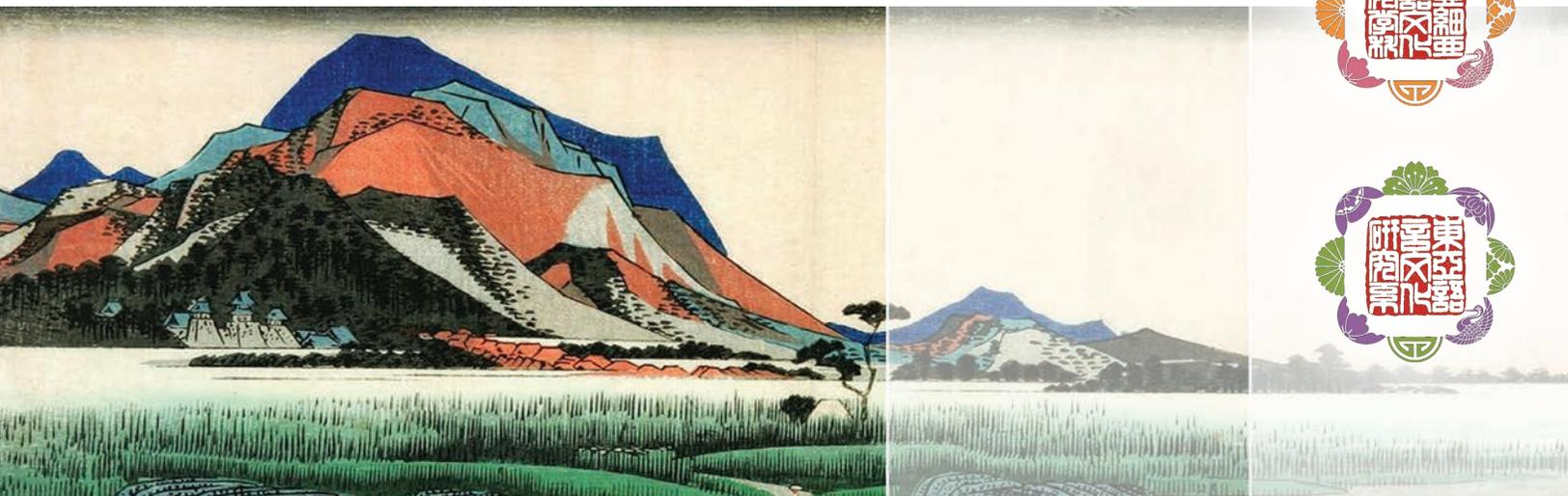


UNIVERSITY OF CALIFORNIA, SANTA BARBARA
EAST ASIAN LANGUAGES & CULTURAL STUDIES



Department Newsletter

Volume 9

Fall 2016

MISSION STATEMENT

The Department of East Asian Languages and Cultural Studies is committed to providing students with the opportunity to understand the many facets of East Asian cultures, including (but not limited to) languages, literature, history, society, politics, economics, religiosities, media, and art. In a world of increasing international cooperation and globalization, students we prepare face a society in which Asia is now a significant factor in the foreign relations of the United States, and the rest of the world.

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Words from the Outgoing Chair

This past year was dense with activities and achievements for our department, faculty, and students. In addition to numerous lectures, movie shows, and other events, we organized and hosted four large international conferences: a symposium and workshop on Japanese religions (November 2015, co-organized by the Shinto Studies Chair), a conference on ecology across China and the US (April 2016, organized by the UCSB Confucius Institute based in our department), the conference on Taiwan Studies (June 2016, organized by the Center for Taiwan Studies), and the conference “Sea Religion in Japan” (June 2016, organized by the Shinto Studies Chair).



Fabio Rambelli

Our faculty members continued to be as productive as ever, publishing a number of innovative books and articles. Some of our graduate students received prestigious fellowships to study abroad.

In terms of personnel, a new colleague, professor William Fleming, a specialist in early modern Japanese literature and culture, will join us this fall from Yale University. In addition, we will welcome a faculty fellow visiting scholar in Japanese Religions, Dr. Andrea Castiglioni (PhD, Columbia University) and a visiting researcher, Dr. Carina Roth (PhD, Geneva University). We are sure that they will have a productive and exciting time with us. However, we also had to say goodbye to our colleague of many years, professor Michael Berry, and his wife and affiliated faculty to our department, Suk-Young Kim, who will move to UCLA. We wish Michael and Suk-Young all the best for this new, important step in their careers.

This was my fourth and last year as Chair of the Department. I am moving on to my new assignment as Director of the Tokyo Study Center of the University of California Education Abroad Program; in that capacity, I plan to further strengthen the ties between East Asia and our department, UCSB, and the University of California as a whole. This is a two-year assignment, but during that time I will be back periodically to UCSB. These have been for me four years full of excitement and activities, a time for growth, increased visibility on campus and renown (both domestically and internationally) for the department. My place will be taken by professor Katherine Saltzman-Li; we are looking forward to her inspired leadership, and I wish her the very best.

TABLE OF CONTENTS

Volume 9 • Fall 2016

Words from the Chair Fabio Rambelli 2

DEPARTMENT FEATURES:

Faculty Profile: An Interview with Xiaowei Zheng 6

Local Religious History in Kyushu 12

Faculty Profile: Hsiao-jung Yu 22

Allan Grapard, EALCS Professor Emeritus, Publishes New Book On Mountain Mandalas 23

Translating the Unspoken in “The Tale of Genji” 24

Faculty Profile: William Fleming 27

Visiting Scholar Profile: Carina Roth 30

Reinventing ‘Japan’ Research Focus Group: Year 4 32

RECENT ACTIVITIES AND PUBLICATIONS:

Faculty and Lecturers 14

Graduate Students 20

Faculty Affiliates 21

CONFERENCE REPORTS:

Graduate Student Conference 2016 10

California Buddhist Studies Graduate Student Conference (CBGSC) 20

Sea Religion in Japan Fabio Rambelli 31

ALUMNI SPOTLIGHTS:

Dan Luffy 13

Mima Takemoto 17

Isaac Lee Wang 21

PROGRAMS UPDATES:

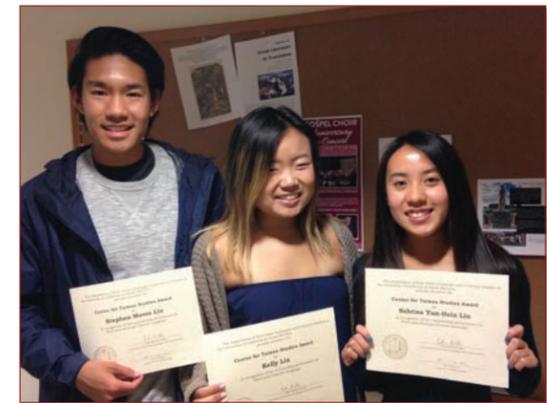
Chinese Language Program 4

Japanese Language Program 6

Shinto Studies Program 11

Center for Taiwan Studies 18

East Asia Center 23



CHINESE LANGUAGE PROGRAM

2015 - 2016 Highlights

Chen-chuan Hsu
Chinese Language Program Coordinator

This has been another year of success in both language instruction and extra-curricular activities for the Chinese Language Program. The 2015-2016 academic year was filled with exciting news and the excellent achievements of our students in learning Chinese.

» UCSB Confucius Institute Summer Program, 4–18 July 2016

Thirteen of our current Chinese language learning students were selected by the Confucius Institute to participate in its summer program at Shangdong University in China. There the students studied Chinese language, culture, and history, participated in various cultural activities, visited the Great Wall, Summer Palace, Confucius's hometown, and other points of interest tied to China's long history. The program is sponsored by Hanban/Confucius Institute Headquarters. Our instructor Chen-chuan Hsu volunteered to oversee this trip. We believe these 13 students have been amazing ambassadors for UCSB and hope the program will continue next year.

» Advanced Study at Shanghai University of Finance and Economics

Megan Doss and Christine Hsu, students from our Chinese language classes, received two-year full scholarships for their Master's degree studies at Shanghai University of Finance and Economics.



» Drew Fund and CTS Language Award

Congratulations also to the Drew Fund and CTS Language Award Recipients for 2016: Colin Raymond, Garrett Hart, David Reimer, Darius Johnson, Jordan Hays, Sabrina Lin, Stephen Liu, Jessica Norris, Barboza Sobrera, and Kelly Lin. These awards are given to students with excellent academic achievement in Chinese language and are made possible by the generous sponsorship of the Drew Family and the Center for Taiwan Studies. Our heartfelt gratitude goes to the Drew Family and Professor Tu (Director of CTS) for their continued support of the Chinese Language Program.



» Implementation of the Course Rotation Design Among Lecturers

Starting in Fall 2015, instead of teaching the same courses for multiple years, the three Chinese lecturers rotated in teaching 1st, 2nd, 1st heritage, 2nd heritage, and 3rd year Chinese language classes. Not only did the practice give the lecturers an opportunity to develop teaching materials in all language levels, but it also enhanced a healthy synergy among coordinator, lecturers and teaching assistants.

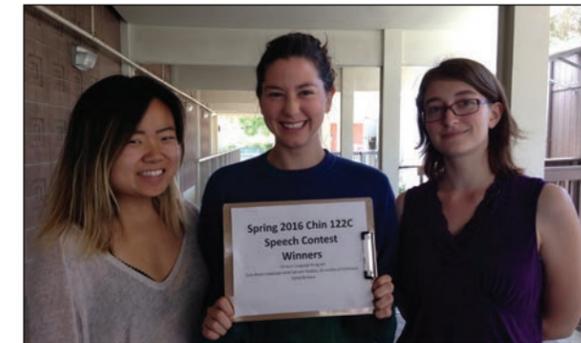
» Huayu Enrichment Scholarship

Congratulations to Garrett Hart from the first year Chinese class for receiving the Huayu Enrichment Scholarship offered by the Ministry of Education in Taiwan to study Mandarin for 6 months at the National Normal University in Taipei this Fall. Garrett is also the Drew Fund Award winner for Excellence in Chinese Language Acquisition.



» TOCFL (Test of Chinese as Foreign Language)

TOCFL was held at UCSB for the 7th time this year. Congratulations to Amy Khuu and Sierra Chu who passed the advanced Level IV of TOCFL (Equivalent to ACTFL: Advanced-mid) as well as Hin Wan and Alexander Banos who passed the advanced Level III of TOCFL (Equivalent to ACTFL: Intermediate-high).



» 2016 Mandarin Speech Contest for 122C, third year Chinese students

The purpose of the speech contest is to foster good language skills. Emphasis is placed on accuracy in pronunciation and tones, fluency, delivery, cadence, as well as content. Two winners are chosen from each of the two tracks - Heritage and Non-heritage. Congratulations to Cady Mclaughlin and Victoria Lu (first place) and Marika Miner and Kelly Lin (second place).

» Farewell to Xiao Xiao

After two years of superlative teaching at UCSB, Ms. Xiao Xiao will return to China this Fall. Ms. Xiao Xiao joined our Chinese language teaching team from the Confucius Institute in 2014. With her help and expertise, we were able to offer more sections for first-year Chinese and reinstate both the elementary and intermediate levels of conversational Chinese.



Ms. Xiao Xiao



Faculty Profile: An Interview with Xiaowei Zheng

Interview conducted by Oliver Teernstra

Xiaowei Zheng is Associate Professor of Chinese History. She focuses on Qing and early republican political culture.

Oliver Teernstra is a PhD student interested in Chinese modernity and intellectual history.

Oliver: My warmest congratulations for the upcoming publication of your first book and for your recent promotion to associate professor. Could you let us know about some of the challenges you faced in writing the book – which is based on your PhD dissertation – and how you overcame them.

Zheng: Thanks, Oliver. The biggest challenge was to expand the dissertation and turn it into a truly significant book. A dissertation demonstrates your grasp of a specific area of study. A book is different. It has to be relevant, important, and it has to be a real contribution to the larger fields—for example, comparative revolution, politics of constitutionalism and democracy, and twentieth century history in general, not just your small field—for example, modern Chinese history. Finding and locating that larger meaning of my project was the biggest challenge. From a case study, what is the big question I am asking and exploring? I spent a great deal of time thinking about this question. Of course, another challenge was finding the time to work on the book. As an assistant professor who actively works for two departments, writing is often a luxury for me. Luckily, I have learned to make time for writing over the past several years.

In your seminars, I have been lucky to participate in many fascinating discussions regarding the role of theory in the discipline of history. What is your view on the relationship between empiricism and theory in writing history? How do you feel theory has shaped, in general, your view of history, and, in particular, the arguments you put forward in your book?

Theory and empiricism: good question. I am first and foremost a historian. Everything I say has to be based on sources. As historians, we have to master the skills of discerning truthful information from forged sources, comparing and contrasting disparities of various historical records, and doing our best to construct the past history. This is the foundation for all historical studies, the basic craft of a historian.

But, on the other, this is not enough. As historians, we also have to explain why things happened in the way they did. And in doing so, we oftentimes need theory to help us ask good questions and help us make sense of the history. For me, the various theories regarding revolution and social movement have helped me better explain the 1911 Revolution in China.

For example, I read many theoretical works on social movements to understand how power accumulates and sustains in a movement. These theoretical works have liberated me from certain set frames of reference when interpreting the 1911 Revolution (see below) and helped me focus on the real force behind the revolution.

The scope of your book is ambitious. How would you like to “reframe” the current historical picture of early twentieth century Chinese politics?

As many Chinese who care about the political future of China, I want to write something that can help us understand current China. The 1911 Revolution was a watershed in Chinese history. It ended over two thousand years of imperial rule in China and established a republic. However, until now, the processes, the meaning, the legacy of this revolution still remain unclear.

Over the past one hundred years, the official and dominant interpretation has been the “Sun Yat-sen centered” revolutionary narrative, which attributes the major force of the revolution to Dr. Sun and his overseas revolutionary group, the Revolutionary Alliance (Tongmenghui). But Dr. Sun was not in China when the revolution happened, and his revolutionary group, the Revolutionary Alliance, only played a minimal role in the revolution. More importantly, confining the focus of inquiry to the beliefs and behavior of revolutionary leaders is tantamount to ignoring the more widely shared experience of the revolution.

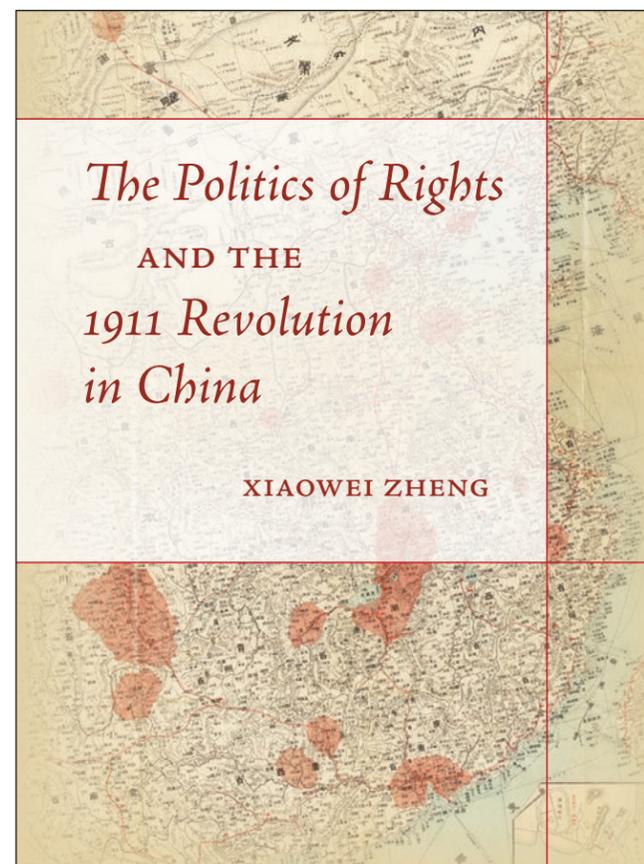
There was also the social interpretation, including both Marxist and non-Marxist schools. The non-Marxist position challenges the Marxist account’s valorization of the bourgeois class but still implicitly accepts its preoccupation with the social origins of the revolution. By focusing on prior economic and social factors, social interpretations downplay the role of ideas in the revolutionary process, wherein new political consciousness and communities took shape.

