



Presented by the Staff of the Cheng Yu Tung East Asian Library

Speaking Chinese to See the World: The Library as Transnational Network

by Mark McConaghy, Ph.D. candidate of the Department of East Asian Studies, University of Toronto

The “library” as an institutional space in North America is changing rapidly before our eyes, transformations which the Cheng Yu Tung East Asian Library is not only actively a part of, but in many ways, spearheading. While the East Asian Library remains an invaluable space where students and faculty can quietly comb through the enormous Chinese, Korean, and Japanese collections on offer, it has also boldly embraced the call to become a site of cultural inter-connection in the digital age. This has manifested itself in many ways, ranging from the acquisition of digital databases from Mainland China and Taiwan to the use of the library space as a public venue for numerous library events that bring East Asian writers, artists, and intellectuals together with U of T scholars and local community partners. These events have provided forums to discuss important cultural and political trends that are shaping East Asia’s complex societies. The synergies created from these interactions proliferate well beyond the world of academia, opening up transnational opportunities for library goers.

One program I was involved in this past year can serve as an important testament to the power of this intellectual and cultural network. Last May I was sitting in my office in the East Asian Studies Department on the fourteenth floor of Robarts Library when I received an email from Stephen Qiao, acting director of the East Asian Library. He asked me if I would be interested in applying to participate in an exchange program organized by the Cultural Bureau (文化部) of The People’s Republic of China. The program had a most daunting name: The 2015 Young Sinologists Research Program (2015 年青年汉学家研修计划). Applicants accepted to the program would not only receive financial support for a trip to go to Beijing, but also get the opportunity to meet young China scholars from all over the world. Sensing an opportunity to broaden my intellectual networks, I submitted an application immediately.

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Figure 1 Meeting of the 2015 Young Sinologists Research Program (2015 年青年汉学家研修计划) in Beijing, China.

I thus found myself in July 2015 in a hotel in downtown Beijing surrounded by 35 other “young sinologists.” We sat around a conference table flanked by officials from the Cultural Bureau as well the Chinese Academy of Social Sciences (社会科学院, CASS). With half a dozen television stations filming us, we introduced ourselves and explained our connection to Chinese studies. Those other participants of the program came from all over the world, places as diverse as Iran, India, Nigeria, Kazakhstan, Mexico, Egypt, Belarus, Israel, Japan, Korea, Peru, among many others. They included not just graduate researchers in the humanities but young lawyers, doctors, film directors, journalists, businessmen, UN attachés, EU officials, and translators. We then embarked on three weeks of lectures, workshops, and institutional visits that were designed to not only increase our understanding of Mainland China’s contemporary political and economic conditions, but also further research into our own specialized areas of interest (in my case, the cultural history of the Chinese Republican Period).

Of course, it is incredibly easy to be cynical about such cultural programs -- there is no doubt that they constitute one element of the PRC’s “soft power” policies. Yet every country has a right to engage with the international community in ways that promote mutual understanding. Pre-existing stereotypes regarding such programs as highly controlled and only selectively informative, in which the government takes one around from monument to monument, cultural performance to cultural performance, simply no longer apply. This program provided us with the opportunity to listen to wide-ranging lectures from such noted intellectuals as Wang Meng (王蒙), Ge Jianxiong (葛剑雄), and Wang Yizhou (王逸舟). We were able to ask critical questions regarding China’s increasingly aggressive foreign policy in the South China Seas, its financial investments in Africa, and its ongoing censorship of domestic voices critical of the regime’s neo-liberal policies. Along with five other of my international colleagues, I had the opportunity to spend two weeks as a visiting scholar at the Chinese Academy of Social Science’s Institute for Literature (文学所), where we engaged in even more critical and detailed discussions with scholars there on a variety of topics. Indeed, we touched on everything from emerging forms of internet literature in China to recent movements of working-class protest in the country.

