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Editor's Introduction

The International Christian University is strongly committed to Asian Studies. The first president of ICU, Yuasa Hachiro, insisted that ICU should be international, interracial, inter-cultural, and co-educational. He encouraged broad exchange relationships with scholars and students in Asia. Cho Takeda Kiyoko was instrumental in setting up a Committee on Asian Studies in 1958 which in 1971 was re-organized as the Institute of Asian Cultural Studies. She served as Director of the Institute for many years. Under her direction, the Institute has sought to facilitate research of Asian societies, including Japan, and to understand their historical development in world perspective. Specifically the Institute has sought to: 1) Invite scholars from various countries in Asia, and other parts of the world to conduct research on the historical, religious, economic, political, and other aspects of Asian cultures; 2) Carry out joint research projects with academic groups and institutes which share a common interest in Asia; 3) Collect, organize, and preserve research materials relating to Asia; 4) Plan and hold lectures, seminars, and symposia on Asian topics; and 5) Publish the results of research in *Asian Cultural Studies* and in other publications.

Volume 39 of *Asian Cultural Studies* includes thirteen articles, six written in Japanese and seven in English. Included in this volume are papers from two panels presented at the 2012 Asian Studies Conference Japan held on the campus of Rikkyo University. The Institute encourages submission of manuscripts related to Asian studies. Brief summaries of the articles follow:

Overcoming Vicissitudes: the Tohoku Region in Modern Japan

Japan's rapid modern transformation in the late nineteenth and early twentieth century did not confer benefits equally. In particular, the six prefectures of far northeastern Japan that came to be known as the Tōhoku region witnessed a series of economic, political, and ecological vicissitudes that continue, even today, to invite comparison with other areas of Japan thought to be more economically advanced and culturally dynamic. **M. William Steele** looks at the terrible famine that struck Miyagi, Iwate, and Fukushima prefectures in 1905–06, an event that was widely reported overseas, resulting in one of the world's first instances of massive international humanitarian aid, sometimes with unintended consequences. **Patricia Sippel** shows that Akita residents sought to correct images of backwardness by inviting journalists to tour the region in 1909 and make known the region's positive participation in Japan's modernity. **Hidemichi Kawanishi** looks at early academic attempts to place the Tohoku region within the context both of Japanese and world history. He focuses on the first survey history of the Tohoku region, *Ōu enkakushi ron (Theories on Ōu History)*, published in 1916, and attempts by Hara Katsurō to locate the Tohoku region on Ellsworth Huntington's "Map of World Civilizations."

Trans-Pacific Expertise, Trans-Pacific Lives in a Time of Rupture

This series of three papers explores the lives of three Japanese women who spent several years in the United States pursuing formal education, only to return to a coun-

try where their expertise on American ways of doing things was not entirely welcome. **Sally A. Hastings** looks at Fujita Taki (1898–1993), who studied at Bryn Mawr following her graduation from Tsuda College in 1920. In the 1930s she participated in a failed attempt to give women the right to vote. After the war she served as president of Tsuda College and took a leading role in national and international organizations seeking to advance the position of women in Japanese society. **Izumi Koide** identifies the decisive role played by Naomi Fukuda (1907–2007) in the professionalization of the library profession in Japan during the immediate post-war era of the late 1950s and 1960s. Educated both in Japan (Tokyo Woman's Christian College) and in the United States (University of Michigan), after the war she became the first librarian at International House of Japan. The author focuses on a study trip that Japanese librarians made to the United States. **Vanessa B. Ward** takes up Takeda Kiyoko (1917–) who attended Olivet College and the Union Theological College before returning to Japan on the last international Red Cross exchange ship in June 1942. After the war, as faculty member of International Christian University, she joined the American-Japan Committee for Intellectual Exchange and helped to invite Eleanor Roosevelt to Japan in mid-1953. All three papers reflect on the factors that permitted some women to study in the United States, the position of American-educated Japanese women in wartime Japan, and how these women were able to pursue professional careers in the postwar era.

