

Reflection 7

ICIS Newsletter, Kansai University



Contents

The Report on Fieldwork in Amakusa	2
The 5th ICIS International Workshop	4
The 4th International Symposium	5
International Academic Symposium	6
Cultural Interaction Studies on Food (6)	9
Activities and Announcements	10
Solicitation of Submissions for the Bulletin of ICIS/Editor's Note	11

ICIS

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

ICIS 'Periphery' Project Fieldwork Research in Amakusa

ARATAKE Ken'ichiro (COE Assistant Professor, ICIS)

As a part of the ICIS "Periphery Project", we conducted comprehensive research in Reihoku-cho, Amakusa city in Kumamoto Prefecture from July 26th to 31st, 2010. As an extension of our previous fieldwork experience in Hue, Vietnam, we endeavored to further our aim, "the praxis of cultural interaction studies", through our research on the Amakusa Islands, which are a famous "treasure house of history and culture" in Japan.

The Amakusa Islands consist of more than 120 islands of various sizes off the west coast of Kyushu Island. Facing the East China Sea, the geographical characteristics are an advantage allowing Amakusa to be an active spot for international exchange. The major islands, such as Ohyano-jima Island, Amakusa Kami-shima Island and Amakusa Shimoshima Island, are now connected to Kyushu Island by the Five Bridges of Amakusa completed in 1966. This region developed a distinct culture of its own, while being influenced by the surrounding regions of



Ancient document of Local Archives of Reihoku-cho

Kumamoto, Nagasaki and Kagoshima. As a historical fact, the introduction of Christianity from the late 16th century through the beginning of the 17th century left great changes in the culture of Amakusa. But the prohibition against Christianity later interrupted the cultural interaction.

Moreover, the religious oppression led to the "Amakusa-Shimabara Rebellion" which took place from 1637 and 1638, and caused suffering among many Amakusa inhabitants. However, in spite of the increasing religious persecution, the local society of Amakusa had inherited Christianity as its own and thus developed an original religious culture.

Researchers have approached the regional studies of Amakusa from various perspectives—including historical, geographical and ethnological ones—and achieved important results. In particular, the local researchers have made significant contributions because of their great interest in the traditional culture.

What could our "Periphery Project" aim to achieve in the field, considering the large body of research already accumulated? Fortunately, ICIS includes a wide variety of researchers from different fields—such as history, geography, philosophy, linguistics, and religion—who could carry out these significant studies of the Amakusa region from multiple perspectives. Also, postgraduate students were provided with a chance to participate in the "Periphery project" and learn how to cooperate with the local inhabitants, which is an important element in successful research. In conducting this comprehensive research we relied on the help of the local people, especially those who own the important materials inherited from their ancestors. Fortunately, many owners of those materials, temples and

shrines taking the lead, were willing to assist us with our research, which enabled us to achieve significant results. Moreover, the Boards of Education in Amakusa city and Reihoku-cho both cooperated fully with our research. It was only with their help that we became acquainted with the current state of preservation of the cultural properties, and were able to determine the specific objects of our studies. We invited a recognized local historian of Amakusa, Mr. TSURUTA Bunshi, to give a lecture on July 29, entitled "Practice of



Discussion with Mr. Tsuruta and Mr. Hamazaki

Saikai and Amakusa Regional History Studies", which was followed by a discussion on Amakusa regional studies with Mr. HAMAZAKI Kensaku who specializes in Kirishitan (Christians) studies. Both of these specialists provided us with precious background.

During this fieldwork, we were organized into five groups: specializing in geography, subsistence, temples and shrines, Kirishitan (Christians), and old documents. Each group independently collected their data, and also exchanged information with other groups. In this way we believe that we were able to obtain useful information on Amakusa regional studies. We will thus publish all of the reports based on the information collected by ICIS professors, research associates and postgraduate students.



Landscape of Tanasoko region, Amakusa-city



Amakusa as the Sea – From the experience of the fieldwork

ZOU Shuangshuang (COE-RA)

The word, “Amakusa” sounds so nice to me. When I first heard this unfamiliar word, I associated the sound “ama” with “甘 (sweet)” rather than “天 (sky, heaven)”. As the phrase “天の草 (grass of the sky)” does not really make sense, “甘い草 (sweet grass)” somehow came to my mind first because its meaning sounded rather clear. Nevertheless, the real Amakusa as a place is far from what can be expressed with the simple Chinese character “甘”. I discovered this



Interview with Mr. Tabata Sumio

when I went there with the professors and classmates for the fieldwork in July. It was my first encounter with the lively town of Amakusa, which turned out to be absolutely different from what I had read about.

Amakusa is quiet. The vast rural landscape in front of my eyes made me feel like taking a deep breath and forgetting busy everyday life. Even in Hondo, the central area where the town hall of Amakusa is located, no one was on the streets after 9 pm. On the first day, some people who are used to the busy night in Osaka complained about its inconvenience. From the second day onwards, however, I heard no complaints at all. Instead, what I heard was the breathing of the sea and an invitation from the sea breeze, as well as our chorus of pleasure in responding to them. Like myself, many of the international students are rarely able to experience the sea so closely. I can still vividly recall the exciting and moving moment when I took the first step into the sea. As the fieldwork progressed, we deepened our understanding of Amakusa. And as this process continued, it became clear that the “sea” was perfectly suited to Amakusa.