In recent years, the increasingly influential position is the modernization perspective, in which scholars revive Alexis de Tocqueville’s theme of the aggrandizement of state power. The focus here is no longer on a specific group that led the revolution, but rather on the expansion of the state. This approach has been extremely valuable in helping us understand the pressure the state faced prior to the revolution. It is less successful, however, as an explanation of why the revolution developed as it did, once it had begun.

On the margins of the debate stands the intellectual history of the revolution. While the intellectual history of the revolution has greatly enhanced our understanding of the discourse on people’s rights and nationalism in the years immediately surrounding the revolution, there is a disconnect between the ideological concepts and how they were implemented in actual political and economic life.

Each of the above interpretations has made a valuable contribution in elucidating the coming of the revolution. However, how and why the revolution happened in the way that it did remain ambiguous. I shall answer this question and I know that answering this question is what I can do to contribute to the field.

In my experience, deciding upon a dissertation topic is difficult. What advice would you give to graduate students who might be struggling to decide on a dissertation or thesis topic?



Cover of “The Politics of Rights and the 1911 Revolution in China” by Xiawei Zheng

First, passion. You have to find something that truly fascinates you. Writing a dissertation is hard. Without that initial love or passion, writing a dissertation can be a real ordeal. Please remember: it is your curiosity and determination that sustain you in this hard journey.

Second, precision. You have to ask a meaningful research question. By meaningful, I mean that you need to make sure that this is a question that can contribute to your field. You are not repeating other people’s work. We are all professionals. You need to find a niche in your field and articulate your contribution.

Third, practicality. You need to make sure that your research question is answerable with the sources and the time you have. There are many questions you can ask, but not all questions are answerable or suitable as a dissertation topic. You may not find sources for certain questions. Also, you need to finish your dissertation in six or seven years. Some questions just cannot be answered within a few years.

Asking a good question is half of the dissertation.☺

Most graduate students in our department likely intend to continue into an academic career. Could you let us know how you came to decide – or realize – that you wanted to become a professor.

I love reading, I love teaching, and I love freedom. I also know that I am a very curious human being. It was in college that I realized that being a professor is a wonderful career choice. Being in a university and being surrounded by likeminded people makes me happy. Yes, I think that’s why I wanted to be a professor!

I often hear positive feedback about your teaching, both graduate and undergraduate. What do you find to be the most enjoyable aspect of teaching?

Thanks, Oliver. Enabling students to think better is the most enjoyable aspect of teaching. We live in a world full of prejudices and we are surrounded by media that is often just propaganda. Studying history enables students to have their own critical views of the past. From primary sources, they formulate their own understanding of the past. From secondary sources, they learn to read historical work critically and analytically. They should, after taking a history class, be able to think independently and articulate their ideas in both writing and oral formats. Enabling students to think independently – that is my goal of teaching. Ideas help us view the world differently. When I see my students becoming better thinkers and gaining more confidence in their own ideas, I feel the proudest and happiest.

I can see how that would be very rewarding. Do you find any overlap between teaching and your research process?

Yes, definitely. This has more to do with graduate students. I read together and think together with my graduate students. In my seminars, I let students pick books they want to read. Those books very often also deepen my own understanding of history and methods of historical interpretations. Sometimes, I test my own interpretation of a historical question with graduate students and often learn a great deal from them.

Indeed, for me, as a graduate student, that kind of interaction with our professors is extremely rewarding. Finally: could you give us a sneak-peek into some of the ideas you have for your next book?

The project is tentatively titled, “The Unfinished Mission: Constitutionalism in China.”

My new project aims to understand the failure of constitutionalism in China after the 1911 Revolution and before the Nationalist government in 1928. During this time, constitutionalists were at the center of Chinese politics. They unfailingly campaigned for the key role of a constitution in any government, and believed that parliamentary politics was the solution to China’s problems. Even though their efforts were at times weak or impractical, they pursued their ideal: from 1898 to 1911, by urging the Qing court to transform itself into a constitutional monarchy; in 1913 and 1914, in working with the Nationalist Party and Yuan Shikai to set up a constitutional order for the new republic; in 1916 and 1917, by supporting Duan Qirui in unifying China and in continuing to draft a constitution; and in 1922–23, by finishing a draft constitution in collaboration with Zhili warlords Wu Peifu and Cao Kun. In the end, however, things just never went their way. After all of their many efforts, Chiang Kai-shek’s unstoppable Northern Expedition finally crushed their constitutional ambitions. Why was democratic constitutionalism a failed political model in China? This is the question I want to answer.

That is a fascinating question, and I look forward to reading your answer!

JAPANESE LANGUAGE PROGRAM

By Akiyo Cantrell
Japanese Language Program Coordinator

2015-2016 was another year of success for the Japanese Language Program (JLP). All of us lecturers, Chikako Shinagawa, Hiroko Sugawara, Yoko Yamauchi and myself, were blessed to have many students who are truly motivated to study Japanese and excel at it. As always, this year served as a reminder that learning Japanese in the classroom is a significant start for our students to recognize language possibilities beyond the classroom, for instance, when our students encounter Japanese culture, food, and literature through extra-curricular activities such as *Tadoku* (多読), the Extensive Reading Club in Japanese, the Japanese Language Program Karaoke Party, and the Sushi Workshop.

Senior JLP Student Yatong Wang Tutors Fellow JLP Students at C.L.A.S!

What better encouragement than studying Japanese with the help of fellow (senior) students!? While Campus Learning Assistance Services have been helping students with course assignments for many years, this year it offered the first drop-in service for Japanese language students. Yatong Wang, a senior student in JLP served as C.L.A.S president this year, assisting fellow students as first Japanese language tutor. We hear that her weekly drop-in hour was a great addition to office hours held by lecturers and teaching assistants.



Celebrating Our Students' Academic Successes

We celebrated a number of students' awards. The Mochizuki Memorial Award went to Aria Ghasemzadeh. The Japanese Program Excellence Award was given to Kirsten Sakaguchi and Amanda Bui (both first year), Esther Meng and Sreekar Molakalappalli (both second year), and Eddy Mcvarish (third year). The following students were recognized by the Japanese National Honor Society: Aria Ghasemzadeh, Xie Huitin, Guo Xiaowei, Megdi Wang, Jose Chavez, and Yatong Wang. The Japanese National Honor Society award is a nation-wide effort in which we participated for the first time this past year. Its selection process

is rigorous: a candidate has to take more than seven Japanese language courses within one institution and maintain a GPA average of 3.5 in addition to keeping the overall GPA average at 3.0. We are very proud of having so many awardees meeting or exceeding both requirements. These awardees excelled academically but they also engaged with their fellow students in an effort to create a community of learning and friendship in and outside the classrooms. We look forward to seeing how their love of learning Japanese leads them to other great things. A hearty "Arigatoo!!!" to all of them!

The Japanese Language Café (JLC), Far More Than a JLP Student Café

This year, faculty advisor Yoko Yamauchi created many occasions for students studying Japanese and international students from Japan to meet one another and enjoy each other's company at weekly meetings for a Riceball (onigiri) Workshop, BBQ parties, and other activities.



Trying Out Professional Sushi Recipes at the Sushi Workshop!

Sushi, of course, a key globally recognized icon of Japanese culture! Fukiko Miyazaki, a Santa Barbara resident and Japanese chef joins host Chikako Shinagawa for a student sushi workshop twice a year. The workshop is so popular that it fills up immediately with students eager to match their study of the Japanese language with Japanese cooking skills!



Students Surprise Their Sensei With Their Passion For Japanese at the JLP Karaoke Party!

At UCSB, Japanese language learning stays neither inside the classroom nor on an office desk. We also learn Japanese by singing with a microphone! Instead of our traditional annual *Kanji* Championship, we had the first *Karaoke* Party in Spring. More than 20 students sang their favorite Japanese songs to a classmate audience and impressed with their language and musical talents. They sang songs ranging from recent anime and pop songs to some oldies from the Sixties. With the help of the Japanese Student Association, the Japanese Language Café, and Yea-Seul Han, a skilled MC and attendee of JLP, students immensely enjoyed themselves with what they had been learning: Japanese.



Tadoku (多読), the Japanese Extensive Reading Club, Continues to Attract Students to Japanese Literature

Since its foundation in 2013, Tadoku has provided students with opportunities to read Japanese books of a wide variety of genres from Ghibli animation picture books to representative works in modern literature by Natsume Soseki and Yoshimoto Banana. The club offers unique opportunities for students to enjoy and practice reading authentic materials without the use of dictionaries. Students pick up one book to read and if they find it too difficult to read, they pick up another one until they find one that is easy enough to read. While this may sound challenging, students often become so engrossed in reading that they lose track of time. Hiroko Sugawara, the Tadoku faculty advisor, sees students continue to participate in the club throughout their study in JLP as their choices of books get more advanced and they progress in language study: some senior members of the club now read introductory books of classical Japanese literature such as *The Pillow Book* (Makura no soshi) and *The Diary of Lady Murasaki* (Murasaki Shikibu nikki).

Tadoku's uniqueness lies not only in how students select what to read but also in the fact that it is financially feasible, proposed Sugawara in an invited talk she gave at a workshop on Japanese extensive reading at the University of Southern California. Sugawara plans to continue hosting Tadoku in the hope that it will continue to offer students opportunities to enjoy reading outside the classroom and to expand their understanding and interest in Japanese literature.

GRADUATE STUDENT CONFERENCE 2016

Travis Seifman and Emily Simpson

On February 12-13, EALCS hosted “Networks & Negotiations: A Graduate Student Conference on Premodern Japan,” an international and interdisciplinary conference organized by EALCS PhD candidate Emily Simpson, History PhD candidate Travis Seifman, and EALCS professor Katherine Saltzman-Li.

Four panels organized across two days included talks drawing upon disciplinary approaches ranging from religious studies, diplomatic history, and gender studies to folklore studies and social and cultural history. These talks ranged temporally from the Nara period (8th century) to the late Edo period (early 19th century) and discussed not only matters internal to the Japanese archipelago, but also premodern Japanese interactions with China, Korea, Southeast Asia, Europe and even New Spain (i.e. Mexico). The conference brought together graduate students from southern California, across the country, and from Japan, providing an excellent opportunity for communication across disciplinary boundaries. A number of us reconnected at the Association for Asian Studies conference in Seattle this April, having forged strong personal and professional connections by virtue of having participated in this conference.

Prof. Kären Wigen (Stanford, History) gave a fascinating keynote talk on the subject of premodern and early modern maps. Wigen presented the various ways in which Japanese people have used maps to understand their world, discussing maps of historical events, amateur cartography, map-lending networks and pictorial representations of personal experiences, all of which co-existed comfortably by the Edo period. This profusion of mapping concepts encouraged us to think spatially and temporally about how the past comes to be visually displayed.

Two primary issues explored in many of our papers were periodization and the nature of time in premodern Japan. Elijah Bender (UCSB, History) discussed how the definition of Sengoku, or the Warring States period, should be seen as varying from one locality to another, offering a case study from Kai province. Joshua Batts (Columbia, History) and Viktor Shmagin (UCSB, History), in a panel on foreign relations in the Edo Period, highlighted what Prof. Luke Roberts called “the glacial pace of negotiations” in their respective discussions of the Keicho Embassy of the 1620s and the Golovnin Incident of the 1810s. Within discussions of religion, Lisa Kochinski (USC, Religion) and Diamante Waters (UCSB, Religious Studies) offered different interpretations of the relationship between kami and Buddhas as conceived by such ideas as shinbutsu shūgo and honji suijaku.

A number of the papers addressed issues of historiography or myth-making of an individual, or even a cultural form, as understandings of origins and practice shifted over time. Yuzhi Zhou (Kyushu Univ., Humanities) asked whether the Chinese monk Ganjin (688-763), who travelled to Japan and presided at key Nara temples, was really the

founder of the Ritsu school, suggesting that it was only in posthumous hagiographies that he was first represented as such. Christoph Reichenbaecher (UCSB, EALCS) examined the diary of the famed Edo period sumo wrestler Raiden Tame’emon and the social and patronage networks of early modern sumo prior to its development into a “national” “sport.” Emily Simpson (UCSB, EALCS) charted the legend of Empress Jingū and how late medieval emphasis on her status as mother led to her incorporation into women’s cults in the early Edo period.

Other presenters addressed larger institutions and communities. Travis Seifman (UCSB, History) explored the development of Nihonmachi or “Japantowns” in Southeast Asia in the late 16th to early 17th centuries. Nicolette Lee (USC, EALC) considered the temple of Chūgūji and its relationships with the imperial family, from which the temple derived much of its support. Jillian Barndt (USC, History) went behind the scenes of the Heian period imperial palace and discussed the role of the naishi no kami, the women of the rear palace, as active members of the court and political players, considering the notion of female agency.

Four panel discussants contributed to exploring these diverse topics. Prof. Luke Roberts (UCSB, History) and Prof. Katherine Saltzman-Li (UCSB, EALCS) lent their expertise to their respective panels and the conference dialogue more generally. EALCS graduate students Kai Wasson and Carl Gabrielson, specialists in modern Japan, served as discussants for two of the panels, offering valuable perspectives from across the premodern / modern divide.

In our final discussion, panelists revisited several of these issues, including periodization, agency, and the slow speed of communications in premodern times. We also considered some of the overarching structures of the periods we study that are now being challenged, especially the kenmon taisei system of territorial authority of the medieval period, and Japan’s “isolation,” or sakoku, in the Edo period. In addition, we also discussed the growth of digital humanities and digital archives, postulating how these affect our research of old documents and our roles as both current and future educators. With studies of modern and contemporary Japan enjoying considerable attention in the field, both in terms of subjects studied and theoretical approaches, it was a useful change to have a graduate student conference in which premodern specialists could come together and discuss their work with those who share closely-related temporal expertise.

The conference was generously supported by the Office of the Dean of Humanities and Fine Arts, the East Asia Center, the Interdisciplinary Humanities Center, the International Shinto Foundation Endowed Chair, the Graduate Student Association, and the Departments of East Asian Languages & Cultural Studies, History, and Comparative Literature.



New Logo for UCSB Shinto Studies!

Yes, we have a new logo! It was designed by Terashima Masayuki (see <http://www.tera-d.net/>), a prominent graphic designer based in Sapporo and active internationally. He created the logo by using a traditional Japanese design motif of sea waves in combination with a “treasure boat” (*takarabune*), a mythological carrier of good fortune.

SHINTO STUDIES

Fabio Rambelli

UCSB is well-known as one of the very few academic institutions in the world where Shinto Studies can be pursued at all levels (undergraduate, graduate, post-doc) outside of any sectarian framework and from original, creative, and multidisciplinary perspectives. We are working hard to further develop this center of excellence.

This year, the ISF Endowed Chair in Shinto Studies organized and co-sponsored three major initiatives. The first was the symposium and graduate student workshop “Where the Texts Lead Us,” organized by a Japanese research group directed by professor Ōkubo Ryōshun (Waseda University), which took place at UCSB in November 2015, and focused on a critical reevaluation of textual studies in Japanese religions. Participants were Ōkubo Ryōshun (Waseda University), Minowa Kenryō and Kikuchi Hiroki (Tokyo University), Uejima Susumu (Kyoto University), Sonehara Satoshi (Tohoku University), Yoshida Kazuhiko (Nagoya City University), and, from UCSB, José Cabezón, Dominic Steavu, and Fabio Rambelli.