Of course the most interesting conversations on these exchange programs happen in the interstitial spaces -- the dinners, lunches, and tea-time hours, when the bright light of the media-glare is off and more relaxed rhythms of conversation can develop. When a journalist from China Youth Daily (中国青年报) heard that I was

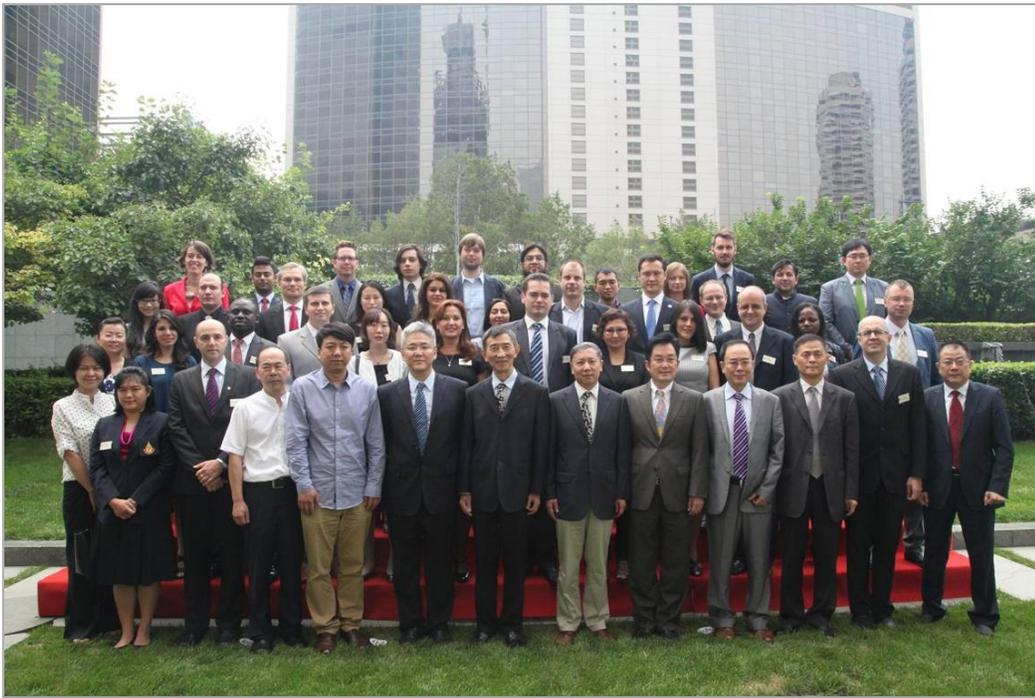


Figure 2 Participants of the 2015 Young Sinologists Research Program pose in front of the camera with Chinese officials and scholars.

interested in the May Fourth period, he invited me to visit the *Beijing New Culture Movement Commemorative Museum* (北京新文化运动纪念馆) with him; when a professor from CASS heard that I was interested in the forms of cultural expression China's subaltern classes have to make their voices heard, she invited me to a play in which migrant laborers served as both producers and actors. A one-hour scheduled conversation with a senior literature professor at CASS turned into a three hour lunch, in which our discussion ranged from the history of the Cultural Revolution to the effects of market liberalization on everyday life.

It was in these interactions, and many others like them, that a space for genuine and self-reflexive dialogue was made possible. One insight that emerged from these discussions was just how shared our challenges truly are: how do we protect civil liberties in the face of ever more strenuous state surveillance into our digitally mediated lives? How can we overcome the perpetual crises that are hardwired into our capitalist economies? How can we give people a sense of purpose in their daily lives, so they do not feel they are politically and socially disempowered? These issues are not unique to China: they are problems that all nations currently face in this increasingly unstable, crisis-ridden era. While such problems take different forms of expression within particular social contexts, their underlying dynamics are shared across the world's cultural terrains.

The program provided me an opportunity not just to meet a cross-section of Chinese scholars, but also to interact with my fellow "young sinologists." Mandarin Chinese was the lingua-franca shared between us, and we used it to conduct wide-ranging discussions regarding the particular social, political, and educational challenges that our countries currently face. Imagine the scene, if you will: Mandarin Chinese being employed by 36 young people from all around the world, getting to know each other more and more each day, with nascent friendships developing from our mutual curiosities and concerns.

There was, of course, tremendous disagreement amongst these young people on a wide variety of issues. Some of my international counterparts respected China's authoritarian capitalist model, arguing that it was more efficient than the elected consensus that liberal democracies require in order to execute policy. Such friends reminded me that in the past their countries had to bear the burden of colonial occupation and had not, like Canada, dispossessed peoples of their land and resources in order to modernize. Yet other colleagues were deeply critical of capitalist growth models, which imposed market measures on their economies that did not see an increase in the quality of life for their people. Other colleagues held deeply divergent views on gender, mar-

riage, and the existence of god, ensuring a healthy debate occurred almost constantly amongst us.