On second thought, Amakusa is the sea itself. The sea supports the life of the inhabitants of Amakusa, as well as the international exchange. As the history of Amakusa is highly connected with the sea, the characteristics of the sea have also taken root in the Amakusa Islands. The sea tolerates everything, so the people there welcomed us warmly and actively supported our fieldwork. The sea can move anywhere, so the daughters of Amakusa went everywhere, even abroad, to work to support their households. As the waves of the sea often stay calm but sometimes get rough, the people of Amakusa once in a while, during hard times, rose in revolt to bravely oppose the oppression.

Moreover, like the sea which guards immeasurable treasures, Amakusa also possesses an incredible amount of “treasures” in the form of undiscovered historical materials. The old documents from several hundred years ago, kept and passed on by the local people, impressed on us the sorrows and pleasures of the people who lived in Amakusa at that time. We were overwhelmed by their powerful life force. While we were carefully turning the pages of the documents looking at the photography, our fingers could not help but quiver. We knew we must not disgrace the dignity of the documents which represented the collective memories of Amakusa. Of course, the most unforgettable of all was the mysteriousness of Amakusa fostered by the sea: Mother Mary-Guanyin (マリア観音), the secretly engraved crosses that were everywhere, or Oratio (オラシヨ) reciting in the dim secret room. It seemed that the true strength of the Amakusa people might be the illumination generated in their hearts when physical light had not been allowed.

In the same way that the sea cannot be expressed with the Chinese character “鹹 (salty)”, a single Chinese character, “甘 (sweet)”, will never be enough to represent Amakusa. We met Amakusa in July, just as Orihime and Hikoboshi meet only once a year during Tanabata. We are very much looking forward to our next meeting, expecting that Amakusa will show us some of its other flavors.



Christian cemetery, Hondo, Amakusa-city

The 5th ICIS International Workshop

Language Contact and Change – Modern foreign languages and Chinese variation –

The ICIS International Workshop entitled “International Workshop on Language Contact and Change – Modern foreign languages and Chinese variation” was hosted at ICIS, Kansai University, on the 1st and 2nd of August, 2010. The summaries of the presentations by Japanese and overseas researchers are as follows.

Keynote Reports



Prof. Yuan Jin

There were three keynote speeches: “Influences of Translation by Modern Western Missionaries on Chinese Language Style” by YUAN Jin (Professor, Fudan University), “Western Learning in the East and Changes in Chinese Vocabulary” by XU Shiyi (Professor, Shanghai Normal University) and “Language Contact and ‘New Grammar’” by UCHIDA Keiichi (Professor, ICIS).

Professor YUAN claimed that Westernized colloquial literature in early modern times appeared a half century earlier than May-Fourth new literature and represented the earliest foreign language influence on the Chinese language, as well as being the earliest Western literature influence on Chinese literature. Professor Xu, from the perspective of language contact, discussed how Chinese language reflected Western culture and its way of thought, through his study of the influences of Western learning in the East, and of Western disciplines on Chinese vocabulary and conceptual terminology during the period from the Ming-Qing Dynasties to the Republic of China. Finally, Professor UCHIDA labeled the alteration of Chinese ways of expression provoked by language contact as “New Grammar”. He explained this from a wide perspective in relation to not only Western languages, but also to the Altaic languages, as well as Japanese.

Presentations

Following the keynote speeches, seven researchers made presentations: “Japanese Language Influence on Modern Chinese Writing Style” by CHEN Liwei (Professor, Seijo University), “Truth and Fiction of ‘World (界)’ – About ‘...world (界)’” by ZHANG Qing (Professor, Fudan University), “Language and Speculation – Contemplation by scholars of Western philosophy and Chinese classics about the structure of Chinese language” by FANG Weigui (Professor, Beijing Normal University), “The First Stage of Foreign Language Acceptance – Transliterated terms in Chinese during the 19th century” by CHIBA Kengo (Assistant Professor, Chuo University), “Westernized Grammar Seen in Literature Translated by the Zhou Brothers” by OTSUKA Hideaki (Associate Professor, Chuo University), “Free Indirect Speech in Chinese” by NAKAZATOMI Satoshi (Associate Professor, Kyushu University), “Japanese Elements in ‘Westernized Grammar’ of Chinese Language” by SHEN Guowei (Professor, ICIS).