Next, the Shinto Studies Chair sponsored the third Symposium on Pre-Modern Japanese Culture organized by the International MA Program in Japanese Humanities at Kyushu University (Fukuoka, January 22, 2016). Presenters included Cynthia Bogel (Kyushu University), Michael Como (Columbia University), Henrik van der Veere (Leiden University) and, from UCSB, Fabio Rambelli and PhD candidate Or Porath.

The third event was the international conference “Sea Religion in Japan,” held at UCSB in June 13-15, 2016, with 18 presenters from several countries. Organized by the Shinto Studies Chair, it was generously supported by the Toshiba International Foundation, Tokyo, and the Japan Foundation, New York. For more information on this conference, see report on p. 31.



Another important piece of news related to the UCSB Shinto Chair is the creation of an academic book series on Shinto studies, directed by Fabio Rambelli, with the publisher Bloomsbury (London and New York) (More on this at right).

The Shinto Studies chair was also able to contribute to hiring a faculty fellow in Japanese religions, Dr. Andrea Castiglioni (PhD, Columbia University, 2015), who will join the Department of East Asian Languages and Cultural Studies and the Department of Religious Studies in the Fall 2016 and will teach three courses for us, in addition to carrying out original research on Japanese religious history (see feature on next page).

We are now at work towards the creation of a new UCSB Shinto Studies Platform in 2016-17, which will enable undergraduates and graduate students to explore various dimensions of the Shinto tradition from a multidisciplinary perspective. More details on this will be available on the department’s website soon.

Finally, in 2017 we will celebrate the 20th anniversary of the establishment of the ISF endowed Chair in Shinto Studies. A program of events will be announced in the next few months.

NEW BLOOMSBURY SERIES IN SHINTO STUDIES

Fabio Rambelli

Traditionally, Shinto has not received much academic interest in the west for a number of reasons: its connection to Japanese imperialism and militarism before and during World War II, the vagueness of the boundaries of the tradition, its identification in Japan with cultural and social practices rather than with specific religious teachings, and lack of an academic framework for anything that is not either Buddhist or Confucian. This situation will begin to change thanks to the creation of an academic book series on the Shinto tradition by the international publisher Bloomsbury, with Fabio Rambelli as its general editor. Launched early in 2016, the Bloomsbury Shinto Studies Series boasts a stellar editorial board, and promotes innovative scholarship on all dimensions of the Shinto tradition, with special attention to aspects that have been ignored or misrepresented by scholarship in the west and in Japan.

The first book in the series is a long-awaited monograph by Allan Grapard (professor emeritus in the Department of East Asian Languages and Cultural Studies), titled *Mountain Mandalas: Shugendō in Kyushu* (London and New York: Bloomsbury, February 2016), which traces the history of the cult to the god Hachiman, one of the most popular Shinto deities over the complex relation to Shugendō mountain asceticism (See below).

The second book is *The Origin of Modern Shinto In Japan: The Vanquished Gods of Izumo* by Yijiang Zhong (October 2016), which focuses on a central but little-known discussion that shook the religious and political world in modern Japan, about the highest Shinto deities. It will be followed by *A Social History of the Ise Shrines: Divine Capital* by John Breen and Mark Teeuwen (forthcoming in January 2017), the first comprehensive history in any western language on the most important cult center of the Shinto tradition. Other books are in preparation.

<http://www.bloomsbury.com/us/series/bloomsbury-shinto-studies/>

<http://www.news.ucsb.edu/2016/016542/shinto-revealed>

Local Religious History in Kyushu

Fabio Rambelli

In winter 2016 I had the opportunity to spend a three-month research period in Fukuoka at Kyushu University, with a special invitation from the International Master's Program in Japanese Humanities directed by professors Cynthia Bogel and Ellen Van Goethem, within the framework of the "Progress 100" initiative (which brings to that Program scholars in Japanese studies from leading universities in the world). Fukuoka was new for me: I discovered a dynamic city, open to Asia and the rest of world, with an active cultural life; a first-rate university, Kyushu University, engaged in a number of new initiatives; and a vibrant and innovative graduate program in Japanese studies.

My stay in Fukuoka led me to begin a new research project on Kyushu local religious history. It is well known that many aspects of Japanese religion as we know it today originated in Kyushu: important cults such as Hachiman, Tenjin (the deified form of courtier and Chinese studies scholar Sugawara no Michizane), and Sumiyoshi originated there, as well as elements from ancient mythology (the descent of the heavenly ancestors of the imperial clan, role and features of sea deities, etc.). Kyushu is also one of the places where archeological study of the past began in Japan, especially in the 1700s and 1800s and one of the centers of the rebellion movement against the Tokugawa regime which culminated in the Meiji imperial restoration and the radical transformation of premodern religion and culture.

Despite all this, few scholars outside of Japan focus on local religious history, especially in Kyushu. I was able to see Buddhist temples established more than 1000 years ago still performing "Shinto" rituals to ancestral, most likely pre-Buddhist divinities; mountains, rocks and ponds still considered either abodes of gods or gods in and of themselves; very ancient Shinto shrines that existed before the first mythological texts in Japan were ever written, some of them built on top of even more ancient sites dating back to the Yayoi period. What is particularly fascinating is the fact that all these sites, and many more, still existing today, have a long history of transformations, many of which are dramatic and unexpected—so dramatic and drastic that it is in fact impossible to imagine how they would have been two hundred years ago, not to mention much earlier. In the middle ages many temples and shrines were



Fabio Rambelli

built directly on the coast along the harbor (what is now central Fukuoka). The harbor was gradually filled in and reclaimed to expand the city. Another important urban transformation took place in the early seventeenth century, when the Kuroda clan became the new daimyō of Fukuoka; in particular, they relocated many temples and shrines around Fukuoka Castle as a sort of sacred barricade against possible attacks. Other transformations took place in modern times.

Some of the research topics related to Kyushu's religious history I plan to develop in the near future are: the role of Rinzaï Zen temples in international trade and their control of ancient Shinto shrines such as Shikanoumi Jinja; doctrinal and ritual systems at Munakata Taisha, one of the most ancient and important centers of sea cults in Japan, which combined early traditions with Shingon Buddhism; medieval and early modern developments in the Takachiho area in central Kyushu; the role of Confucianism and Nativism in the early modern reinterpretation of Kyushu-based religious and intellectual traditions.

ALUMNI SPOTLIGHT

Dan Luffy
BACHELOR OF ARTS



Dan Luffey graduated from EALCS with a BA in Japanese Studies in 2009. In the same year, he passed the Japanese Language Proficiency Test - Level 1 Certification and moved on to Kyoto University of Art & Design where he earned an MA in Film Studies in 2012. He is a freelance Japanese to English translator working in a variety of fields. He translated Edogawa Rampo's *The Fiend with Twenty Faces* (Kurodahan Press, 2012).

How would you describe the most important aspects of your education in EALCS?

I think the variety of the classes offered at the EALCS department provided a great boost to my education. Every quarter, there were multiple classes dealing with very unique and detailed topics that helped me to diversify my knowledge and figure out what I personally wanted to focus on. The translation classes taught by Professor Luke Roberts were my first introduction to serious academic translation, and are part of what awoke me to the craft. Additionally, Professor Sabine Frühstück and Professor Katherine Saltzman-Li's classes, which focused on subculture and history, helped me form a base of cultural knowledge that would later serve me well in professional translation.

How and why did you choose your current career/job/position?

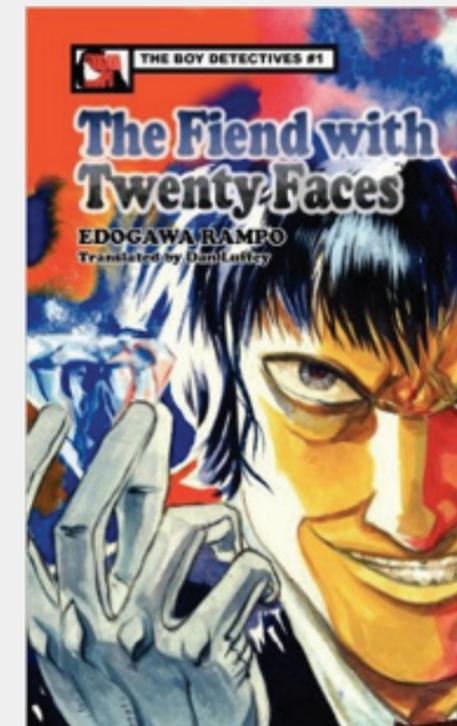
My love for Japanese language, literature, and writing made me realize that translation was the perfect path for me. I prefer to be freelance so that I can work on a variety of projects and always keep broadening my horizons. Currently I mainly translate video games, manga, business-related documents, and subtitles.

Do you think that your education in EALCS helped you achieve your career goals and if so, what proved particularly useful/inspiring? EALCS was an essential step in building my career. The EALCS classes allowed me to translate literature under the supervision of a professor, which gave me a background that I could use when looking for professional work later on. My education in the EALCS classes also helped me to earn a scholarship with EAP that allowed me to travel to Japan during my senior year, which was a truly invaluable experience that helped me achieve multiple goals at once.

If you could advise your younger self when you were just entering the university, what advice would you give to yourself? What do you think you did well? What would you do differently?

Don't get into a rush. Take your time and enjoy your education while enriching yourself at your own pace. At the same time, never hesitate to take chances when they appear, because you may not get a second chance. Take a risk every now and then, do something you usually wouldn't, and don't let yourself get too comfortable. That way you'll always be moving forward. Don't mind what people think, and if you happen to run into someone who tries to pull you down, just smile and laugh it off.

Any other thoughts you would like to share with the readers of the 9th EALCS Newsletter? If you're an EALCS enthusiast, you owe it to yourself to travel!



Dan Luffy translated *The Fiend with Twenty Faces*

FACULTY



Michael Berry

Professor, Contemporary Chinese Cultural Studies

Edited Volumes

- » with Chiho Sawada, eds., *Divided Lenses: Screen Memories of War in East Asia*. Honolulu: University of Hawaii Press, 2016.
- » with Chien-hsin Tsai, eds., *Modernism Revisited: Pai Hsien-yung and the Taiwan Literary Modernism Movement* [In Chinese]. Taipei: Rye Field, 2015.

Articles

- » “Taiwan Fiction in the Post-Martial Law Era.” *Columbia Companion of Modern Chinese Literature*. New York: Columbia University Press, 2016.
- » with Chien-hsin Tsai, “Divided Lenses: Introduction,” in Michael Berry and Chien-hsin Tsai, eds., *Divided Lenses: Film and War Memory in East Asia*. Honolulu: University of Hawaii Press, 2016.
- » “Shooting the Enemy,” in Michael Berry and Chien-hsin Tsai, eds., *Divided Lenses: Film and War Memory in East Asia*. Honolulu: University of Hawaii Press, 2016.
- » “A Cultural Renaissance from the Ashes: Kenneth Pai on the Origins of *Modern Literature*,” in Michael Berry and Chien-hsin Tsai, eds., *Chongfan xiandai: Bai Xianyong, Xiandai wenxue, xiandaizhuyi* [Modernism Revisited: Pai Hsien-yung and Taiwan Literary Modernism]. Taipei: Rye Field, 2015.

- » “Shadows of a Lonely Flower: Kenneth Pai and Tsao Jui-yuan on Literary Adaptation,” in Michael Berry and Chien-hsin Tsai, eds., *Chongfan xiandai: Bai Xianyong, Xiandai wenxue, xiandaizhuyi* [Modernism Revisited: Pai Hsien-yung and Taiwan Literary Modernism]. Taipei: Rye Field, 2015.
- » “Crystal Boys, Desolate Men, and Ghosts: Kenneth Pai and the Development of Taiwan Queer Writing,” in Michael Berry and Chien-hsin Tsai, eds., *Chongfan xiandai: Bai Xianyong, Xiandai wenxue, xiandaizhuyi* [Modernism Revisited: Pai Hsien-yung and Taiwan Literary Modernism]. Taipei: Rye Field, 2015.

- » “Imperialist Limbos: Chen Chieh-jen’s *Empire’s Borders* and the Deconstruction of the American Dream.” *National Jinan University Journal of Literature*, 2015.



Sabine Frühstück

Professor, Modern Japanese Cultural Studies

Publications

- » “Sexuality and Sexual Violence,” in Michael Geyer and Adam Tooze, eds., *The Cambridge History of the Second World War - Vol. III: Total War: Economy, Society, Culture at War*, 422–446. Cambridge: Cambridge University Press, 2015.
- » “Japan’s Military Battles Its Own Male-dominated Culture,” *East Asia Forum Quarterly* 8.2 (2016): <http://www.eastasiaforum.org/quarterly/>
- » “Modan garu (moga) toshite no josei heishitachi: Jieitai no uchi to soto,” in Tanaka Masakazu, ed., *Guntai no bunka jinruigaku* [A Cultural Anthropology of the Military], 43–70. Tokyo: Fukyosha, 2015.



Ann-elise Lewallen

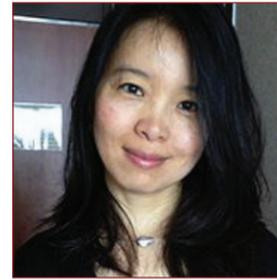
Assistant Professor, Modern Japanese Cultural Studies

Monographs

- » *The Fabric of Indigeneity: Contemporary Ainu Identity and Gender in Colonial Japan*. Santa Fe, NM: School for Advanced Research Press; Albuquerque: University of New Mexico Press, 2016.

Articles and Book Chapters

- » “‘Clamoring Blood’: The Materiality of Belonging in Modern Ainu Identity.” *Critical Asian Studies*, 48.1 (2016): 50–76.
- » “Ukaji Shizue, Kanto Ainu no Yobikake,” [Ukaji Shizue, Calling Kanto Ainu Together] in Sugita Atsushi, ed., *Hitobito no Seishinshi*, 99-125. Tokyo: Iwanami Shoten, 2016.
- » “Human Rights and Cyber Hate Speech: The Case of the Ainu.” *FORUM: A Journal of the Asia-Pacific Human Rights Information Center*, October 2015.



Xiaorong Li

Associate Professor, Late Imperial Chinese Literature

Articles

- » “Fragrant and Bedazzling: The Poetics of Sensuality in Late Imperial and Modern China.” Invited talk at Indiana University, September 19, 2014.
- » “Representing the Feminine ‘Other’: Gu Zhenli’s 顧貞立 (1623-1699) Song Lyrics to her Female Friends.” *Journal of Oriental Studies* 82.2 (2016): 19-38.
- » “Beauty without Borders: A Meiji Anthology of Classical Chinese Poetry on Beautiful Women and Sino-Japanese Literati Interactions (the 17th C-20th C).” *Journal of the American Oriental Society* 136.2 (2016): 371-95.



Hyung-Il Pai

Professor, Korean History and East Asian Archeology

Articles

- » “Gateway to Korea: Colonialism, Nationalism and Reconstructing Ruins as Tourist Landmarks,” *Journal of Indo-Pacific Archaeology* 35 (2015): 15–25.
- » “Visualizing Seoul’s Landscapes: Percival Lowell, and the Cultural Biography of Ethnographic Images,” *Journal of Korean Studies* 21.2 (Fall 2016).



Dominic Steavu-Balint

Assistant Professor, Chinese Religions and Chinese Buddhism

Edited Volume

- » with Anna Andreeva, ed., *Transforming the Void: Embryological Discourse and Reproductive Symbolism in East Asian Religions*. Leiden: Sir Henry Wellcome Asian Series, Brill, 2016.