Research Articles

Kikuchi Hideaki analyzes the tribulations of Taiping Northern Expeditionary Army from January 1854 when it was forced to retreat from the Tianjin area until its final defeat at Lianzhen in Shandong province. The Northern Expeditionary Army first headed toward Beijing, but harsh weather forced it to turn south; despite difficulties, it managed to reach the outskirts of Tianjin. Reinforcements were sent from Nanjing, but they were defeated at Linqing, leaving the Taiping force in Shandong in a hopeless situation. This article describes the course of events that ultimately led to the suppression of the Taiping Rebellion.

Nishida Masayuki focuses on the sort of symbolic negotiation process used in claiming forest management rights in northern Thailand. He shows how village leaders used religious rituals as tools to showcase an eco-friendly village culture. Through a mixture of modern education and local knowledge, village leaders were able to justify local control of the forest resources, secure political advantages, job opportunities in forest management, and financial support from state agencies.

Hasunuma Keisuke wades into the debate over the location of Yamatai and the identity of Himiko. He makes an exhaustive study of existing sources including the *Weilui* (Brief Account of the Wei) as quoted in the *Taiping Yulan* (Reading of the Taiping Era) in order to question assumptions that the recently discovered Yoshinogari site in Kyushu is the capital of Yamatai. He identifies Yoshinogari instead as the country of Kuna and wonders if Himiko ruled over Ito or another ancient country to the north.

Ono Robert compares the two prefaces to the *Kokin Wakashu*, the *kana* (or *mana*) preface by Ki no Tsurayuki and the preface in classical Chinese by Ki no Yoshimochi. He notes that while *mana* characters may be appropriate for a collection of *waka* (liter-

ally Japanese poems), the *kana* preface was necessary to display the power of the early phonetic script. Moreover, the paper emphasizes the use of the Japanese term *uta no sama* to translate the Chinese *liu yi* (六義), the six rhetorical modes of poetry, but in the process creating a distinctive style of poetic expression.

Nakano Mari explores the aesthetic of grief or sadness (*hiai*) that permeated his early writings on the relationships between men and women. In the early years of the twentieth century he wrote several short stories on the everyday life of a detached young man living with a geisha, including “The House of a Mistress” (*Shōtaku*) and “Coming Down with a Cold” (*Kazagokochi*), both written in 1912, and “The Vase” (*Hanaike*) written in 1916. Derived from Kafu’s own experience and research into the world of Edo period courtesans, Kafu continued to evoke this atmosphere of sadness in his more mature works.

Lin Meimao follows attempts by Nishi Amane to translate the Western concept of “philosophy” into Japan, first seeking to distinguish Confucian approaches to the study of basic principles (*rigaku*) from the Western “love of wisdom” (φιλοσοφία), through the use of terms such as *kitetsugaku* (希哲学) and later simply *tetsugaku* (哲学). However, as the word *tetsugaku* gradually came to refer both to Eastern and Western systems of knowledge, Nishi proposed to re-translate “philosophy” as *kikengaku* (希賢学) to more perfectly convey the primary desire to seek after and love wisdom.

Tanaka Yusuke, Tsuchiya Soichi and Aso Ayumi have compiled a annotated catalogue of some 492 handwritten diaries from the Fukuda Hideichi Diary Collection. The late Professor Fukuda was an authority of medieval Japanese literature. He was especially interested in dairies, and collected over 5000 of them. The handwritten diaries produced after the 1868 Meiji Restoration provide valuable insights into the private lives of men and women in modernizing Japan. The catalogue and the commentary on this unique collection seek to make these diaries assessable for researchers.

Finally I wish to express my gratitude to the fine work of the Institute’s research assistant staff, Jung Jae-Hoon, Miyazawa Eriko, Okamoto Yoshiko, Takasaki Megumi, and Tanaka Yusuke for their work in proofreading and otherwise preparing the manuscript for publication.

March 30, 2013
M. William Steele