Professor CHEN claimed that we have not undertaken enough research on the influence of Japanese language on Chinese grammar and writing style in the studies of Westernization of the Chinese language. He pointed out the similarity between the Western translation style of Japanese and the Westernized style of Chinese, suggesting that translation from Japanese language was an

unavoidable influence on the formation of Chinese writing style at that time. According to Professor ZHANG, in the history of modern Chinese thought, expressions followed by “...world (界)” were used so frequently that Chinese readers made efforts to construct a network between the nation and individuals when people gave up the idea of “the world of great unity (天下大同)” and admitted that a nation was the best political substance. Professor FANG discussed ideas about relationships between structure and logic in the Chinese language among scholars of Western philosophy and Chinese classics. Dr. CHIBA classified various Chinese documents of the 19th century into five categories: 1) parallel translation dictionaries, 2) conversation texts, 3) history and geography textbooks, 4) magazines and newspapers, and 5) travel journals. He investigated characteristics of the documents in each category and their relation to transliterated words. Dr. NAKAZATOMI studied free indirect speech in the Chinese language from the perspective of how the writing styles in novels reference characters’ psychology, and he claimed that the writing style of the modern Chinese novel appearing after the New Culture Movement owe more to the achievement of small stories that flourished from the end of the Qing Dynasty to the early Republic of China than to the development of the first person serial novels. Professor SHEN discussed changes which occurred in the process of modernization of the Chinese language. He focused on the inevitable influences from Japanese language on the alteration that is called “Westernized grammar” in Chinese, while introducing new research methods and materials.

Presentations

At the end of the day, a workshop took place for young scholars to present reports on five themes: “From ‘Holmes in Shanghai’ to ‘Holmes in the East’” by IKEDA Tomoe (COE-PD, ICIS), “Former Chinese Translators in Nagasaki and the Language Education of Their Children – From the late Tokugawa Shogunate to the Meiji Period” by XU Haihua (PhD Student, Kansai University), “The Experienced ‘Guo (過)’ – From the perspective of ‘new grammar’” by INAGAKI Tomoe (COE-RA, ICIS), “China from the Perspective of Universalization and Relativism – Focusing on Shiba Ryotaro’s view of China” by WANG Hai (COE-RA, ICIS), and “Traditional and New Foreign Elements in ‘Incipient Phase of Chinese Language Studies (国語学草創)’” by HAI Xiaofang (COE-RA, ICIS).

HINO Yoshihiro (COE-DAC, ICIS)



A scene of the workshop

The 4th International Symposium

Printing, Publishing, and Circulating the Knowledge – Focusing on the East Asia from the 16th century –

ICIS, Kansai University, hosted the 4th International Symposium “Printing, Publishing, and Circulating Knowledge — Focusing on East Asia from the 16th century —” on the 30th and 31st of October, 2010 at Kansai University, supported by the Shanghai Newspaper Publishing Office Museum. More than 30 famous scholars from China, Hong Kong, Taiwan, and Singapore participated, and engaged in lively discussions.

Keynote Reports

In the morning session on 30th October, four keynote speeches were given: “Modern Documents in the History of Printing and Publishing” by ZHOU Zhenhe (Professor, Fudan University), “Collection and Control of Overseas Catholic Documents in Chinese Language from the Late Ming Dynasty to the Beginning of the Qing Dynasty” by ZHANG Xiping (Professor, Beijing Foreign Studies University), “The Early Stage of the London Missionary Society Press (墨海書館)” by SU Jing (Professor, Tsinghua University), and “Re-thinking the History of Morrison’s ‘First Chinese Bible (神天聖書)’ ” by UCHIDA Keiichi (Professor, ICIS).

Professor ZHOU emphasized the significance of the study of modern documents originating between ancient and present times. Professor ZHANG focused on the importance of organizing the list of Catholic documents related to the missionaries who came to China during the Ming–Qing era. Professor SU discussed the founding of the London Missionary Society Press, and its role as a cultural base. Professor UCHIDA proposed a new theory based on a careful reading of earlier literature and an examination of materials related to the development of Morrison’s Chinese translation of the Bible. From these four presentations, we recognized the necessity of uncovering new materials and of organizing previously untreated materials in a new field.

Presentations

The session with XIN Deyong (Professor, Beijing University), CHEN Zhenghong (Professor, Fudan University), WANG Baoping (Professor, Zhejiang Gongshang University), ZHANG Zhiqiang (Professor, Nanjing University), and ZHANG Zhongmin (Lecturer,

Fudan University) included research presentations and discussion on printing techniques and engraved books from all around the world from ancient to modern times, such as, for example, the development of maps rubbed from stone inscription, the acceptance of Gutenberg in modern China, and Chinese classical books in Vietnam.

LI Xiaojie (Professor, Fudan University), FENG Jinrong (Associate Professor, Hong Kong University), LIN Xuezhong (Senior Supervisor, City University of Hong Kong) and GAO Xi (Associate Professor, Fudan University) formed another session, reporting on and discussing subjects related to the cultural contacts between modern China and the West. These included the acceptance of the concept of international law in modern China, and medical reports in modern China written by Westerners.

The session with SI Jia (COE-PD, ICIS), ZOU Zhenhuan (Professor, Fudan University), FU Dehua (Professor, Fudan University), and JIANG Zhushan (Assistant Professor, National Dong Hwa University) consisted of presentations and discussion about the translation of foreign culture and its circulation, such as found in textbooks in China for the propagation of Christianity and in the books published in modern Shanghai by Korea.