Articles

- » “Delocalizing Illness: Healing and the State in Chinese Magical Medicine,” in Helene Basu and William Sax, eds., *The Law of Possession: Ritual, Therapy, and the Secular State*, 82–113. Oxford: Oxford University Press, 2015.
- » “Cosmos, Body, and Meditation in Early Medieval Taoism,” in Anna Andreeva and Dominic Steavu, eds., *Transforming the Void: Embryological and Reproductive Symbolism in East Asian Religions*, 111–146. Leiden: Sir Henry Wellcome Asian Series, Brill, 2016.
- » with Anna Andreeva, “Backdrops and Parallels to Embryological Discourse and Reproductive Imagery in East Asian Religions,” in Anna Andreeva and Dominic Steavu, eds., *Transforming the Void: Embryological and Reproductive Symbolism in East Asian Religions*, 1–50. Leiden: Sir Henry Wellcome Asian Series, Brill, 2016.



Hsiao-jung Yu

Professor, Chinese Linguistics

Articles and Chapters

- » “Chaoxian Hanyu jiaokeshu *Qi zhe yi pi zhongde teshu shi ziju*” [A study of the special usage of the *shi* construction as in the Korean compiled Chinese language textbook *Qi zhe yi pi*]. *Languages in Contact in North China—Historical and Synchronic Studies* 13 (2015): 143-150.
- » Co-authored, “Revisiting the Studies of Contact and Change in the History of the Chinese Language.” *Langues Sinitiques* 46 (2015): 101–114.
- » Co-authored, “Zaitan ‘qu OV’” [Revisiting “qu OV”], in *Mei Zulin jiaoshou bazhi shouqing xueshu lunwenji*, 234–242. Beijing: Shoudu shifan daxue chubanshe, 2015.



Xiaowei Zheng

Associate Professor, Modern Chinese History

Monograph

- » *The Politics of Rights and the 1911 Revolution in China*. Stanford: Stanford University Press, 2017.

continues on page 16

GRADUATE STUDENTS

Yongli Li

Article

» with Michael Curtin, and Wesley Jacks, "Hollywood in China: Continuities and Disjunctures in Film Marketing," in *Film Marketing into the Twenty-First Century*, Mingant, Nolwenn, Cecilia Tirtaine, and Joël Augros, eds., 65–75. London: Palgrave Macmillan, 2015.

Emm Simpson

Review

» David Quinter, *From Outcasts to Emperors: Shingon Ritsu and the Mañjuśrī Cult in Medieval Japan*, in *Journal of Religion In Japan*, 5.1 (2015).

FACULTY AFFILIATES

Luke Roberts

Professor
Department of History

Article

» "Shipwrecks and Flotsam: The Foreign World in Edo-Period Tosa." *Monumenta Nipponica* 70.1 (2015) 84–122.

STAFF SPOTLIGHT

KATELYN TUSTIN



Devil's Tower in Wyoming taken during her cross country trip.

Kate Tustin's duties as Financial Coordinator include budget tracking, reimbursements, honorarium payments, fund management, general ledger reconciliation, Gateway and Flex Card purchases, staff position payroll, transfer of funds and expenses, and a host of related tasks. While balancing such projects in two departments, East Asian Languages & Cultural Studies and Classics, can be challenging, Tustin finds helping the departments stay on budget rewarding. Her favorite activity off work is acting in local theater productions and spending time with her fiancé Derek and their dog Ollie.

ALUMNI SPOTLIGHT

Mima Takemoto

MASTER OF ARTS



Mima Takemoto (formerly Mima Nojima) graduated with an M.A. in East Asian Languages & Cultural Studies with a focus on Japanese Linguistics & Literature in 2000. Currently, she is Middle School Assistant Director and Japanese Instructor at Menlo School (Atherton, CA) where she also serves as Foreign Language Department Chair, Admissions Associate, Faculty Mentor, and Advocacy Coordinator. Takemoto was the 2007 "Arrillaga Teaching Award."

How would you describe the most important aspects of your education in EALCS?

Perhaps the most important aspect of my education in EALCS was the people. I developed close working relationships and learned so much from everyone in the community: my professors and advisors (Iwasaki, Narahara, and Nathan); the teaching team of Japanese Lecturers and TAs; classmates; and even students. My professors and teaching team were tremendously supportive—always checking in, mentoring and guiding me—they gave me both the confidence and humility I needed at that stage in my life. It was also rewarding and incredibly fun to work with the Japanese 1, 2, and 3 students. My fellow classmates and I formed a very close-knit group as well, and we made sure to study and socialize together frequently. In fact, I ended up marrying one of my classmates in the Master's program!

Another important aspect was the generous funding and work experience. I was very lucky to be a FLAS Fellow my first year and a Japanese Teaching Assistant my second and third years. I also worked a few hours a week as a Writing Tutor at Campus Learning Assistance Services and served as a short-term Research Assistant for Professor Tu in EALCS. In the summers, I worked as an Instructor on campus through Upward Bound. I had come to UCSB on my own, immediately after my B.A. without any other support, and yet I did not have to worry about my finances or take on

graduate student debt. This luxury afforded me the peace of mind to focus on my studies and overall growth. All of the jobs were also crucial in developing important career skills and providing the work experience I needed to find employment after graduation.

Do you think that your education in EALCS helped you achieve your career goals, and if so, what proved particularly useful?

Yes, most definitely. It was during my TA-ship at UCSB that I fell in love with teaching Japanese and decided to try to make a career out of it. I had little formal teaching experience prior to UCSB, and Professor Narahara and the lecturers took me under their wing. I observed many EALCS language classes on top of my regular course load, and actively participated in the teaching team to help build the Japanese curriculum. This collaborative experience with the other instructors proved to be the most useful in preparing me for my first job after UCSB. In weekly meetings, we debriefed lessons, worked together to create the upcoming daily lesson plans and assessments, graded final exams together, and often discussed and debated the philosophy behind our actions and ideas. I learned so much through this group process, being surrounded by intelligent, thoughtful, experienced, and passionate professionals. Tetsuya Sato, Professor Sharon Yu, and I even formed an informal evening study group to discuss best teaching practices.

As a result of this experience, I applied to numerous Japanese lecturer and teaching positions all over the country. I chose Menlo School and have been here ever since I graduated in 2000. Over the years, I have taken on different leadership positions in addition to teaching Japanese, and I am now a member of the senior administration as the Middle School Assistant Director. Although Menlo has, unfortunately, recently decided

to phase out its Japanese program in favor of Mandarin, I am fortunate that my role and other responsibilities at the school have been recognized and continue to grow. My love of teaching Japanese that began at UCSB has broadened to include a love of working with children, parents, and faculty, and thinking deeply about pedagogy and best educational practices on a larger scale.

If you could advise your younger self when you were just entering the university, what advice would you give to yourself? What do you think you did well? What would you do differently?

I would advise my younger self to be malleable in the face of change and open to opportunities and possibilities. I would also encourage myself to enjoy the ride and to see graduate school as just another step in lifelong learning. I think I did well in these areas, especially considering that I entered the program planning to study ethnomusicology, with a focus on Japanese music. This changed very quickly and I found a new path. Throughout my three years in the EALCS program, I deliberately sought out opportunities that enriched my experience, and I am still reaping the benefits.

If I could go back and do something differently, I would simply savor the whole experience even more. I enjoyed my time at UCSB, but looking back, I really had no idea how carefree my life was back then when compared to today. I often reminisce about the "good old days"—when I lived in a crappy apartment, juggled a full-time course load on top of multiple part-time jobs, studied and worked late into the night in my HSSB office, and lived on a part-time TA salary—as perhaps the happiest time of my life! THANK YOU, EALCS!!! I wouldn't be where I am now without my experience in the department.

CENTER FOR TAIWAN STUDIES

The Center for Taiwan Studies (CTS) and National Taiwan University Press published the "Special Issue on Imperial Subject Literature," No. 37 in the *Taiwan Literature English Translation Series* (cover image below). This 186-page volume edited by Kuo-ch'ing Tu of UCSB and Terence Russell of the University of Manitoba, presents translations into English of works by Chou Chin-po, Ch'en Huo-ch'uan, and Lü Ho-jo. Through their stories, we investigate the impact of Japanese colonial rule for fifty years from 1895 to 1945.



In February we had five lectures for our Taiwan Studies Visiting Scholars Lecture Series, in addition to screening two films.

On February 1 and 3, Dr. Hiroko Matsuzaki (Ph.D. in Chinese Language and Literature, University of Tokyo, Japan; Postdoctoral Research Scholar, Center for Taiwan Studies, UCSB) presented a two-part lecture to discuss how the colonial experience has influenced post-war Taiwan and how

films such as *Kano* show a change in representations of the colonial memory.

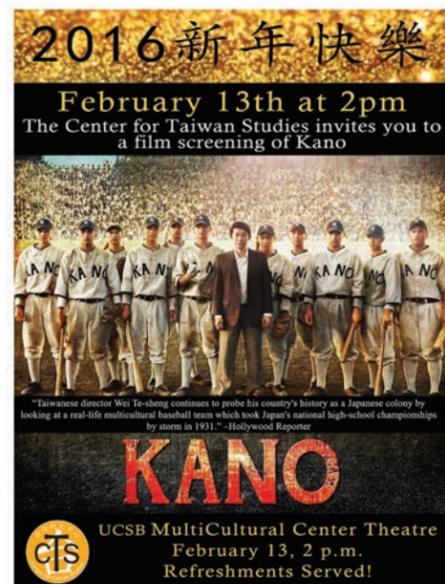
On February 8, Professor Terence Russell (Asian Studies Center, University of Manitoba) gave a lecture entitled "Introduction and Brief Survey of the Literature of Taiwan's Indigenous Peoples."

On February 17, Russell presented another lecture on "Auto-ethnography and Resistance of the Literature of Taiwan's Indigenous Peoples." Rounding out the series, on February 29 and March 1, Professor Ching-wen Hsu (Institute of Anthropology, National Tsing Hua University, Taiwan) gave the two-part lecture "Contested Urban Space in Taiwan: (Re)Interpreting the Everyday and the Public."

In tandem with Matsuzaki's talk, we presented a film screening of *Kano* on February 13, with the film generously provided by TECO-LA. This Taiwanese movie, directed by Wei Te-sheng is about the inspiring, real-life story of a Taiwanese baseball team during the Japanese colonial period.

In celebration of the Year of the Monkey, we screened the film *Seediq Bale* on February 20. This film tells of the Wushe Incident, which occurred near Qilai Mountain, when the chief of Mahebu Village of the Seediq people led warriors to fight against the Japanese colonizers. Co-sponsored by the UCSB Taiwan Student Association, with the film generously provided by TECO-LA.

In April, we held the Test of Chinese as a Foreign Language (TOCFL) and a reception for Dr. Mary Liang, Director of Education Division, Taipei Economic and Cultural Office (TECO). TECO's mission in the Education Division is to promote educational and academic cooperation between North/



South America and Taiwan. We were honored that she joined us to discuss study in Taiwan through the MOE Taiwan Scholarship, Short-Term Fellowships, and Taiwan Experience Education Programs. For those engaged in the study of Mandarin, she also presented information about the Mandarin Enrichment Scholarship, the Mandarin Study Tour Scholarship for Overseas Students/Teachers, and the Test of Chinese as a Foreign Language (TOCFL).

On April 16, the TOCFL language test was held, and we are pleased to announce the following four successes in Levels 3 and 4:

Alexander Kwoak-Cheang Banos and Hin K Wan passed Level 3.

Sierra Suet Ying Chu and Amy Khuu passed Level 4.

In May, we hosted the 2016 UCSB International Conference on Taiwan Studies: East Asian Colonial Cultures and Modern Societies in Comparative Perspective. The



Dr. Mary Liang

event was co-sponsored by the Institute of Taiwan History, Academia Sinica, the Education Division at the Taipei Economic and Cultural Office in Los Angeles, and the College of Letters & Science. Our keynote speaker, Professor Shōzō Fujii, delivered a talk entitled, "On the Representation of Taiwan Images in the Works of Taiwanese Authors in the Japanese Language after the War: From Qiu Yonghan to Higashiyama Akira." Over thirty scholars from China, Taiwan, Japan, Korea, Canada, and the U.S. joined us to discuss Taiwan Studies.

Every year the Center for Taiwan Studies gives awards in excellence to students learning Chinese. Upon the recommendations of Chen-Chuan Jennifer Hsu (Lecturer and Program Coordinator of Chinese Language), Daoxiong Guan (Lecturer in Chinese Language), and Shu-Chuan Bella Chen (Lecturer in Chinese Language), we were pleased to award the following students for their outstanding performance in learning Mandarin and Heritage Chinese: Jordan Linde Hays, Darius Johnson, and David Joseph Reimer (all first-year Chinese); Barboza Juejandro, Dan Sobrera, and Jessica C. Norris (all second-year Chinese); Kelly Lin (third-year Chinese); Sabrina Yun-Hsin Lin and Stephen Moses Liu (both first-year Heritage Chinese).

We also published *An Anthology of Short Stories by Yeh Shih-t'ao*, edited by Kuo-ch'ing Tu and Terence Russell. This 220-page translation of the works of one of Taiwan's founders of modern literature, Yeh Shih-t'ao, was published by the US-Taiwan Literature Institute, with assistance from CTS and the Tainan Cultural Bureau. By translating these influential works into English, CTS hopes to bring Taiwan literature to English-readers and international scholars.

May 10 & 11, 2016

UCSB
International Conference
on Taiwan Studies

東亞殖民地文化與現代社會的比較視野
East Asian Colonial Cultures and
Modern Societies in Comparative Perspectives

Presented by the Center for Taiwan Studies, the Institute of Taiwan History at Academia Sinica, the Education Division at the Taipei Economic and Cultural Office in Los Angeles, and the College of Letters & Science.

For more information, please contact
aborda@castasian.ucsb.edu

HSSB McCune Conference Room, 6th Floor, UCSB. Afternoon of May 10 at Student Resource Building, Multipurpose Room

In July, we published No. 38 of the *Taiwan Literature English Translation Series*, a Special Issue on Yang K'uei (cover at right). Edited by Kuo-ch'ing Tu and Terence Russell, University of Manitoba, this volume provides English translations of works by esteemed Taiwanese author Yang K'uei.





CALIFORNIA BUDDHIST STUDIES GRADUATE STUDENTS CONFERENCE (CBSGSC)

On April 23rd and 24th, 2016, UCSB students had an opportunity to participate in the biennial California Buddhist Studies Graduate Students Conference (CBSGSC). This conference brings together graduate students and faculty from California universities with Buddhist studies programs, which include Berkeley, UCLA, UCSB, Santa Cruz, USC, Riverside, Santa Clara, and Stanford. Each paper presented by a graduate student received a response from a faculty member of one of these institutions. Therefore, the conference not only provided an opportunity for graduate students engaged in Buddhist studies at Californian universities to connect with one another and share their research, it also provided an opportunity to receive valuable feedback from experienced scholars. Given California institutions' strength in the area of Buddhist studies, many of the faculty who participated in the conference as respondents are leading experts in the field.

This year, the conference was hosted by the Ho Center for Buddhist Studies at Stanford. Participants had the unique opportunity to stay at a hotel on the grounds of the SLAC National Accelerator Laboratory, which gave the event an additional dash of Stanford flavor. This event was a follow-up to the conference held two years ago at UCSB, which revived the tradition of holding a West coast graduate conference after a period of dormancy. EALCS faculty member Dominic Steavu, who was also in attendance at this year's event, participated in the conference while a graduate student at Stanford, and is dedicated to continuing this tradition for the current batch of graduate students. The previous conference was held in 2014, at UCSB.