I glimpsed the world through these Chinese conversations, and what I saw was a complex place in which different histories, languages, and social structures work to produce profoundly different ways of *being in and understanding* the world. Yet this sense of cultural difference, far from being an inhibitor to mutual engagement, was in fact its very engine, spurring us on to ever more nuanced debates, inquiries, and exchanges. That we were all speaking a language we had learned second hand only heightened the sensitivity we brought to our task: the syllables coming out of our mouths were not those that we uttered while sitting on our mother's laps as children; rather, they were learned through strenuous training, a foreign tongue and yet one that was now our own, to make meaning in the world with.

Writing about the experience now, in mid-November with the semester in full swing, with the pressure of teaching, publishing, research, and grading weighing down upon one, the value of such a program seems all the more profound. A chance to remove oneself from one's quotidian surroundings, to throw oneself open to different people and different spaces, to learn and grow with committed young people from all four corners of the earth...this is the very basis upon which planetary citizens are made, social beings who take up the task of cultural learning with care and humility.

Gayatri Chakravorty Spivak has discussed the role of the humanities in the 21st century as being the production of empathetic imaginations, ones that take up the task of "a patient and provisional and forever deferred arrival into the performative of the other" (Spivak 13). For Spivak, cross-cultural knowledge is the product of the hard-work needed to learn other languages, to ingrain oneself into the cultural idiom, the textured sensibilities, of the other, so as to gain an (always humble and incomplete) sense of how they make meaning in and of the world. As Spivak puts it, "this is imagining yourself, really letting yourself be imagined (experience that impossibility) without guarantees, by and in another culture, perhaps" (52). I believe that the program's engagement-amidst-difference provided the conditions for precisely the kind of cultural pedagogy Spivak describes here. It my three weeks in Beijing were made possible because of my involvement in the Cheng Yu Tung Library's cultural and intellectual network. Chinese studies here in Toronto is not just a local phenomenon; it is connected in a myriad of ways with actors and institutions across Canada, China, and beyond. If harnessed properly, these flows of scholarship, publishing, and public engagement can insist on the primacy of language and the complexity of cultural idiom, fostering those uncanny moments in which bilingualism sparkles, in which what was familiar is disenchanted and new horizons of thought are opened up.

While we cannot blind ourselves to the financial and political interests which structure this network -- national governments will always want to gain domestic and international legitimacy through cultural programming -- one should not believe for a moment that genuine cultural pedagogy, and even progressive political alliances, cannot emerge from within it. Researchers, translators, and librarians work within the interstices of state and financial power; to pretend otherwise is naive. Yet from within these well-oiled machines we can engage in open, critical dialogue with our counterparts; we can collaborate on projects of mutual political interest; we can speak in plural but overlapping voices. The hard work of cultural learning, in linguistic and historical texture, occurs amidst the prerogatives of state and market, but need not conform to them.

You infect the system with difference; you speak between the official postures; and, you fling yourself open to others — with no guarantees. ■

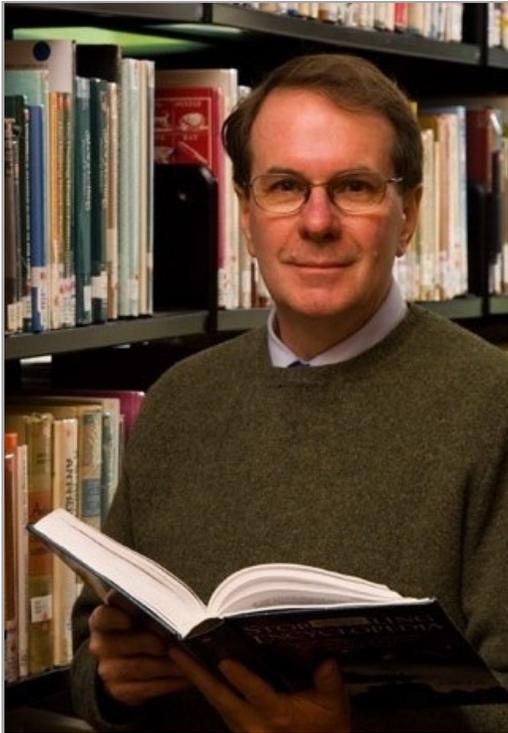
Source consulted:

Spivak, Gayatri Chakravorty. *Death of a Discipline*. New York: Columbia University Press, 2003.