TAO Demin (Professor, ICIS), KAWABE Yudai (Part-time Lecturer, Kokushikan University), and CHEN Jie (Research Associate, National Institute of Japanese Literature) presented reports, followed by discussion, mainly about historical and cultural exchanges between Japan and China.

Iwo Amelung (Professor, University of Frankfurt), CHEN Shaohua (Professor, Nanjing Agricultural University), GUAN Shipai (Associate Professor, Nanyang Technological University), ZHANG Xiaoyi (Research Fellow, Library of Shanghai), and ZHENG Yu (Lecturer, Shanghai International Studies University), presented on and debated changes in the knowledge system of Modern China resulting from the appearance of Western science and news.

WANG Zhihong (Professor, Chinese University of Hong Kong), CHEN Liwei (Professor, Seijo University), YU Cuiling (Professor, Beijing Normal University), ZHUANG Qinyong and Rune Svarverud (Professor, Oslo University), reported on and discussed problems of vocabulary translation.

The details of each presented paper are currently available on our homepage.

IKEDA Tomoe (COE-PD)



Photo of the participants

The Front Line of Vietnam's Hue Research – From the perspective of research on surrounding villages –

The Academic Forum “The Front Line of Vietnam's Hue Research — From the perspective of research on surrounding villages” was sponsored by ICIS, Kansai University, and held in a seminar room on the 4th floor of Ibunkan on July 10th and 11th, 2010. This event was for the purpose of reporting on the achievements, and synthesizing discussions, related to our ICIS fieldwork, as well as to the project of collecting folk materials in villages surrounded Hue City in 2008 and 2009. This was carried out in cooperation with Vietnamese scholars, and supported by the Toyota Foundation, in order to stimulate further research development.

The first day's session was entitled, “Part 1: The World of Traditional Local Documents in Hue” co-hosted with the Toyota Foundation Project “Collecting Traditional Folk Materials of Hue City's Surrounding Villages”. The themes of the reports are given below:

NISHIMURA Masanari (COE Assistant Professor, ICIS) “An Outline of the Project of Collecting and Preserving Hue's Folk Materials – Their value as a document group”

SHIMAO Minoru (Professor, Keio University) “The Significance of ‘Dinh ba’ from the Surrounding Villages of Hue as a Historical Document”

UEDA Shinya (JSPS Fellow) “Potential of the Documents from Hue's Surrounding Villages – From the collected documents of Thanh Phuoc”

SHIN'E Toshihiko (Assistant Professor, Kyoto University) “Reading the Documents of the Cham Royal Family – Comparison with ‘My Loi village’ documents of Hue during the Le Dynasty, Tay Son Dynasty, and Gia Long reign of Nguyen Dynasty”

OKAMOTO Hiromichi (COD-PD, ICIS) “Various Aspects of Imperial Documents in the Surrounding Regions of Hue”

MATSUO Nobuyuki (Professor, Nagoya University of Commerce and Business) “Evaluation of Cadastral Documents from the 1930s”

HASUDA Takashi (G-COE Researcher, Kyoto University) “The Relationship between Villages and the Nation from the Rudimentary Study of the Documents from Ha Thanh” (participation on paper only)

At the end of the day, MOMOKI Shiro (Professor, Osaka University) made some comments on the presentations from his perspective on Vietnam studies.

On the second day, the session was entitled “Investigation of the Old Outer Port Towns of Hue – Towards field research on cultural interaction”. The session mainly focused on reporting results from the ICIS fieldwork project. The following reports were presented:

NISHIMURA Masanari (COE Assistant Professor, ICIS) “Understanding the Northern Suburban Area of Hue City from the Historic-geographical Perspective”

NOMA Haruo (Professor, ICIS) “Spatial Configuration and Connotation of Commercial Areas of the Old Outer Ports in Suburban Hue”

NGUYEN Thi Ha Thanh (COE-RA, ICIS) “Landscape Transition of Dia Linh Village based on analyses of Cadastral documents – From 1935 to 1996”

OKAMOTO Hiromichi (COE-PD, ICIS) and INOUE Mitsuyuki (COE Fellow, ICIS) “Formation and Transition of the Two Villages, Bao Vinh and Dia Linh, in Suburban Hue – Based on collected genealogies, historical documents, and interviews”

SHINOHARA Hirotaka (COE Fellow, ICIS) “Collection of Materials Concerning Monuments in Hue and Prospects for the Research”

NGUYEN Quang Trung Tien (Associate Professor, Hue University), “Floating Settlements in and Surrounding Hue”

HUANG Yun (COE-PD, ICIS) “Dynamic and Multi-sided Aspects of the Goddess Belief in Minh Huong Village of Hue”

SUENARI Michio (Researcher, Toyo Bunko) “Characteristics of Minh Huong from the Kinh People's View – A comparison of religious manners with the neighboring village of Dia Linh”

KIMURA Mizuka (Assistant Professor, Osaka University) “Minh Huong People in Huong Vinh Commune, Hue and Overseas Chinese People from an Analysis of Generation Names” (presentation on paper only)

Following the presentations, MIO Yuko (Professor, Tokyo University of Foreign Studies), SUENARI Michio (Researcher, Toyo Bunko), and MOMOKI Shiro (Professor, Osaka University) made some comments from the perspectives of overseas Chinese studies, Hue suburban village studies, and Vietnamese historical studies respectively.