This year, three UCSB graduate students presented at the conference, which spanned a broad range of times, places, and disciplinary methodologies. Will Dewey's presentation considered the contemporary categories of "humanistic" or "engaged" Buddhism as a framework for understanding the social reforms advocated by Ngawang Tshultrim and the Tibetan Regency. Other presentations by UCSB students were notable for bringing a contemporary and ethnographic angle to a conference otherwise primarily focused on archeological, textual, and art history approaches. An Pham's presentation dealt with Buddhist organizations' innovative use of the medium of television in contemporary Taiwan, while Sarah Veeck's presentation described the major factors which have contributed to the rapid growth of Buddhist charities in mainland China. UCSB Buddhist studies students Jed Forman, Michael Ium, Erdene Baatar Ochir, and Peter Romaskiewicz also participated in the conference as attendees.



UCSB's An Pham presenting on Buddhist television channels in Taiwan.

ALUMNI SPOTLIGHT

Isaac Lee Wang
MASTER OF ARTS



Isaac Lee Wang graduated from EALCS at UCSB with an MA in Asian Studies in 2010. Since graduating, he first worked for a year at Kintetsu, a Japanese global logistics company. Then, he returned to graduate school to earn a second M.A. in Speech-Language Pathology and practiced for approximately two years as a speech pathologist, working primarily with adults with speech, language, and/or cognitive problems secondary to brain injury, stroke, and neurological disorders (e.g. dementia and Parkinson's disease). During those two years, he felt irresistibly drawn back to Asian studies and took on work as a contract translator (Chinese-English). He is currently employed at Google Pittsburgh via HCL Technologies. He curates catalogs in English and Japanese, helps to localize content for Japanese consumers, and writes code to systematically create culturally and grammatically appropriate Japanese language product titles.

How would you describe the most important aspects of your education in EALCS?
For me, the most important aspects included building a strong language foundation and gaining an appreciation for translation. I still think fondly of the following: memorizing and reciting various Tang/Song poems for a classical Chinese class, translating a selection from a Taiwanese short story for an exam, discussing with professors the nuances of a translation of Taiwanese author Chiang Hsi-Kuo I did as part of my master's thesis. It's been more than six years since my graduation, but I'm still building on those skills and actively translate both Chinese and Japanese works.

How did you choose your current career/job/position?
I wanted to first see what work in other fields was like before finally taking the academic route. (I will be starting a Ph.D. in Japanese Literature later this year.) I think it's important to know what's "out there" before bearing down for 5+ years of fun in the stacks. I've worked in the corporate and medical fields, and thought it would be instructive to see what an application of language skills might look like in the tech field.

Do you think that your education in EALCS helped you achieve your career goals and if so, what proved particularly useful?
My understanding of career has changed over time, for which reason the goals have also changed. I think my goal in the past was to simply find an occupation that could employ and refine my understanding of East Asian languages/cultures. My Japanese/Chinese training at EALCS certainly helped me achieve that admittedly basic goal. My goal now, however, is to work in a capacity located at the intersection of my interests in East Asia and the world's needs. I'm seeing that my goals have to reach beyond myself and to the consideration of my neighbor (defined broadly) in order to have ultimate significance. I'm grateful to those at EALCS whose mentorship has helped me to perceive these new dimensions to career and professional goals.

If you could advise your younger self when you were just entering the university, what advice would you give to yourself? What do you think you did well? What would you do differently?
I would say to myself: step out of your books once in a while. Engage more with others -- your classmates, the staff/faculty, the librarians, graduate students from other fields -- simply because everyone bears a unique (and uniquely compelling) refraction of the Imago Dei. Also, don't be afraid of disagreeing with others -- don't avoid certain conversations because of wanting to be politically correct, or out of fear of not appearing witty or knowledgeable enough. Finally, I would also have spent more time exploring Santa Barbara (can you find a more gorgeous place?).

I would also say to myself: don't forget the difference between knowledge and wisdom; guard your heart against idolizing the former, and pursue earnestly the latter.

As far as things I did well, I'm glad I straddled the Chinese/Japanese disciplinary divide and took classes in both language/cultural areas.

Faculty Profile: Hsiao-jung Yu

Interview conducted by Feng Xie

Professor Hsiao-jung Yu is one of the leading scholars of Chinese linguistics. Her work centers on historical linguistics and applied linguistics. In historical linguistics, she has investigated contact-induced influences on the Chinese language, especially the influence of the translated Buddhist scriptures from Central Asian languages, and the impact of Altaic languages on the development of the Chinese language. She is the author of *Zhuanji Baiyuanjing yufa yanjiu* (The language of *Avadānaśatakam* 'The sutra of one hundred karmic tales'). Her new manuscript (co-authored) and her co-edited book involve studies of language contact in China. Both works will be published in 2017. She has hosted three international workshops on language contact address both diachronic and synchronic changes. In applied linguistics, her interests are in language pedagogy, context and culture in language learning, and second language acquisition. Starting from 2015, she has served as the Director of the Ph.D. Emphasis in Applied Linguistics at UCSB.

EALCS graduate student Feng Xie spoke with Professor Yu about the development of her research interests and how she manages to work on the two distinctive areas.

What originally sparked your interest in the field of historical linguistics?

When I was little, I once asked my mother, "Why do we northerners have a different accent from the southerners?" Thanks to my mother's influence, ever since my childhood, I've always loved everything about China – its literature, painting, theater, etc., and language is the carrier of all these aspects. When I was reciting the *Analec*s and *Mencius*, I often wondered, "How did Confucius and Mencius speak?" and "What accent did they use?" At college I majored in Chinese literature. While reading through works from the pre-Qin period [before 221 B.C.E.] to the contemporary period, I saw phonetic changes in the Chinese language in rhyme books/dictionaries, and

grammatical changes in documents. I guess if we compare the DNA of the Chinese people who were living in Confucius' time to that of today's Chinese people, there probably wouldn't be too much of a difference, yet when it comes to the Chinese language, grammar – the most stable component of language (among phonetics, lexicon and grammar) – has gone through such great changes. To some extent, changes in language also relate to society, culture, people's thoughts, etc. I think that to be able to spend a life that is at most several decades long to explore changes that took place over thousands of years – whether changes inside China or those that came out as a result of long-term contact with multiple ethnic groups (ever since the pre-Qin period) – is quite exciting, stimulating and fun.

What is your current research project? How did your research interest evolve into its current form?

My research interest focuses primarily on two distinctive but related areas: one is in historical linguistics, and the other in applied linguistics and language pedagogy. My earlier works centered on applying linguistic analysis to solving authorship problems, identifying translators of Buddhist sutras, and dating Chinese literary works. In the late 1990s, I became interested in language contact and its impact on Chinese language development. In the beginning, a colleague and I were invited to join Charles Li and Alain Peyraube's NSF project on morpho-syntactic change in the Chinese language, and we noticed that some linguistic features in the translated Chinese Buddhist scriptures of the Medieval Period [the 3rd-6th century C.E.] could not be explained by internal mechanisms. From Late Han Dynasty [circa 200 C.E.] to the Tang Dynasty [618-907], large volumes of Buddhist scriptures were translated into Chinese from Sanskrit (or Pali, or Prakrits). So we started to examine the influence of the translated Buddhist scriptures on Middle Chinese. Meanwhile, we also gradually noticed that



similar cases had happened several times in the history of the Chinese language. Therefore, we expanded the scope of our research to the Yuan Dynasty [1279-1368] – when Chinese was in contact with Khitan, Jurchen and Mongolian languages and the Qing Dynasty [1644-1911] – when China was ruled by the Manchus, and modern Northwestern Chinese dialects.

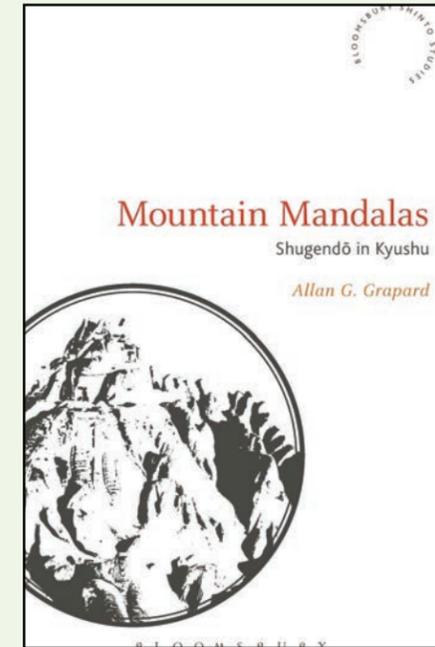
As you mentioned, you have been conducting research on historical linguistics and applied linguistics. How do you manage to do studies in both fields? Do you see any particular benefits or challenges?

I love teaching – to work with students and see them making progress always makes me happy. I served as director of the Chinese language program of our department from 1991 to 2006. In the late 1980s and early 1990s, the field of Chinese applied linguistics was in its infancy. Scholars in this field often primarily focused on Chinese linguistics, and most of Chinese language program directors had a background in theoretical linguistics. In order to develop a good Chinese language program, I became interested in and paid particular attention to SLA (second language acquisition) theory and the theoretical development and practices of Teaching Chinese as a Second/Foreign Language. To gain a deeper and more thorough understanding of SLA theory, I started auditing courses in applied linguistics at UCSB, conducting research, attending seminars, workshops, conferences, etc., in this area. Later, when I was doing research on historical linguistics, I noticed that some of the atypical linguistic features in both the translated Chinese Buddhist sutras and other

Allan Grapard, EALCS professor emeritus, publishes new book on Mountain Mandalas

Fabio Rambelli

Allan Grapard (professor emeritus in the Department of East Asian Languages and Cultural Studies), published *Mountain Mandalas: Shugendō in Kyushu* (London and New York: Bloomsbury, February 2016), in the new Bloomsbury Shinto Studies series. Based on many years of field work in Japan, as well as on in-depth study of a vast body of sources (many of which are little known) composed between the eighth and the nineteenth centuries, this book describes the religious and cultural history of two important sacred sites in northeastern Kyushu, namely, Kunisaki peninsula and Mt. Hiko. Both were ancient religious sites, in which the cult of the syncretic god Hachiman (even today, one of the most venerated and influential Shinto divinities) emerged in connection with mountain asceticism, which later merged with Shugendō. The book contains an innovative (and exciting) overview of Japanese religious history seen from western Japan, and thick descriptions of Kyushu mountain cults with their doctrinal systems, ritual practices, and social organizations. Nothing like this, in terms of scale, approach, and topic (focus on



Kyushu is very unusual in Japanese religious studies), exists in western scholarship. Grapard's book will certainly generate discussions and promote further research on these important but neglected topics.

texts that resulted from situations where the Chinese language was in contact with other languages were similar to the interlanguage errors described in SLA research and works on bilingualism. Therefore, both SLA and language contact have been my research focus for the past 15 years. Looking back on it now, I find it quite interesting: historical instances of the Chinese language can help us explore interlanguage errors made by modern-day Chinese learners and atypical linguistic features in modern Northwestern Chinese dialects; on the other hand, such interlanguage errors and atypical features can also help us understand contact-induced

distinctive linguistic features in the history of the Chinese language. Linguists in historical Chinese studies used to be skeptical about the possibility that the Chinese language has been influenced by other languages, but now the issue of language contact and the development of Chinese has become not only a new research direction in the field of historical Chinese linguistics, but also a popular research topic among young scholars. I hope that more people will become interested in the field and join it.

Over the past academic year, the East Asia Center collaborated with Arts & Lectures, the Interdisciplinary Humanities Center, the Carsey-Wolfe Center, and the Multicultural Center to organize or co-sponsor a wide array of forums, lectures, conferences, public dialogues, and film screenings.

Some of the highlights included co-sponsoring the EALCS department's inaugural graduate student conference, Networks & Negotiations: A Graduate Student Conference on Premodern Japan. Co-organized by doctoral students Emily B. Simpson and Travis Seifman, the conference brought graduate students together with veteran scholars, such as keynote speaker Professor Kären Wigen (Stanford), for two days of vibrant discussion.

World-renowned dancer/choreographer and founder of the Cloud Gate Theater, Lin Hwai-min participated in a rare public dialogue at the MCC Theater before the Santa Barbara premiere of *Rice* at the Granada Theater. Lin talked about his influences, the history of Cloud Gate Theater, and the creative process.

In May, EAC hosted a rare 35mm screening of *Beautiful Duckling*, a classic film from the golden era of Taiwan cinema. The event featured the film's original screenwriter Chang Yung-hsiang, a legendary figure in Taiwan film history who has written screenplays for over 100 films. Winner of the awards for Best Picture, Best Director, and Best Cinematography at the 1965 Golden Horse Awards, *Beautiful Duckling* is one of the true classics of Taiwanese cinema. The screening was preceded with "50 Years of Taiwan Cinema: A Panel Discussion," featuring Dominic Cheung (USC), Austin Hsu (Taipei Film Archive), Edwin Chen (Taipei Film Archive), and Michael Berry (UCSB).

The EAC also hosted the event "In the Writer's Studio: A Conversation with Wang Anyi," which featured an in-depth dialogue with one of China's greatest living writers, Wang Anyi. Wang Anyi began her career as a writer in 1978. Her books in English include *Lapse of Time*, *Love in a Small Town*, *Love on a Barren Mountain*, *Brocade Valley*, and the novel *Baotown*, which was a finalist for the Los Angeles Times Book of the Year award. She has been awarded every top literary award in China, such as the Maodun Prize and the Dream of the Red Chamber Award. She was also a finalist for the Man-Booker Prize.

"Between the Lines: A Workshop on Chinese-English Literary Translation" featured international translation studies scholars such as Zhang Jie (Zhongshan University), Yang Xiaohua (Xi'an International Studies University), Wang Xiaoyuan (Shanghai University), and Zheng Ye (Shanghai International Studies University), along with UCSB translators and scholars Bozhou Men, Yunte Huang, K.C. Tu, and Michael Berry. The events combined a series of dialogues on literary translation with more focused presentations.

Translating “The Tale of Genji”

John Nathan

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The Tale of Genji, scenes from the Emperor’s court in eleventh century Japan organized around the amorous adventures of its hero, goes deeper than any romance. The main characters, the radiant Prince in particular and a number of the women he beguiles, are endowed with a range of emotions sufficiently complex to make them seem true to life even to the modern reader. There is no precedent in Japanese literature for the author’s vision of the story-teller’s task. Speaking through Prince Genji, she makes a case for realism, the gateway to what we consider the modern novel: “There are moments when one wants to pass on to later generations the appearance of people living in the present—both the good and the bad. . . . In either case, you will always be speaking about things of this world. . . . In the end, the correct view of the matter is that *nothing is worthless*.” (italics mine). Claims that the Tale is “Proustian” are perhaps extravagant, but the notion that fiction must aspire to more than punishing vice and rewarding virtue was centuries ahead of its time.

The author was a noblewoman from a minor branch of the dominant Fujiwara clan known to readers as Murasaki Shikibu (Murasaki, “lavender,” is the sobriquet she gives her favorite, and the most sympathetic, female character, the love of Genji’s life; Shikibu, the “Ceremonial Office,” was a post her father held). Born around 973, briefly married and widowed in 1001, she is thought to have worked on her voluminous manuscript from about 1002 until the time of her death, estimated at 1014. It is clear from the text, rich with allusions to the Chinese literary canon and earlier Japanese poetry, that she was uncommonly literate for a woman of her era. Her book tells us moreover that she understood minutely the social and political dynamics of Court society and was a subtle, witty, sometimes ironic portraitist. What she chose to reveal about Prince Genji, who is always magnificent but not necessarily admirable, conveys an ambivalence about her hero. The reader is tempted to think of her, together with her more acerbic contemporary, Sei Shōnagon, as Japan’s earliest feminist.