Jack Howard: A Celebration of a Career

— In commemoration of his retirement

by Stephen Qiao, Acting Director and Chinese Studies Librarian



Jack Howard, librarian of the Far Eastern Library of the Royal Ontario Museum (ROM) , who has also served our patrons at the reference desk of the East Asian Library for many years, has recently retired. Jack first entered the library world when he registered in the MLS program in Library Science at the University of Toronto in 1971. His class was the first to go through the two-year program at the new library school—now called the Faculty of Information (iSchool)—in the Claude T. Bissell Building in the Robarts Library complex. After graduation in 1973, Jack went to Ottawa to work for a few years in government libraries at the Treasury Board and the Ministry of Health and Welfare.

Before he came to Canada in 1971, Jack had served in the US military, in both the Army and Navy, in Korea and Japan respectively. Although he wanted to learn Korean while he was in Korea, he was not able to do so because of schedule conflicts. In Japan, however, he did have the time to begin his study of Japanese. It was also there that he met the love of his life. After he left the service and came to Canada and

married, he continued his study of Japanese while at library school.

His ultimate dream was to become an East Asian Librarian. So in 1975, after working for a few years in government libraries, he left his job and went to Japan for six months to study Japanese. (He also had a new baby son to show off to relatives Japan!) After returning from Japan, he entered the Faculty of East Asian Studies at the University of Toronto to pursue an MA program in Japanese studies. While he was studying in this program, he looked for summer graduate student employment at university, but the university would not take him because he already had a professional degree in librarianship. So he went to the other institution in town that had collections in Japanese, the Royal Ontario Museum, to see if they would hire him for the summer as a student. They did, because their Far Eastern Library had a backlog of Japanese books that needed to be catalogued. During his second summer there, the head of the Far Eastern Department came to him one day and asked him if he would like to work full-time in the Far Eastern Library. So in 1977, Jack switched from full-time studies to part-time studies, and from part-time librarian to full-time librarian, working under librarian Miss Betty Kingston. His career at the Royal Ontario Museum had begun.

In 1982, Betty Kingston retired and Jack became the head of the Far Eastern Library, now called the H.H. Mu Far Eastern Library. Just like his predecessor, Jack had a vision for library excellence in both the collections and service to the curators, the primary users of the library, and to other library users. For Jack, it was a point of honour to have a library that responded well to the needs of its end-users.

Part of this maintenance of excellence for Jack was to be at the forefront of the new library computing world that had begun with the introduction of the personal computer in 1980. He worked at integrating the personal computer into the daily operations of the library. At first, computers were used to print catalogue cards to be inserted into the card catalogue. The next step was to print cards that included Chinese characters. In short, Jack was working in tandem with innovations in computer technology, keeping in step with the advancement of library and language technologies in the computer world. The pace quickened, and by the early 1990s, programs like RLIN (Research Libraries Information Network) were being used by the University of Toronto East Asian Library and the Royal Ontario Museum Far Eastern Library for online cataloguing in Chinese, Japanese and Korean (CJK). RLIN was later bought out by OCLC (Online Computer Library Center), and by 2011 RLIN was replaced by the OCLC Connection Client. Concurrently, Jack was also instrumental in establishing closer cooperative ties between the ROM and the UTL. I asked Jack about his feelings on this. "Of course, in my mind always, it was for the end-user that we put all this effort into improving how cataloguing was done. Making research materials more accessible to more people is the primary purpose of cataloguing, and indeed all that we do in the library. I think that we have succeeded, and thanks to the Internet, have become global in scope."

"In the late 1990s, there was a swap of librarians between the campus libraries in the University of Toronto library system. The intent was to give librarians an opportunity to see how other campus libraries functioned. Happily for me, I swapped into the East Asian Library for a shift on the Reference Desk every Monday. Even after the swap program was officially over, I continued at the East Asian Library every Monday morning. I guess they liked me! It was a great way to liaise with the librarians and library staff there."