Within the limited time, the well-investigated papers were presented, and followed by lively discussions. I believe that the results of our fieldwork investigations can greatly contribute to Vietnamese studies, and in addition to the study of overseas Chinese in Southeast Asia. Furthermore, we were able to see the emergence of a certain direction in the fieldwork methods for interdisciplinary investigations.

The suburban region of Hue City has high potential for providing research sources to address the large problem of how Vietnam developed into its current state. Let us hope that many young scholars of the next generation will take up this field of research.

NISHIMURA Masanari (COE Assistant Professor, ICIS)



Photo of the participants

Topology in East Asian Countries from the Perspective of the Royal Tombs – The royal tombs of the Joseon Dynasty and its periphery –

An international academic forum, “Topology in East Asian Countries from the Perspective of the Royal Tombs – The royal tombs of the Joseon Dynasty and its periphery”, was held at Korea University (Institute for Museum and Social Education Studies) in Korea on July 2nd, 2010, co-hosted by ICIS and the Institute of Korean History Studies.



Purport explanation
by Prof. Azuma Juji

ICIS has undertaken a project on “Cultural Interaction Studies of Periphery Areas”, which is mainly planned and run by young scholars, under one of our major themes, “cultural marginality”. In this workshop, I focused on the system of Royal Tombs in Early Modern East Asia, and as a particular example, on the Royal Tombs of the Joseon Dynasty, which was recognized as an UNESCO World Heritage Site in 2009. The workshop aimed to investigate marginality in thought, culture and geography in order to elucidate the historical

context of the Joseon Dynasty, the Vietnamese Nguyen Dynasty, Early Modern Japan, and the Ryukyu Kingdom, which considered their own nations as centers of the world. The venue of the forum was Korea University in South Korea, supported by the Japan-Korea Cultural Foundation. Many young scholars and members of the public participated in the workshop, indicating that many people are actually interested in this theme, even though it had originally been planned as a small-scale academic workshop.

The forum consisted of three parts: 1) papers which treated *fengshui* ideologies applied in the construction of the royal tombs of the Joseon Dynasty, comparative studies of the royal rituals, and techniques of constructing the burial chamber; 2) presentations describing the royal tombs of the Nguyen Dynasty, of the Ryukyu rulers, and of the *shogun* and *daimyo* of the Edo Period; and 3) a comprehensive discussion of the ideologies and concepts of the royal tombs, and of the rituals performed in front of the tombs, as related to the system of royal tomb construction. The session was chaired by CHOI Gwan, the head on the Korean side of

the 2nd Committee on the Japan-Korea Joint Historical Research Project.

The Joseon and Nguyen Dynasties have been strongly influenced by the Confucian rituals of the Ming Dynasty; however, the rituals performed in front of the royal tombs were probably rooted in concepts that existed before the Goryeo reigns. The rituals in the Ryukyu Kingdom were constituted of both Buddhist and mythological elements, while the Japanese rituals showed a transition from Buddhist to Confucian ones under the influence of the shogunate. Regarding the concept of “spirit (靈魂)”, the Joseon and Nguyen Dynasties, which were close to the Ming and Qing Dynasties, believed in the existence of two parts, spirit (魂) and body (魄). In contrast, Ryukyu and Japan did not have the same concepts, as seen from the style of the daimyo’s tombs respecting the Confucian style. Nevertheless, as in any field, there are more problems to be investigated, and further full-scale investigations are awaited.

One of the greatest achievements of the forum was the development of a closer relationship among the scholars, which could not have been gained without the long nourished academic exchanges by ICIS. It is hoped that our attempts can lead to greater awareness on the part of national, social, and research organizations, and be extended to common themes and projects from now on.

SHINOHARA Hiroataka (COE Fellow, ICIS)



A scene of the discussion

Workshop on Searching for Methodology in Cultural Interaction Studies

A workshop on Searching for Methodology in Cultural Interaction Studies was co-hosted by ICIS and the Institute of Japanese Culture, Zhejiang Gongshang University, in Hangzhou, China on September 27th and 28th, 2010. Four members from ICIS – TAO Demin, UCHIDA Keiichi, SHEN Guowei, and NOMA Haruo – participated in the workshop with the scholars in charge of ICIS’s academic exchanges – GE Zhaoguang, CHOI Gwan, and WANG Yong – in order to present their research and exchange ideas. Many other scholars active at the forefront of the field also participated, including YAN Shaodang, TANG Chongnan, CHENG Pei-Kai, SUZUKI Sadami, WU Xiaoming, CHOI Yong Chel, WONG Heung Wah, FANG Weigui, CHEN Xiao-Fa and LIU Yuebing. Those who could not actually participate in the workshop – HUANG Chun-Chieh, ZHANG Xiping, ZHANG Qing, and ZHOU Zhenhe – who are also the scholars in charge of academic exchanges, contributed to the workshop through their papers. The workshop aimed to deepen our understanding of

research methods and concepts, such as “mass vs. mass”, “periphery approach”, “book-road”, and “cultural interaction studies as anthropology”. The proceedings will be published as an English collection of papers and sent out internationally.