Genji addresses his thoughts on the art of fiction to a young woman he wants to seduce (Chapter 24, “Butterflies”). Since he is supposed to be looking after the girl as her surrogate father, his excitement is shocking even for a heroic womanizer. Like a child seeking approval from his mother, he hints at his feelings to his dearest consort, Murasaki, the author’s namesake, and she sees through him in a flash and reproves him in her gentle way: “She may be ‘quick to grasp things,’ as you put it, but if she lets her guard down and innocently puts her trust in you, she’ll regret it for sure.”

“And why wouldn’t she put her trust in me?”

“You ask why? Your amorous proclivities, which have so often brought me unbearable heartache, remind me why time and time again.” She smiled.

One page later, undeterred by the girl’s distress and careful not to alert the hovering ladies-in-waiting, Genji “quietly [slips] off his outer robe, skillfully muffling the rustle of his soft, unstarched summer clothing, and [lies] down beside her.” It is unclear how far he goes on this occasion, but his ward is distraught. Like many of his indiscretions, this ends tragically. In despair, the girl succumbs to the blandishments of a powerful lord who installs her in his palace, humiliating his principal wife and driving her to madness.

Genji’s concupiscence is a disagreeable flaw in what is otherwise an idealized portrait of manhood according to the ideals of the day. Murasaki set her story during the years when she was at Court, the late tenth to the mid-eleventh century, a verdant season in Heian Period history when the arts were in full blossom and elegance was among life’s principal pursuits. Genji is ravishingly handsome, his attire the most tasteful in the room, the lingering aroma of his



“The Broom-Tree” (Hahakigi 帚木), from the series “Fifty-four Chapters of the Tale of Genji (Genji monogatari gojuyonjo),” by Utagawa Hiroshige, 1852.

robes dizzying; he is well versed in the Chinese classics, an accomplished poet, musician, dancer, painter, and an exquisite calligrapher. But once he has been aroused, he will not rest until his desire has been gratified. Unlike Don Juan, he isn’t boastful about his success with women of every category. In fact, he never forgets a woman he has seduced; when he has ascended to the zenith of his power at court, he orders the construction of a new annex to the east of his villa, four interconnected wings, one for each season, and installs in each wing a woman from his past whom he has pledged to look after for life, including even a lady with a bulbous red nose.

Genji’s intemperate appetite would repel today’s reader even more than it does if the author hadn’t bestowed on him an awareness of his cupidity. Time and again he laments his behavior and its dire consequences: “He realized that his disposition had not changed, that it was still his nature to be tormented by overwhelming amorous impulses. . . . A person’s karmic destiny may be unpredictable, but there was no denying that he had only himself—not the actions of others—to blame for what had happened.” But he cannot help himself. There is something sympathetic, proto-modern even, about a mostly idealized hero battling his demons in vain: Genji emerges not as an exotic figure so much as a familiar everyman caught in a trap of his own making.

According to Shingon (True Word) Buddhist doctrine, which was predominant in the Heian court, karmic retribution for illicit behavior was exacted in this lifetime. Transgressors, like the young noble who has his way with Genji’s wife, often die of shame, or, if they are women, seek refuge from reality in monastic vows. That Genji himself will be punished is inevitable, and his punishment turns out to be the cruellest kind, visited upon the person he loves most in the world. In Chapter 40, Murasaki sickens and dies, and the circumstances of her death imply that she is being made to suffer for his sins: as her illness worsens, she is possessed by the vindictive spirit of a neglected mistress from Genji’s youth. Frantic, he orders an exorcism but to no avail. He knows that his inconstancy has been a torment to Murasaki, and her loss is more than he can bear. He secludes himself, turns visitors away, and disappears from the pages of his story though it is far from over. The chapter is titled “The Law” (in Dennis Washburn’s augmented translation, “The Rites of the Sacred Law”), a chilling allusion to the inexorability of Karma.

The ten chapters that follow chronicle a rivalry in love with tragic consequences. The protagonists are Genji’s grandson, Niou, and Prince Kaoru, putatively Genji’s son but actually the offspring of his wife and her seducer. These inept

lovers compete for the affections of two sisters and manage to destroy them both.

The author’s reason for extending *the Genji* beyond the hero’s death is clear from the line that opens the concluding section of the Tale: “With Genji’s radiance extinguished, not one among all of his descendants shone with the same glorious light.” Observing the two rivals pursue their passion, a comparison that finds them inferior to Genji in every way is unavoidable. Kaoru in particular, half a millennium before Hamlet, though dazzling to the eye, can be considered Japan’s first anti-hero, oversensitive, paralyzed by doubt, ineffectual. His story implies that this transitory world, deprived of Genji’s radiance, has darkened, moved closer to, in the Buddhist sense, the end of days.

The difficulty of translating the *Genji* begins with how impossibly hard it is to read.¹ Heian period Japanese was distinctive and short-lived: two hundred years after it was written, the text was already close to undecipherable to even the most literate native readers and had to be heavily annotated. To modern Japanese readers, *Genji* in the original is a largely unsolvable puzzle. The “national language” textbooks used in high school still include one or more famous passages that students are required to parse their way through, and at least one passage requiring “explication” predictably appears on college entrance exams. For the most part, though, Japanese readers sample *Genji* in modern language translations or, more commonly, comic-book (*manga*) versions.

For those of us who have done battle with Japanese as a foreign language, deciphering, not to mention interpreting, *the Genji* is a disheartening challenge. Conversancy with the modern language is requisite, but by itself is hardly adequate to the task: Heian period Japanese and the modern language are separated by a vastly greater distance than separates Chaucerian or, arguably, even Old English, from our modern language. At the heart of the problem is an intrinsic vagueness. Linguists will offer various, contradictory explanations for this depending on their bias. But surely the bewildering absence of clarification in Murasaki’s prose is partly due to the homogeneity of the community of original readers. The scale of life at the Court was miniature. Nobles rarely ventured beyond the confines of the Capital.² They watched the same pageants and participated in the same ceremonies, processions, and rituals; they read the same books, romances and, mostly for the men, the Chinese classics; they were frightened by the same superstitions. Over time, a commonality of limited experience generated a mode of expression that was liberated from the burden of explanation.

One example will suffice. There is no shortage of personal pronouns in the modern language, which has at least five words for “I” and more than five for “you,” each conveying subtly different shadings of rank and status as perceived by the speaker (Japanese remains in essence a feudal language). Heian Japanese, on the other hand, uses no personal pronouns and frequently omits names. The question who is addressing whom must consequently be intuited from context, with some help, rarely adequate for the average reader, from the agglutinated verbs that drop into place at the end of dismayingly long sentences and contain, in addition to tenses and modes, verbal suffixes that signal the rank and status of the speaker vis-a-vis the personage being addressed.

Given the bewilderment this and a host of other uncertainties creates,

1. Dennis Washburn’s new translation is the third complete *Genji* to appear in English since Arthur Waley published his version in six volumes between 1925 and 1933.

2. The fishing village called Suma to which Genji briefly exiles himself is described as desolate and remote but is actually a mere fifty miles from Kyoto.

it is surprising to learn that Murasaki may have read aloud from her work in progress to other ladies-in-waiting at the court. Apparently, the contemporary reader/listener required only slender hints to keep herself on course through the implicit emphases of the text. Even Tanizaki Jun’ichirō, the canonical story-teller, acknowledged the difficulty, when translating *Genji* into modern Japanese, of preserving “that indirect manner of speaking, fraught with implications, yet so understated that it can be taken in several different senses.” In the end, Tanizaki, who created not one but three modern language versions of the *Genji*, concluded that he was unable to achieve the economy of Murasaki’s Japanese: “If we posit that the original expresses ten units of meaning using five units of expression, the best I have been able to achieve is seven units of expression.”

In view of Tanizaki’s failure by his own account to mirror Murasaki’s language in modern Japanese, a language with its own genius for ambiguity and obfuscation, what chance of success can a translator hope for in English with its inherent demand for the specific? Consider the implicitness of the decisive moment in Chapter 9 when Genji, twenty-three, consummates his relationship with the thirteen year old he calls his “little Murasaki.” Here is a version as literal as I can manage (I am not proposing this as a satisfactory translation but simply indicating what is written):

“In all that time, when he had no such thoughts in mind, everything about her struck him as merely adorable, but now he could no longer endure, though he did feel sorry for her—what can have happened?—though their relationship wasn’t of the sort that would allow others to distinguish a change, there came a morning when he rose early and the girl remained abed.”³

Here is the passage in Dennis Washburn’s translation:

“For several years he had driven all thoughts of taking her as a wife out of his mind, dismissing her talents as *nothing more than the accomplishments of a mere child*. Now he could no longer control his passion—though he did feel pangs of guilt, since he was painfully aware of how innocent she was.

Her attendants assumed he would consummate their relationship at some point, but because he had always slept with her, there was simply no way for them to know when that moment would come. One morning Genji rose early, but



“Evening Faces” (Yūgao 夕顔), from the series “Fifty-four Chapters of the Tale of Genji (Genji monogatari gojuyonjo),” by Utagawa Hiroshige, 1852.

3. For a measure of the degree to which pop culture has vulgarized the classical sensibility, have a look at the best-selling comic book *Genji* in seven volumes. The panel illustrating this exquisitely unarticulated moment is a lurid close-up of the young virgin’s hand clutching at the air in a spasm of passion.

continues on page 26

Murasaki refused to get up.” (Italics mine).

The phrases I have italicized do not appear in the original; they are amplifications the translator has felt obliged to make. Needless to say, in clarifying, he has moved some distance from Murasaki’s implicitness. Edward Seidensticker’s unembellished rendering, from the 1978 edition of his translation, is closer to the original:

“ He had not thought seriously of her as a wife. Now he could not restrain himself. It would be a shock, of course.

What had happened? Her women had no way of knowing when *the line had been crossed*. One morning Genji was up early and Murasaki stayed on and on in bed.”

A few lines below, the author moves into the child’s mind and another, related facet of the problem is revealed. Murasaki’s mother-tongue was pure Japanese, unenriched by the compounds imported from China that would significantly augment the native vocabulary. While capable of subtlety, her vocabulary, is, nonetheless, simple; a limited number of adjectives are used repeatedly to convey a broad spectrum of connotations. “*Omoshiroshi*,” for example, which may appear numerous times on the same page, can mean “interesting,” “comical,” “refreshing,” “eccentric,” “stylish.” “*Natsukashi*” (a translator’s nightmare) ranges from “enthraling” to “adorable” with “captivating,” “nostalgic,” and “irresistible” in-between. “*Namamekashi*” extends along a continuum from “vibrant,” “youthful,” and “elegant” to “suggestive” and “lascivious.”

Faced with an overwhelming variety of possible definitions, how far afield can the translator go without obliterating Murasaki’s wondrous simplicity? Tanizaki recognized the challenge: “I have endeavored to keep my vocabulary small.” In his introduction, Washburn acknowledges that “...the description or setting of the emotional states of the characters may seem repetitive and limited” and adds, “I have tried not to go too far with the use of synonyms for the sake of lexical variety.” That sounds just right, but the choice of words he embeds in his heavily supplemented pages suggest he has not succeeded in avoiding what he calls “the thesaurus effect.” Here is how he handles the child’s interior monologue:

“It had never crossed her mind that he might be the kind of man who harbored such thoughts about her, and *she burned with shame* when she recalled their *sordid* first night: How could I have been *so naïve*? How could I have ever trusted a man with such *base intentions*?”

This not only distorts but seems tonally wrong. There is no mention in the original of “burning with shame” or being “naïve,” and certainly no reference to a “sordid night.” Washburn tells us that he “[relies] on narrative context to suggest the fuller nuances of this sort of vocabulary.” But the reader must wonder what a young girl knows of “sordid”? The author’s choice of adjective here connotes a wide range of meanings that default to “disagreeable,” or, in the parlance of a teenage girl, “yucky.”

Seidensticker also amplifies, but more moderately: “She had not dreamed he had anything of the sort on his mind. What a fool she had been, to repose her whole confidence in so gross and unscrupulous a man.” And Royall Tyler, in his 2001 translation, comes closest to getting it right: “She had never suspected him of such intentions, and she could only wonder bitterly why in her innocence she had ever trusted anyone with such horrid ideas.”

Then there is Arthur Waley: “That *this* was what Genji had so long been wanting came to her as a complete surprise and she could not think why he should regard the unpleasant thing that had happened last night as in some way the beginning of a new and more intimate friendship between them.” This is lovely, but more Waley than Murasaki. I’ll consider in a moment whether, in some cases, that is acceptable.

Observing the misrepresentations translators of *the Genji* seem unable to avoid brings me to the question of style, or, put another way, of conveying Lady Murasaki’s voice. If the translator’s goal is to create an equivalent to the original, what Washburn calls an “analogue,” then surely a critical first step would be

hearing accurately, discerning how the author sounds. But perceiving style in an eleventh century author writing in a language as vague and minimal, as utterly foreign as Heian Japanese, is no simple matter. Moreover, identifying her style and what constitutes its uniqueness is only the first hurdle; the translator must command his own language with sufficient mastery to reproduce or simulate what he has recognized.

The chances of a magical transformation occurring are further reduced when the translator subscribes to the notion that he must be invisible so that the reader, in Washburn’s words, “may experience the original in an unmediated way.” This turns out to be a paradox: in the absence of a visible translator, the author will also be invisible. Without style, in other words, and style is inevitably intrusive, not just visible, a translation cannot hope to convey the voice of the original author. Making my way through Washburn’s translation, I am struck by the absence of style. The result is a pervasive neutrality, a flatness lacking texture and resonance. In fairness, I find the other post-Waley translations of the *Genji* more or less disappointing in the same way.

The question remains: do English readers need yet another *Genji* translation? Washburn explains that his principal motivation for undertaking this intimidating task was “precisely because there can be no such thing as a definitive translation... I believe it isn’t only through multiple translations of brilliantly complex and historically influential narratives like *Genji Monogatari* that we can “get at” a source work in another language...” This notional justification, that the original emerges only in the sum of its translations, invokes the essay that has been enticing and confounding translators ever since Walter Benjamin published it in 1923, “The Task of the Translator.” Perhaps, as Benjamin would have it mystically, the life of the original achieves its ultimate destiny only in collaboration with the translations that succeed it; and perhaps each subsequent attempt is properly seen as a shard of the complete vessel that will comprise the “*reine sprache*” to which all language aspires since Babel. But even if we allow that Benjamin makes sense, surely the “shards” must be memorable in their own right. Alas, I am unable to feel that Dennis Washburn’s version emits a light of its own sufficient to make its presence on the *Genji* shelf imperative. In particular, the “radiance” of the original is dimmed by the narrative stenosis he creates with his excessive, and sometimes uninspired, amplifications that result in fattening Murasaki’s sparseness—“blindingly shameful,” for instance, when “awkward” would have served.

I’ll also note that Washburn has not provided the reader with a list of characters or genealogical tables. This is particularly regrettable in view of his decision to identify characters by their titles, which change as the saga progresses, instead of names, requiring readers to puzzle out who the “Major Captain” or the “Major Counselor” might be. Inasmuch as all his predecessors have included guides to following the Tale, the omission is curious and irritating.

I have done enough translating from Japanese to appreciate Washburn’s monumental effort; I admire him for having had the courage to undertake the task and the discipline to see it through. Even so, if I were obliged to rank the translations in English, I would place his at the bottom of the pile, beneath Royall Tyler’s spare version and Edwin Seidensticker’s perverse, nonetheless distinctive, effort.

