kenkyu (Research on Interaction by Sea in Ryukyu Kingdom)” (Published by Yoju Shorin on March in 2010) earned the 38th IHA Fuyu Award for the year 2010. This award, which honors the father of the study on Okinawa, IHA Fuyu’s works, is presented to researches and books which are acknowledged to have contributed to the development of promoting culture and studies for Okinawa.

❖ Publications

*MATSUURA Akira

• Cultural Interactions amongst East Asian Water Channels in Pre-Modern Period
(Sibunkaku Shuppan, November, 2010, 448 pages)

*MATSUURA Akira (ed.)

• The History of Interchange amongst East Asian Water Channels since the Ming and Qing Periods: Collection for the Research on the History of Interchange amongst East Asian Waters, Kansai University, vol. 1. (Taipei: Boyang Wenhua Shiye Youxian Gongsi, December 2010, 355 pages)

• The History of East Asian Water Channels in Pre-Modern Period: Collection for the Research on the History of Interchange amongst East Asian Water Channels, Kansai University. Volume 2. (Taipei: Boyang Wenhua Shiye Youxian Gongsi, February in 2011, 402 pages)

• Data of the Boat from Nanjing, Yongmao, Casted Ashore at Izu Province — Data of Chinese Boats Casted Ashore during the Edo Period No.9: Collected Materials in the Institute of Oriental and Occidental Studies, Kansai University vol. 13, no.9
(The Institute of Oriental and Occidental Studies, February 2011. 385 pages)

*The Society for the Study on Materials for Chinese Language, Kansai University (Representative SHEN Guowei) ed.

Chinese-Japanese Dictionary for Terms of the Same Characters, vol.1
(Hakuteisha, February 2011, 194 pages)

*SHEN Guowei (ed.)

The Bibliographical Introduction to Modern English-Chinese and Chinese-English Dictionaries: Research Series of the Institute of Oriental and Occidental Studies, Kansai University, Vol. 31
(The Institute of Oriental and Occidental Studies, Kansai University, March 2011, 248 pages)

*NISHIMURA Masaya

Archaeology and Ancient Studies in Vietnam (Doseisha, March 2011, 360 pages)

*HARADA Masatoshi (ed.)

Study on the Materials in the Tenryu Temple (Shibunkaku Shuppan, March, 2011, 720 pages)

*Society for Cultural Interaction in East Asia

Journal of Cultural Interaction in East Asia vol.2
(Society for Cultural Interaction in East Asia, March 2011, 108pp.)

*ICIS, Kansai University (Director/ Tao Deming) (ed.)

The Journal of East Asian Cultural Interaction Studies, vol.4
(ICIS, Kansai University, March. 2011, 593 pages)

*ICIS, Kansai University (ed.)

The Journal of East Asian Cultural Interaction Studies, Special Issue vol. 7 — The Contact and Alteration in Language — Modern Alteration in Chinese and Foreign Languages
(ICIS, Kansai University, March. 2011, 203 pages)

*NISHIMURA Masaya (ed.)

Culture of Drinking Tea in East Asia and Tea Industry: ICIS, Kansai University, Research Series for the Cultural Interaction Studies in the Surroundings, vol. 1
(ICIS, Kansai University, March. 2011, 234 pages)

*ARAKAKE Kenichiro, NOMA Haruo and YABUTA Yutaka (eds.)

Research on Cultural Interaction Studies amongst Amakusa Islands: ICIS, Kansai University, Research Series for the Cultural Interaction Studies in the Surroundings vol. 2
(ICIS, Kansai University, March. 2011, 220 pages)

*ARAKAKE Kenichiro and IKEDA Tomoe (eds.)