TAO Demin (Professor, ICIS Kansai University)



Photo of the participants

Phases of the East Asian Countries from the Perspectives of the Culture of Ships — A comparison of regions centering on Ryukyu Islands in the Early Modern Era —

On the 16th and 17th October, 2010, ICIS hosted the international symposium “Phases of the East Asian Countries from the Perspectives of the Culture of Ships — A comparison of regions centering on Ryukyu Islands in the Early Modern Era —” at Faculty of Education room 107, Senbaru Campus of Ryukyu University of the Ryukyus.

The symposium focused on the periphery regions of East Asia in the Early Modern Era for the comparison of actual situation of cultural interactions. This followed from two preceding international symposiums: “Culture and History of Hue — From the perspective of its relations to the surrounding villages and outer regions” held in September 2009 and “Topology in East Asian Countries from the Perspectives of Royal Tombs – The royal tombs of the Joseon Dynasty and its periphery” held in July 2010 (see page 7).

The symposium aimed at stimulating the discussion from the perspectives of the “Culture of Ships”, especially focusing on the island nation, Ryukyu, whose culture always had inevitable correlations with the culture of ships. The scholars were invited from a wide area, such as Japan, Korea and Vietnam to share their respective current research and exchange academic research ideas.

To begin with, MATSUURA Akira (Professor, ICIS) gave a keynote speech entitled “Exchanges in East Asian Sea Region by Chinese Sailboats”. He explained about the activities of Chinese ships in East Asian Sea area based on the statistic data abstracted from historical materials, also referring to the Middle Age, and showed pictures and photographs of Chinese ships that greatly influenced on many regions in East Asia.



Prof. Tomiyama Kazuyuki

In the first session themed “Culture of Ships in the Island Nation, Ryukyu”, three papers were presented; “Ships and the History of Ryukyu — Various phases about the Ryukyu ships in the Early Modern Era” by TOMIYAMA Kazuyuki (Professor, University of the Ryukyus), “History of Sino-Ryukyu-Japan Exchanges from the Perspectives of the Crew — Focusing on the examples of escort ships and Hisen” by FUKAZAWA Akihito (Part-time Lecturer, Okinawa International University), and “What is Seen in the Field — Extinction, alteration and succession of the early modern ships and their dynamic movement” by ITAI Hidenobu (Fellowship Researcher, Okinawa University). The reports showed new approaches and achievements of the researches related to the national policies and regionalism in the Early Modern Ryukyu, the perspectives and reality of the crew, and the possibilities of the fieldwork.

The second session “Culture of Ships in East Asian Countries” also consisted of three papers presentations: “About Shipbuilding Industry, Types of Ship-Rafts, and the Ship Controlling Policy in Nguyen Dynasty Vietnam” by Tran Duc Anh Son (Vice-President, Danang

Institute for Socio-Economic Development, Vietnam), “Culture of Ships during the Late Joseon Dynasty” by Lee Chul-Han (Researcher, National Research Institute of Maritime Cultural Heritage, Korea), and “Regional Characteristics of Japanese Ships in the Early Modern Era” by KOJIMA Ryoichi (President-Director, Kansai Design Company Ltd.). These presenters provided concrete examples of the Culture of Ships in Vietnam, Korea and Japan, as well as reporting on the state of research in this area.

The third session was held on the morning of the following day, 17th October, with three reports followed by a comprehensive discussion. ADACHI Hiroyuki (Professor, Tokyo University) commented particularly on the perspectives of history of ships and of techniques, UEZU Hitoshi (Honorary Director, Kumejima Natural Cultural Center / Professor Emeritus, Meio University) commented from the ethnological perspectives of Ryukyu and Okinawa, and UEDA Makoto (Professor, Rikkyo University) from the perspectives of the Early Modern East Eurasian history focusing on cowry distributions. The discussion went on very actively exceeding the scheduled time.

The symposium was experimentally webcasted through Ustream, and its main points were reported through Twitter. Although some troubles occurred due to our insufficient experiences with the medium, and difficulties with the facilities, more than 100 people viewed the symposium during the two days. Moreover, many insightful comments and questions were sent through Twitter, which proved the potential of webcasting. The pictures webcasted on these days are still shown in Ustream program page, via our ICIS homepage (<http://www.icis.kansai-u.ac.jp/live/>). We hope to further develop the utilization of such an image data library in the future.

OKAMOTO Hiromichi (COE-PD, ICIS)



Photo of the participants



Part 6

Kopi-tiam (Coffee Shop) Conveys the Culture of Gourmet Foods

HUANG Yun (COE-PD, ICIS, Kansai University)

The cheap and enjoyable restaurants known as “Kopi-tiam” and “Hawker Centre” are the most appropriate places for tasting local food at a reasonable price in multi-ethnic countries such as Singapore and Malaysia. These two countries are the model examples of economic development among the Southeast Asian countries. There are also many high-class restaurants, but for those who want to appreciate the local food and culture, “Kopi-tiam” and “Hawker-Centre” would be the best choices.