Which leaves Arthur Waley. There is no question that the Waley version is problematic: he cut and expurgated with abandon, deleting, among other things, the only example of Genji’s bisexuality. Moreover, his readings are often mistaken, and there are passages that turn out to be, on comparison with the original, his own invention. Even so, Waley, a member of the Bloomsbury group, was a genuine poet and a splendid stylist, and he managed to imbue his *Genji* with a distinctive sound, a voice that we are pleased and relieved to accept in lieu of Murasaki’s own. One recalls Borges’s “The Enigma of Edward Fitzgerald”: adjusting the enigma to fit the *Genji*, we discover a collaboration between a Japanese lady-in-waiting in the eleventh century and an eccentric Englishman in the 1920s that ushered forth a resonant English masterpiece with the heart and soul of ancient Japan. No translation since has come close.

Meet The Newest Member of the EALCS Faculty!

An Interview with Professor William Fleming

Interview conducted by Katherine Saltzman-Li

EALCS has just welcomed William Fleming, our newest Assistant Professor. We are thrilled that Professor Fleming has joined our department, which will be greatly strengthened by his research contributions and teaching experience. Professor Fleming arrives most recently from Yale University, where he was Assistant Professor of East Asian Languages and Literatures, and Theater Studies. Prior to his four years at Yale, he received his B.A. (Physics), M.A. (Regional Studies East Asia), and his Ph.D. (East Asian Languages and Civilizations) from Harvard. During his time as a graduate student, he also taught at Boston University and Brandeis University.

Professor Fleming’s research focuses on early modern Japanese literature, with a special interest in the reception of Chinese literature in Japan. His current book project is entitled, *Strange Tales in the Shogun’s Realm: The Rewriting of Chinese Fiction in Early Modern Japan*. His other research brings in theater studies, cultural history, popular culture, visual culture, book history, and the history of science and medicine in East Asia. His wide-ranging expertise will enrich EALCS course offerings and expand possibilities for our graduate students.

I sat down with Professor Fleming soon after his recent arrival at UCSB in order to better introduce him to our EALCS community:

Welcome to UCSB! We are truly delighted that you are joining the department. How are you settling in?

We (my wife and I, our two-year-old son, and our cat) arrived in mid-June and moved into our new place at the end of July. My office has just been cleaned up and repainted, with one of the walls now a nice, soothing shade of blue, and I’m starting to unpack some of my books and fill up the bookshelves. In between all the work involved in a cross-country move, we’ve been exploring the area a bit—we’ve done a good bit of hiking and have taken our son to the zoo twice—and I’ve been gradually getting to know those colleagues I hadn’t met already. I look forward to meeting more people as the fall quarter approaches!

Please tell us about your research interests.

My main project at the moment is wrapping up my book manuscript, which deals with the reception of Chinese fiction in early modern Japan. At the broadest level, I’m investigating the processes by

which Chinese fiction as a whole was imported and assimilated in Japan in the eighteenth and nineteenth centuries. This study includes the first large-scale quantitative analysis of this reception history. At the same time, I’m interested in illustrating this broad picture by exploring in great detail the reception history of one work in particular: *Liaozhai zhiyi*, the celebrated collection of strange tales by Pu Songling.

Liaozhai zhiyi only rarely comes up in discussions of Chinese fiction in early modern Japan. Vernacular works like *Shuihuzhuan*, *Jinpingmei*, and *Sanguozhi yanyi*, or the tales of Feng Menglong, were much better known and had a more obvious influence on the literary scene. But even though *Liaozhai* was never reprinted in Japan and failed to ingrain itself in the popular imagination in the same way, it turns out that beneath this surface of apparent neglect there’s a rich hidden history of borrowing, reading, and copying. This is revealing, among other things, of the continued significance of manuscript culture in an age thought of as dominated by print. At the same time, I’ve come across a number of published adaptations of Pu Songling’s tales in diverse genres, and a good portion of my study centers around a collection of nine tales reminiscent of Ueda Akinari’s famous *Ugetsu monogatari* but adapted in part from *Liaozhai*. There is a lot to be gleaned from the ways Japanese authors retailed Chinese source material to domestic tastes and contemporary concerns.

When I’m not working on the book, I’ve been busy recently with several other projects as well. The one that’s the most fun to talk about is one that’s taken me out of my comfort zone of Edo fiction and into Meiji history. A while back I stumbled across a handwritten nineteenth-century Tokyo bookseller’s catalog in the Japanese rare books collection at Yale. A mysterious dedication on the front cover ended up leading me on a journey through archives in the U.S. and Japan as I pieced together the story of a forgotten group of Japanese students who were sent to the U.S. from a tiny Kyushu domain just two years after the Meiji Restoration. One of these students, it turns out, helped start Yale’s Japanese collection by arranging for 3,000 books to be sent from Japan in the mid-1870s. His efforts helped establish the first significant Japanese research library in North America.

I just published a Japanese article on this research, and a longer version in English is coming out soon.



William Fleming, Assistant Professor of East Asian Languages & Cultural Studies

Even more remarkable than this story, though, is a spin-off that I’m planning to write up as a separate article—but which might really be best as a Hollywood film. The youngest student in the Kyushu group was just thirteen years old when he arrived in America. He spent his teenage years abroad studying English and mathematics, flirting with girls, drinking brandy, playing billiards, dabbling in poetry, and even gaining admission to the U.S. Naval Academy. After returning to Japan in 1876, he put his Western education to use and founded a school of his own in his Kyushu hometown. But the Satsuma Rebellion erupted just one day after the school opened its doors, and he rushed to join the rebel cause. Less than a year later he died in battle alongside Saigō Takamori in the rebels’ last stand. If *The Last Samurai* can make it to the big screen with Tom Cruise as a fictional American veteran who fights in the rebellion, maybe there’s potential for a film devoted to the forgotten story of this real-life rebel commander from America. It’s certainly been an adventure uncovering this material.

What courses are you hoping to teach?

This year I’ll be teaching advanced Japanese readings as well as the second half of the classical Japanese series. In the spring I’m planning to teach a large lecture course on the myth of the samurai in Japanese culture. I haven’t finished the syllabus yet, but I’m thinking of pairing historical readings with selections from Japanese literature and popular film to illustrate the samurai as both a myth and a real historical phenomenon, and to see where and how the differences arise between the two.

Looking down the road, there are many other courses I’d like to teach, too. In the past I’ve offered a seminar titled “Curiosity and Spectacle in Early

continues on page 34

Mayfair Yang

2015-2016 was the second year of the UCSB Confucius Institute, and we had another busy year of events and activities serving UCSB faculty and students. First, in Fall 2015, we hired a new Office Assistant, Jing Hao, who is a student from China pursuing her Ph.D. degree at UCSB's School of Education. We kicked off the new school year in September 2015 with the "Confucius Institute Day & Autumn Moon Festival Celebration" in the spacious McCune Hall. There were Chinese calligraphy and paper-cutting demonstrations, Chinese music, and student performances. Everyone welcomed the Chinese dinner provided by Madam Lu's Chinese Restaurant, and they got to taste Chinese moon cake in honor of the Autumn Moon Festival. In February 2016, the Confucius Institute organized another Chinese festival celebration, the "Chinese New Year's Event," which featured student performances and Chinese buffet dinner in the Multicultural Center, with about 130 students and faculty in attendance.

A highlight of the year was the two-day Environment Conference we organized for April 15-16, 2016 to discuss issues and strategies in China and the U.S., the world's two largest polluting countries who will play a major role in the future of global efforts to deal with climate change and sustainable production and consumption. The Conference was co-sponsored by UCSB Bren School of Environmental Science and Management, and the College of Letters and Science. It brought together scholars and scientists from China, universities across the U.S., as well as our own UCSB faculty and graduate students from diverse disciplines, totaling 24 presentations. This was truly an interdisciplinary conference that took advantage of the strong corpus of UCSB faculty from different Departments who are engaged in environmental studies research. There were panels on environmental ethics, geographical and marine sciences, political economy, media and environment, and social science approaches to environmental protection. The conference began and ended with all participants engaging in Chinese *qigong* breathing and exercise movements led by Master Junfeng Li, a local *qigong* instructor from Beijing, which sought to embed human beings into the natural rhythms of the cosmos. A representative from the Santa Barbara Municipal Government was on hand to discuss the measures taken by our local government and community to enhance sustainability and environmental protection.

The Confucius Institute also sponsored and co-sponsored many lectures by visiting scholars. Prof. Jin Cao of Fudan University gave a talk on her research on gay and lesbian grassroots organizations that have emerged across China whose members make use of the internet to link up with each other and recruit new membership. Prof. Donald Harper of the University of Chicago gave a lecture on an important ancient image that adds another piece of the puzzle in tracing the beginnings of religious Daoism in ancient China. UCSB professor Benjamin Cohen, an expert on global financial movements, teamed up with visiting professor and Chinese economist Lijuan Zhang from Shandong University to discuss recent developments in China's global economic role and its currency valuation. Prof. Yanfei Sun of Zhejiang University in China discussed why Protestantism has expanded so rapidly in China, compared with Catholicism. Prof. Dingxin Zhao of the University of Chicago gave a lecture on the history of the environmental grassroots movement in China, and also

interacted with graduate students in a class taught by Mayfair Yang to discuss his recent book, *The Confucian-Legalist State: New Theory of Chinese History* (2015). Prof. Prasenjit Duara, former Chair of the History Department at University of Chicago, and currently Oscar Tang Professor of East Asian Studies at Duke University gave two lectures at UCSB and also met with Mayfair Yang's graduate students in class to discuss his new book, *The Crisis of Global Modernity: Asian Traditions and a Sustainable Future* (2015). Invited by the Confucius Institute, Prof. Duara was also a keynote speaker at the UCSB Orfalea Center's Annual Global Studies Conference in February 2016. In his two lectures, Prof. Duara spoke about how contemporary Asia can benefit from drawing upon its ancient religious heritages for inspiration and practical approaches to enhance sustainable practices that will protect our natural environment. Prominent political scientist and China expert Prof. Susan Shirk, who served as an official of the U.S. government in President Bill Clinton's administration and is a professor at U.C. San Diego, gave a lecture evaluating the effectiveness of recent U.S. policy towards China. Finally, Prof. Ruihua Zhong, a visiting scholar of Chinese law from the Chinese Academy of Social Science gave a talk about recent debates in China on legislation regarding religion.

Besides academic lectures, the Confucius Institute also organized cultural activities that introduce students to Chinese culture. Two UCSB graduate students, one from Taiwan and the other from China, gave a Chinese calligraphy demonstration that allowed students to practice this ancient art with ink and brush themselves, while also learning about its history. The Confucius Institute also teamed up with the Chinese Student and Scholar's Association at UCSB to promote Chinese language-learning and conversation exchange between UCSB students and international students from China. In December 2015, Mayfair Yang presided over a workshop to help and encourage UCSB Ph.D. students engaged in China Studies to apply for Chinese government scholarships to fund their study and research inside China. During the Summer of 2016, thirteen UCSB undergraduate students were being funded by the Office of Hanban, the Headquarters Office of Confucius Institutes in Beijing, to participate in a two-week summer study program at Shandong University. They were supervised by Jennifer Hsu, a Chinese-language lecturer in EALCS, who accompanied them on the trip. The students studied Chinese language, culture and history, and visit sites in Beijing and the town of Qufu in Shandong Province, the home of the ancient sage Confucius. Their accommodations, living expenses, classes, and domestic travel within China were paid by Hanban, so that they only had to pay for their airfare to China.

Finally, the Confucius Institute also gave out a mini-research grant of \$2,000 to a UCSB faculty member engaged in China Studies research. The grant went to Prof. Peite Lien of Political Science to hire student researchers who will process her surveys of citizenship education and political participation among Chinese immigrants to the U.S., before they left China. This information will help Prof. Lien assess these immigrants' degree of political participation in the U.S., their new homeland.

Confucius Institute Events

September 28, 2015

- Confucius Institute Day & Autumn Moon Festival Celebration & Banquet

October 23, 2015

- Professor Jin Cao, School of Journalism, Fudan University, Shanghai
"Queer Cyberspace & Grassroots Organizations in China"

November 5, 2015

- Prof. Donald Harper, Department of East Asian Studies, University of Chicago
"The Seat of Grand One (Taiyi) and New Light on an Old Problem: How did Daoist Religion Happen?"
Co-sponsored with UCSB Departments of East Asian Languages and Cultural Studies, Religious Studies, and East Asia Center

November 12, 2015

- Prof. Benjamin Cohen (Political Science, UCSB) and Prof. Lijuan Zhang, School of Economics, Shandong University, China
Dialogue: "China's Role in the Global Economy"

November 19, 2015

- Chinese-English Language Exchange Meeting
Co-Sponsored with UCSB Chinese Students and Scholars Association (CSSA)

December 2, 2015

- Workshop: "Applying for Chinese Fellowships to Study or Do Research in China"

January 13, 2016

- Prof. Yanfei Sun, Department of Sociology, Zhejiang University, China
"Christianity in Contemporary China." Co-sponsored by UCSB Catholic Studies, Department of Religious Studies, Ann Taves

January 14, 2016

- Prof. Dingxin Zhao, Department of Sociology, University of Chicago
"Between Subjects and Citizens: Environmentalism & Social Movements in Post-Mao China"

February 8, 2016

- Chinese New Year Celebration: Performances and Banquet @ Multicultural Center, UCSB

CARINA ROTH



Hello! My name is Carina Roth, and I am as happy as grateful to join UCSB on an 18 month grant from the Swiss government. I come from Geneva, in the French speaking part of Switzerland, where I have studied and worked in Japanese studies for most of the past twenty years. On a fieldtrip in Japan, while I was still an undergraduate, I came across a *yamabushi* 山伏, a Japanese mountain practitioner. This chance encounter determined the course of my studies, by crystallizing my interest for religion(s), my love for mountains, and my predilection for stories that combine the two. At the end of the following year, which I spent at the University of Tôhoku, Sendai, in Northern Japan, I took part in a three days mountain retreat led by *yamabushi*, which further triggered my interest for Shugendô 修験道, the “Way to powers through (mountain) practice”, the religious tradition to which *yamabushi* belong.

Back in Switzerland, I started working on *Shozan engi* 諸山縁起, “Origins of the mountains”, a document long deemed one of the founding documents of Shugendô. This text became a constant companion for the next 15 years, first as the main focus of my master’s thesis (1998). Then, after a second stay in Japan, spending two years in the History Department of Kyôto University, I found that *Shozan engi* had not yet yielded its secrets, and went on to do my doctoral thesis on the same text (2014). *Engi*, the genre to which *Shozan engi* belongs, are foundation narratives, which function as pivots, by showing the circumstances in which a given site is revealed as partaking of a sacred or holy nature. *Shozan engi* was compiled at the end of the 12th century AD, and consists of a collection of textual traditions interweaving three mountain chains of the Yamato region with Buddhist concepts, texts, or narratives. The most striking example is perhaps that of the Dual Mandala of esoteric Buddhism (Womb and Diamond mandalas) being projected onto the landscape of Ômine, a mountain range that vertically crosses the Kii peninsula almost in its middle. When entering Ômine, mountain practitioners would simultaneously enter a physical and a virtual, or spiritual, realm. The culmination of this practice is the attainment of Buddhahood within this life, as clearly shown by the esoteric expression *sokushin jôbutsu* 即身成仏, “to become a Buddha in this very body”. Allan Grapard, whose teaching at UCSB some of you may still recall, has been a great influence and inspiration for my research, and I am

very happy to be able to walk a little bit in his footsteps by coming to Santa Barbara.