Creation and Periodical Chapters in Cultural Interaction Studies: ICIS, Kansai University, Research Series for International Academic Forum for Next Generation, vol. 3
(ICIS, Kansai University, March 2011, 303 pages)

❖ Personnel Changes

*KUBO Erika left the post of COE-JA on 31st of January in 2011

*XI Ling and LIN Jinghui left the post of COE-JA on 22nd of March in 2011

*NISHIMURA Masaya left the post of the associate professor at COE and INOUE Mitsuyuki left the post of the special researcher at COE on 31st of March in 2011

*OKAMOTO Hiromichi left the post of COE-PD, and KUMANO Hiroko, Nguyen Thi Ha THANH, MATSUI Makiko and ZHENG Yingshi left their posts of COE-RA on 31st of March in 2011

*On 1st of April in 2011, MIYAJIMA Jyunko assumed her COE-PD post and HASHIMOTO Chiaki assumed COE-JA post.

*On 15th of April in 2011, SATO Van, CEN Ling, TAKAHASHI Saki, and NAKAYAMA Sota assumed their COE-RA posts, while ICHIMURA Maturi, KAMEI Taku, KAYAKI Toru, KAWABATA Chie, TSUJII Emi and YABNG Qunyi assumed COE-JA positions.

*On 20th of April in 2011, SUN Zhihui and ZHANG Lishan assumed COE-RA positions, while IWAKI Mika, SONG Yi, DING Shixian, TIAN Chen and YANG Yeqin assumed COE-JA positions.

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.

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

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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.

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

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Journal of East Asian Cultural Interaction Studies Editing Committee

Editor's Note

How precious the ordinary life is. It must have been the feeling that was shared by many people in last spring, although it had been strangely cold which was hardly appreciated as usual spring. I received an e-mail from a friend who was enjoying the vacation in Italy while I had been frozen in front of TV for a few days since the earthquake. The e-mail asked me to get contact with his friend from Cuba, who had been studying in Tokyo but was heading for Osaka because of the shock from the earthquake and following problems at nuclear base. My friend worried about this Cuban friend as his Japanese was not very good. I promptly got contact with this Cuban student. He had already gone back to Tokyo as he couldn't find any hotel to stay in Osaka. I sent him polyglot information which was helpful for him to calm down. So far as I could reckon, such case was not unusual. Some European friends flew away to their mother land. It could have been partly because of too sensational reports in foreign countries. But the earthquake of last spring has apparently revealed how flimsy the foundation is for foreign people living in Japan. Although there are lots of foreign people living in Japan, we can hardly say that we have established a system to support them at emergency. What on earth is required to protect the ordinary life for people living in the world where we have daily cultural interactions?

(IKEDA Tomoe)

About the Coverage Photograph

Rainy season arrived at Hue in Vietnam earlier than usual. The research group became tense because of the rain pouring terribly and the great flood that we suddenly encountered in the morning on the 4th of September in 2009. We decided to go to the destination by walk with our trousers tucked up, since the bus left from the hotel could not proceed anymore due to the freshet. The water flooded over the route rose up to our knees and the level of water became as high as that of the neighboring Huong River. We were about 30 meters away from the river. Even in normal state, there are only 1 to 2 meters differences between the levels of earth and water in this area. There was a boat spinning restlessly by swallowing up by the rapid stream.

"It is generally like this in the rainy season" said Mr. Van, the translator, calmly. Many houses in the city are said to be flooded during the rainy season. Judging from the way he talked, however, this event seemingly accepted not as calamity but as housecleaning once in a year. The photo shows a house in the Bao Vinh commercial area. In the neighboring Dia Linh however, adults and children were doing the annual worshipping-ritual hard at the village shrine, while water was flooding into a few meters before the small shrine. Minh Huong which is bounded on the north part of Bao Vinh used to be a village of the trade port for Chinese immigrants. On the waterway surrounding this castle city, there are many people living on the water. Water for the people in Hue city was not the object to fear or to dominate, but the partner for symbiosis to live together. It was as if being symbolized by smiling faces of children.



Photo : SHINOHARA Hirokata



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