“Hawker Centre” is a kind of street food market where there are many types of food stalls serving various foods such as noodles. They mainly sell the most popular Chinese foods, as well as the Malaysian dish “Laksa” (noodles made from rice) and “Nasi Lemak” (a Malaysian indigenous rice dish). “Kopi-tiam” is a similar kind of food market, but it is smaller in scale than “Hawker Centre”. “Kopi” means coffee in the Malaysian language and “Tiam” means shop in the Fujian dialect. Literally, it means coffee shop. But it is not quite what we would normally imagine from the expression, coffee shop. “Kopi-tiam” is the product of the unique food culture of Singapore and Malaysia, and it can be thought of as the means to convey the local food culture and its history.

The most attractive point of “Kopi-tiam” is its low price. In Singapore, a meal is available for between approximately 2.5 SGD (170 JY) and 5 SGD (330 JY). There is a wide variety of choices, from Fujian noodles to Chaozhou style porridge. (See **photo 1**)

“Kopi-tiam” originally started by selling breakfast, the typical



Photo 1

breakfast being a slice of toasted bread and coconut margarine, egg, and a cup of coffee for 2 SGD (130 JY). The local coffee, called “Kopi-o”, is generally black coffee.

Just as Chachanteng represents local gourmet foods in Hong Kong, “Kopi-tiam” began in Singapore and Malaysia as local food courts, reflecting the distinctive style of food and drink.



Photo 2

People who want to enjoy a leisurely meal with friends, as well as old people who spend long hours in the afternoon chatting with their acquaintances, are the ever-present scenery at “Kopi-tiam”. Local businessmen who wish to meet for talks outside of their offices—as per local social customs—may also choose to go to “Kopi-tiam”. In “Kopi-tiam”, anyone can experience the casual relaxed atmosphere of the South Sea countries, where time seems to be floating along slowly. (See **photo 2**)

As “Kopi-tiam” was born within the social environment of Singapore and Malaysia, its food culture and style are somewhat related to those of ethnic Chinese people in these two countries. It is not clear exactly when the Chinese, who came south from China, began to prefer coffee, but it is likely that the custom arose gradually out of the British colonial period. The business practice of serving various sorts of foods and drinks in one place under the concept of “coffee” can be regarded as the first step in the localization of the ethnic Chinese, whose ethnic Chinese culture has come to form a distinctive part of contemporary Singapore and Malaysia.

Moreover, “Kopi-tiam” reflects the politics and ethnic relations in both countries. In Singapore “Kopi-tiam” means food stalls run by Chinese, while in Malaysia it indicates a coffee shop for Chinese. But even if the other ethnic group does not participate in the Kopi-tiam business, the fact that Chinese also prepare Malaysian foods – such as Laksa – shows a merging of the food culture of Malaysia, which is a kind of cultural interaction in itself.

Photo 1 : Food served in Kopi-tiam

Photo 2 : People enjoying conversation at “Kopi-tiam”

❖ Faculty Seminars and Lecture

The 26th ICIS Faculty Seminar: June 18, 2010

* KOYASU Nobukuni (COE Visiting Professor, ICIS / Professor Emeritus, Osaka University)

“An Introduction to the studies on Sorai – what is *Benmei*?”

The 27th ICIS Faculty Seminar: June 25, 2010

* LEE Ming-huei (Researcher, Institute of Chinese Literature and Philosophy, Academia Sinica)

“An Outline of Korean Confucianism Research in Academic Circles in Taiwan”

* LIN Yuehui (Researcher, Institute of Chinese Literature and Philosophy, Academia Sinica)

“Evaluation and Reflection of Korean Confucianism Research in Academic Circles of Chinese Literature”

COE-Visiting Professor Lecture : July 15, 2010

* KOYASU Nobukuni (COE Visiting Professor, ICIS / Professor Emeritus, Osaka University)

“Problem of Perceiving East Asia – from the perspective of *Kanji theory*”

❖ Publications

*WU Zhen and AZUMA Juji (eds.)

Thought and Documents: Japanese Scholars' Research on Song-Ming Confucianism

Shanghai: East Normal University Press, April 2010, 440 pages. (in Chinese)

*MATSUURA Akira (Trans. by DONG Ke)

Historical Researches on Inland Water Transportation in the Qing Dynasty

Nanjing : Jiangsu People's Publishing House, June 2010, 438 pages. (in Chinese)

*TAO Demin and ODA Yoshiko (eds.)

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

Journal of East Asian Cultural Interaction Studies, Special Issue, vol.6, ICIS, Kansai University, July 2010, 130 pages.

*TAO Demin, NAKAMURA Tadashi, FUJII Shozo, KUBOTA Bunji, MACHI Senjuro and KAWABE Yudai (eds.)

Biographical Dictionary of Modern Sino-Japanese Relations

Tokyo, July 2010, 619 pages.