The project I shall be working on during my time with you also centers on Shugendô, which has become my area of specialization. This time, my research will focus on En no Gyôja 役行者, “En the Practitioner”, or “En the Ascetic”, a 7th century charismatic figure considered the founder of Shugendô. Known for his powers acquired thanks to ascetic practice in the Yamato mountains, he was chosen as the founder of Shugendô when this tradition became an independent religious current towards the end of the 13th century. My project is grounded in two main interrogations: first, the choice of Shugendô of its founding figure, second, En no Gyôja’s importance as an ascetic ideal far beyond the religious tradition to which he has become attached. There is hardly any historical evidence for En no Gyôja’s existence except that he was exiled to a distant island upon calumniaion by one of his disciples for potential threat to the throne. Shugendô, though present at all social levels and throughout the country, has never been considered one of the major Japanese religious currents. Further, since it was forbidden under the Meiji restoration and only rehabilitated at the end of WWII, it is largely forgotten

today. En no Gyôja alone remains not only a well-known, but a popular figure in the Japanese religious landscape. By examining the historical, religious and literary evolution of En no Gyôja and through him of Shugendô, my aim is to reconsider both their place in the religious landscape of Japan today, and to show how their association came to symbolize ascetic practice in Japan.

The figure of En no Gyôja has a very rich iconography, that has hardly been studied so far. I will start my project by contrasting textual and iconographical representations, in order to see how they evolved, inspiring and influencing each other. Thematically, I shall concentrate on the representation of thaumaturgic and therapeutic activities in relation with En no Gyôja. Shugendô practitioners of all times have always been known as exorcists, but also as specialists of pharmacopea and of other medicinal treatments. I intend to study how the construction of the figure of En no Gyôja is linked to this aspect of their activities. A second reason for my interest in this topic is the fact that it allows me to create a link with contemporary Shugendô practitioners, some of whom clearly pursue therapeutic activities, while adapting these to the needs of today’s society. In the long run, I hope to be able to enlarge this line of reflexion to the role of Shugendô in contemporary society, to the relation between Shugendô and medicine, and from there to the relation between religion and medicine, especially holistic medicine.

UCSB has been a dream destination for me for a very long time, already while Allan Grapard was still teaching here, then when I learned that Fabio Rambelli, who has become a close friend over the past years, had been appointed after him. As Grapard’s work has shown, Shugendô is a choice candidate for studies between space and religion, and I feel very privileged to do research in one of the strongholds of this line of research. It will also be the first experience in the States for both me and my family and all four of us are all very much looking forward to discovering Santa Barbara and its surroundings!

CONFERENCE REPORT

Fabio Rambelli

The symbolic system underlying Japanese religions presupposes a cultural environment that is largely “continental,” landlocked, and centered on agriculture and mountains. For instance, the ritual calendar of most Shinto shrines is based on the agricultural cycle of rice cultivation, and rice itself is in Japan a powerful cultural symbol directly related to the emperor. The leading Shinto deities (Amaterasu, Susanoo, Hachiman, and Inari) are generally understood today as unrelated to the sea, and the same is true for mainstream Buddhism (Buddhist temples are normally not built near the sea, an aspect that itself requires clarification). In contrast, much has been written on mountain temples, symbolism, and cults (Shugendô), in which mountains are sacred lands, abodes of the gods and portals to the other world.

However, we can gather an idea of the importance of the sea in premodern Japanese religion from a number of materials. Many sources deal with sea dragons and their subterranean palace, with an elusive paradisiacal land situated beyond the sea known as Tokoyo, and with divine figures (gods or human emissaries?) visiting Japan from there called *marebito*. Interestingly, many sacred mountains are also related in different ways to the coastal communities they overlook, in terms of deities, rituals, and symbolism; some even claim to be directly related to the sea by secret passages. Furthermore, many important religious centers are located by the sea (or not far from it): Sumiyoshi, Munakata, Usa, Izumo, Kashima, Itsukushima, Konpira, Kumano, Hachiman shrines, even Ise: they all worship sea deities or draw a significant part of their functions and symbolism from the sea.

It is therefore surprising that Japanese religious studies has chosen to downplay (if not completely ignore) the role of the sea, also despite the wealth of scholarship by folklorists and anthropologists (on the god Ebisu and whaling, *takarabune* and their “cargo-cult” aspects, etc.).

Given the numerous elements of Japanese religion that are related to the sea but are generally downplayed or ignored, one wonders what happens when we recenter the study of Japanese religions by focusing not on received continental, landlocked self-understanding (and its related mountains and rice), but turn our attention, instead, to those coastal peripheries. Those endless beaches, intricate sea routes, and the ocean’s abyss and its gifts, its dangers, and its mysteries.

This conference aimed at redressing this situation of the field by focusing on the sea and its significance for various aspects of Japanese religious history. It brought to UCSB leading experts on Japanese religious history and emerging scholars from several countries.

We obtained a glimpse of a parallel, sea-based religious paradigm, which at times intersects and at times conflicts with dominant religious formations. An important feature of the sea-based religious paradigm is its fluid and decentered nature, as related to networks of shape-shifting deities, moving from one place to another; the state and the emperor as such do not seem to play in it as central a role as in standard forms of land-based religiosity. Indeed, sea-based religiosity points to a dimension in which the emperor and state-centered social hierarchies and power relations are no longer dominant; this amounts to a dramatic reconfiguration of the received understanding of Japanese religions. In particular, this conference contributed to delineating a different shape of the Shinto tradition, away from its received focus on the emperor and its hierarchical, centralized worldview.

Organized by:
Fabio Rambelli, ISE Endowed Chair in Shinto Studies

Sponsored by UC Santa Barbara:
Department of East Asian Languages and Cultural Studies
Department of Letters and Science, Department of Religious Studies, East Asia Center
The Office of the Chancellor, Division of Humanities and Fine Arts, Interdisciplinary Humanities Center
English Department, History Department, Program of Comparative Literatures

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UNIVERSITY OF CALIFORNIA, SANTA BARBARA
MCCUNE CONFERENCE ROOM,
HUMANITIES AND SOCIAL SCIENCES BUILDING 6F 6020

Presenters:

Fabio Rambelli (organizer), UCSB
Allan Grapard (keynote speaker), UCSB (emeritus)
Saitô Hideki (keynote speaker), Bukkyô University (Kyoto)
Abe Yasurô, Nagoya University
Jane Aleszewski, SOAS (London)
Lindsey DeWitt, Kyushu University (Fukuoka)
Itô Satoshi, Ibaraki University (Mito)
Kanazawa Hideyuki, Hokkaido University (Sapporo)
Kawamura Kiyoshi, National Museum of Japanese History, Sakura
Sujung Kim, DePauw University
Max Moerman, Barnard College at Columbia University
Ôuchi Fumi, Miyagi Gakuin Women’s University (Sendai)
Katherine Saltzman-Li, UCSB
Bernhard Scheid, Austrian Academy of Sciences, Vienna
Gaynor Sekimori, SOAS (London)
Emily Simpson, UCSB
Mark Teeuwen, Oslo University

In addition, several scholars and graduate students from other institutions attended and actively participated in the conference’s discussions.

Conference website: <http://www.eastasian.ucsb.edu/seareligion/>
Press release: <http://www.news.ucsb.edu/2016/016936/shinto-sea-change>

The Reinventing 'Japan' Research Focus Group: Year 4

ann-elise lewallen

ABOUT

In its fourth year the Reinventing Japan RFG introduced several innovative approaches to contemplating Japan. Through our "Methodology of the Margins" approach, we carried out several methodology workshops to kick off each quarter. In addition, we conducted professionalization workshops focusing on publishing, conferencing, and writing and time management strategies. We also hosted five visiting speakers from diverse fields such as Premodern Japanese history, Ethnomusicology, Political Science, Food Studies, and Intellectual History. Our core works-in-progress series served as a key feature of our bi-monthly colloquia, with all advanced graduate students and most of the Japan affiliate faculty presenting their work.

Initially founded as an informal workshop in 2012, the "Reinventing Japan" RFG has been active for four years. During this time, we have strengthened the interdisciplinary network of Japan scholars across campus. The RFG and our bi-monthly colloquia have become a focal point for forging interdisciplinary dialogue among students and faculty, and serve a critical role in training students to contribute to contemporary scholarly debates in Japanese Studies.

During the past year, we introduced a new model through the thematically organized "Methodology of the Margins" approach, with interdisciplinary themes including Materialities; Media and Machines; and Marginality and Transnationalism. The 2015-2016 theme was conceived to highlight questions of economic justice, war memory, and citizenship at the front and center of Japanese political and social life, issues that have sparked high profile debates in recent years. Indeed, although Japan has long been celebrated as a relatively homogeneous "middle class society," contemporary debates over sexual slavery in World War II, critiques of the government's handling of its 3.11 earthquake and tsunami, and the country's increasing reliance on migrant labor have raised awareness of the inequalities in Japanese society. In keeping with this theme, faculty led us in quarterly workshops to "rethink Japan" from their respective disciplines, namely Religious Studies, Film/Media Studies, and Anthropology. Another strength and contribution to the university beyond Japanese Studies was our continued focus on professionalization workshops to help prepare our students for careers in East Asian Studies. These workshops brought graduate students together with faculty mentors to discuss

IN REVIEW 2015/2016

- » Fabio Rambelli (Religious Studies, EALCS), "Materials and Methods of Knowing 'Japan' through Religion," September 29
- » Visiting Speaker: Laura Nenzi (History, University of Tennessee), "Researching the Margins: Challenges and Consequences of Embarking on a Microhistory Project," October 13
- » Silke Werth (Ph.D. candidate, EALCS) "Moratorium migrants: Young Japanese adults in search for a place to 'call home'," October 27
- » Visiting Speaker: Eric Rath (History, University of Kansas), "Life Before (Boxed) Lunch in Japan," November 10
- » Visiting Speaker: Ramona Bajema (PhD. in Ethnomusicology, Columbia University), "Brave New Sanriku: Recovering from March 11, 2011," December 1
- » Naoki Yamamoto (Film & Media Studies), Workshop: "Framing Japan: Film & Media Methodological Approaches," January 5
- » Travis Seifman (Doctoral Student, History) "16th-17th century Nihonmachi in Southeast Asia," January 19
- » Emm Simpson (Doctoral Student, EALCS) "Shrine Networks in Emerging Women's Cults in Muromachi and early Edo Japan," February 2
- » Viktor Shmagin (Ph.D. candidate, History) "Russo-Japanese Relations and Challenges in Historiography," February 16
- » Katherine Saltzman-Li (EALCS), "Writing and Publishing Strategies: Conferences, Panels, and Publications," Feb 23
- » Colin Raymond (Master's Student, Art History) "The Evolving Social Consciousness of Chim↑Pom," March 1
- » Visiting Speaker: Mark Winchester (Kanda International University), "Hate Speech against Ainu and Japan's Counter-Racism Movement," March 8
- » ann-elise lewallen (EALCS), "Methodology of the Periphery (and the Trans-Nation)," April 5
- » Kate McDonald (History), "The Rickshaw and the Railroad: Human-Powered Transport in the Age of the Machine," April 19
- » Visiting Speaker: Daniel Aldrich (Political Science, Northeastern University), "Networks and Social Capital in Japan's 3/11 disasters," May 3
- » Elijah Bender (Ph.D. candidate, History), "Storming into Exile: Disaster Response and Political Instability in Late Medieval Japan," May 10
- » Sabine Frühstück (EALCS), "Writing and Time Management Strategies," May 23
- » Hiroko Matsuzaki (Postdoctoral Research Scholar in the Center for Taiwan Studies), "Dis/Re-Connecting Japan to Taiwan: The Complex Feelings of Different Japanese Generations toward Taiwan in Yoshida Shūichi's *Road*," May 31

strategies for publishing and conference presentations as well as time management and organization.

During 2015-2016, we met eighteen times. We continued to meet bi-monthly and to offer the graduate-level colloquium (HIST/JAPAN 287J) concurrently with our RFG meetings. Students were eligible to enroll in the course for a total of four units over three quarters (2-1-1), and as a result, attendance at all of our colloquia and visiting speaker events has significantly increased (averaging 10-15 for regular meetings, with 25-40 attendees at the guest speaker events). Eight of the colloquia focused on discussions of works-in-progress from graduate students and faculty in EALCS, History, Art History, Religious Studies, Film & Media Studies, and Taiwan Studies. Each of the advanced students presented conference papers of publications in progress, while junior students authored reports on the visiting speakers.

We were also fortunate to host five visiting speakers: Laura Nenzi (History, U of Tennessee); Eric Rath (History, U of Kansas); Mark Winchester (Japanese Studies/Intellectual History, Kanda International U); Daniel Aldrich (Political Science; Northeastern U); and Ramona Bajema (PhD. in Ethnomusicology, Columbia U). Faculty and graduate students from a wide range of departments attended, including many who are not represented in our regular RFG meetings, such as Black Studies, Global Studies, Environmental Studies, Anthropology, Ethnomusicology, Political Science, Center for Nanoscience in Technology, Sociology, and Chican@ Studies. Each visiting speaker also took part in a special lunch with graduate students enabling students to discuss research interests and network on an informal level.

For the 2016-2017 year, co-convenors Katherine Saltzman-Li (EALCS) and Kate McDonald (History), will draw from their expertise in Japan's pre-modern and modern history, respectively. We will explore how the concepts of modernity and pre-modernity impact research on Japan. An exceptionally strong temporal divide between modernity and pre-modernity underlies much scholarly inquiry and research on Japan. When relations were re-opened with outside countries in the late 1860s, the Japanese government sought a rapid modernization in order to bring itself into the international arena on an equal footing with then powerful nations. The year during which this deliberately-modernizing government was organized, 1868, has thus provided the field of Japanese Studies with a seemingly clear demarcation between the premodern and modern eras. Recently,

however, many scholars have pushed the onset of modernity back to around 1600. The argument that the modern was not all radical change and that the early modern (1600-1868) held more than just the seeds of the modern, is evident not only in scholarly output, but also in recently-published textbooks.

Many graduate students during the previous years of the RFG have asked participants to consider their historically-focused work in terms of how well it situates itself in the sweep of Japanese history. The proposed program for the Reinventing Japan RFG 2016-2017 directly engages the question of how the modern/premodern divide in Japanese studies impacts scholarship. We will maintain the research workshop framework that we established in our first year, which includes discussing pre-circulated works-in-progress and bringing in visiting speakers to address our theme. With co-convenors in premodern and modern Japanese studies, we anticipate meaningful exchanges among faculty and graduate students around this issue.

“William Fleming” - continued from page 27

Modern Japan,” which explores the rise of intellectual curiosity in the Edo period and compares this with parallel transformations in early modern Europe during the age of discovery. Each week is devoted to a different topic—travel, the body, natural history, performance, the erotic, and so forth—and in place of conventional assignments I have students complete “problem sets” that allow them to learn to use various reference materials, particularly electronic resources, and which give them a sense of how academics go about their research and create original scholarship. I’d like to rework this course, possibly for a larger enrollment or for a lecture format, and introduce it to our departmental offerings.

In deciding to come to UCSB, what made EALCS an attractive new professional home for you?

It might come as a surprise to some people, but to the best of my knowledge there is nowhere else outside of Japan with so many faculty in early modern Japanese studies. It’s incredibly exciting to be at a place with a theater scholar (Katherine Saltzman-Li), an historian (Luke Roberts), an art historian (Miriam Wattles), and a scholar of religious studies (Fabio Rambelli) all studying early modern and premodern Japan from their various perspectives. UCSB was also Haruko Iwasaki’s home for many years, and her research on Edo fiction has had a great impact not only on my own understanding of the field, but also that of my dissertation adviser, Adam Kern, who studied with her as a graduate student.

Another thing that makes UCSB so attractive is the relative diversity of the student body. I remember reading somewhere that we have among the highest rates of students who are the first in their family to go to college. The university where I taught before has a lot of work to do in this regard, and I’m very happy to be at a place that has such a positive social impact in this and other ways.

On a more personal level, UCSB and Santa Barbara are obviously great places to live, to be outside, and to enjoy nature and the physical environment. I grew up mostly on the East Coast, but I spent my high school years in the Bay Area (where my classmates included James Franco). I am enjoying being back in California again.

Welcome back to California and to EALCS, Professor Fleming!

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