*UCHIDA Keiichi

Cultural Interaction Studies and Language Contacts – a peripheral approach to the study of Chinese linguistics

Research Series of the Institute of Oriental and Occidental Studies,

Kansai University, vol. 38, Institute of Oriental and Occidental Studies, Kansai University, September 2010, 357 pages.

*AZUMA Juji and ODA Yoshiko (eds.)

Religions and Thoughts in East Asia

Shibusawa Ei'ichi Memorial Lectureship 'Sino-Japanese Relations and East Asia' vol. 2, Faculty of Letters, Kansai University, September 2010, 440 pages.

*AZUMA Juji (ed.)

FUJISAWA Tougai, Nangaku, Koukoku, Kouha and ISHIHAMA Juntarou Catalogue of Special Exhibition for the 50th Anniversary of Foundation of Hakuen-Kinennkai, Institute of Oriental and Occidental Studies, Kansai University, October 2010, 60 pages.

*AZUMA Juji (ed.)

Collection of Historical Materials Related to Hakuen-Shoin; Compilation of Hakuen-Shoin Documents, vol. 1

Research Series of the Institute of Oriental and Occidental Studies, Kansai University, vol. 29-1, Kansai University Press, October 2010, 544 pages.

❖ Personnel Changes

From June 1, 2010 to July 31, 2010, Prof. KOYASU Nobukuni (Professor Emeritus, Osaka University) was invited as a COE Visiting Professor.

August 31, 2010, XU Xiaochun and CEN Ling left the post of COE-JA.

October 1, 2010, Dr. MORIBE Yutaka assumed the post of Project Member.

October 1, 2010, Dr. SI Jia assumed the post of COE-PD.

October 1, 2010, LIN Minrong assumed the post of COE-RA, and FAN Jing assumed the post of COE-JA.

October 6, 2010, HAN Yijin assumed the post of COE-RA, and SONG Chen assumed to the post of COE-JA.

October 15, 2010, CHEN Xiaojie assumed the post of COE-RA, and WANG Zhumin assumed the post of COE-JA.

From October 1, 2010 to November 30, 2010, Prof. CHENG Pei-kai (Professor, City University of Hong Kong) was invited as a COE Visiting Professor.

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

e-mail: icis@jm.kansai-u.ac.jp

Editor's Note

In early November, I headed to Tianjin for a conference presentation for the first time in three years. I was amazed at the change of Tianjin city which is only 30 minutes away from Beijing by high-speed railway. Three years ago, when I spent the Chinese New Year at my friend's house, the town was simple and cozy, but now it had been transformed into a modern city with skyscrapers. China is changing rapidly. Being determined to come to grips with this rapid change, it was my objective as a researcher of cultural studies to gain essential knowledge to judge the society. The academic conference in which I participated was of a similar mind. The young scholars exchanging opinions were very much interested in how the cultural system was being changed by the internet. Researching a new field is very tough. Nevertheless, past studies, as well as research from many different disciplines, would provide insights for such a new research field. We may feel as if we carry out research on our own. Nevertheless, the present and the future draw from what we have done in the past, and if we can connect the past and the future through the academic exchanges among inter-disciplinary scholars, we will see the emergence of "new knowledge".

(IKEDA Tomoe)

About the Coverage Photograph

I chose the photo taken at *Ikitsuki-shima* Island, Hirado city, Nagasaki, for the cover of this issue. The photo was taken on a hill with a view of *Oshima* Island, which is also in the *Genkainada* Sea. The name, "*Ikitsuki-shima*", originated in ancient times. When those returning to Japan after the long trip to China saw the island, they took a deep breath of relief (*Iki-wo-tsuku*). *Ikitsuki-shima* Island extends about 10 km. from north to south, about 2 km. from west to east, and has a population of approximately 7,000 people who contribute to its distinctive "original culture".

Christianity was introduced to *Ikitsuki-shima* Island, with its close proximity to Hirado city, in the late Middle Age. Following the prohibition of Christianity by the Japanese government, many Christians lived in hiding on this island. In addition, whaling also flourished around the island. The Matsutomi Family, a representative name in whale hunting, greatly contributed to the development of the whaling culture in Japan.

In 1991, the Great Bridge of *Ikitsuki-shima* Island opened at the point closest to Hirado city, "*Tatsumoseto*" Strait. As a result, *Ikitsuki-shima* Island became connected to Kyushu Island. This has helped to support the lives of the inhabitants of the island, which had been known as "the solitary island among solitary islands". However, despite its isolation, "overseas contacts" were nothing new to the island. The island has long been an advanced region from the perspective of cultural contacts and interactions. The island of "shining green and blue" is now entering a new stage in its development.



Photo: ARATAKE Ken'ichiro



Reflection 7

ICIS Newsletter, Kansai University

Date of publication: January 31, 2011

Publisher: Institute for Cultural Interaction Studies, Kansai University

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

Phone: (06)6368-0256

E-Mail icis@ml.kansai-u.ac.jp

URL <http://www.icis.kansai-u.ac.jp/>

Institute for Cultural Interaction Studies,
Kansai University