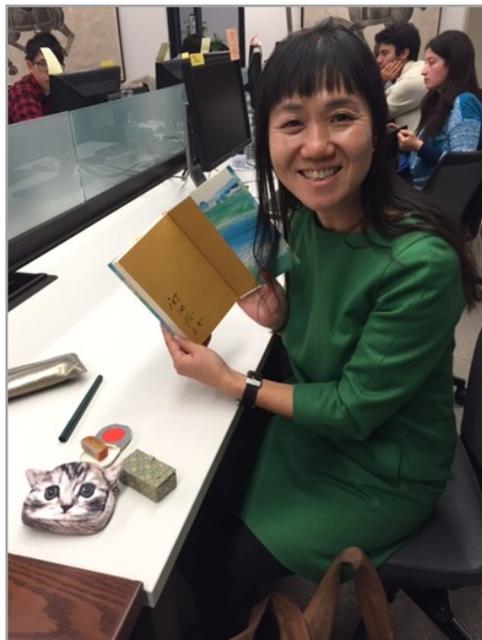
Not only for Jack, but also for us here in the East Asian library, it was great to have him available to work on projects such as the Pinyin conversion project, where all the Chinese library records in North America were converted from Wade-Giles Romanization to Pinyin Romanization. That project lasted two years, involving staff from not only the East Asian Library but also the University Library's IT Department. We also worked together on exhibitions, complete with catalogues, held at the Fisher Rare Book Library. Jack was always very helpful in moving the work along.

Jack's involvement with the East Asian Library—the long-term swap — ended in the month of June, 2015 when he formally retired from the ROM after a long and productive career. He says, "Looking back at it my whole career I find that I bridged two worlds: the world before the computer and the world after the advent of the computer, and especially after the coming of the Internet. It was a fascinating time to be a part of the library world, especially the East Asian library world, where there was the significant challenge of incorporating the CJK characters into the cataloguing records. This is a challenge that we met and succeeded in overcoming. Of course we weren't doing this in isolation: giants like Microsoft were working on Unicode and the development of the 64-bit computers we use now. It is amazing how well all this dovetailed so nicely to bring us to where we are now."

Jack Howard has now ended his career. But as they say, once a librarian, always a librarian. "I thank all those who have caringly supported me on my way in my career. With thirty-eight years at the ROM and forty-two years as a librarian, I have known many great people: I owe all of them a real debt of gratitude for the help and encouragement they have given me to bring me to where I am now. I feel really confident as a librarian and as a person." ■

The University of Toronto Welcomes Author Mitsuyo Kakuta (各田光代)

by Fabiano Rocha, Japanese Studies Librarian



The University of Toronto had the great pleasure of welcoming Mitsuyo Kakuta, one of the most popular and prolific fiction writers in Japan today. With over 80 works of long and short fiction to her credit, she is the recipient of a number of prestigious literary awards that include the Kaien Prize for New Writers (1990), the Naoki Prize (2005) for 「対岸の彼女」 (*Taigan no kanojo*; *Woman on the Other Shore*) and the Chuō Kōron Literary Prize (2007) for 「八日めの蟬」 (*Yōkame no semi*; *Eight Day*), which was adapted into a televised drama.

On her visit to the Cheng Yu Tung East Asian Library, she kindly autographed our copy of her award-winning title 「対岸の彼女」 (*Taigan no kanojo*; *Woman on the Other Shore*). Later that day, Ms. Kakuta participated in an event co-hosted by the University of Toronto Libraries and the Japan Foundation, entitled “**Writers on Writing: Author Mitsuyo Kakuta in Conversation with Rui Umezawa.**” The audience comprised of

our faculty, students and members of the public were treated to Ms. Kakuta’s reading of the first chapter of 「八日めの蟬」 (*Yōkame no semi*; *Eight Day*) – a novel that “centers on an infant abduction (and) offers an acute look at mother-daughter rivalry.” The literary dialogue that followed the reading revealed interesting details about the current situation of writers in Japan, the relationship between authors and publishers, the author’s prolific career and writing process, as well as the city of Tokyo – a main source of the author’s inspiration for her writing.

We were extremely fortunate to co-host this event with the Japan Foundation. In her opening remarks, Julie Hannaford, Deputy Chief Librarian, expressed our gratitude to the Japan Foundation’s ongoing support of the growth and strengthening of our Japanese Studies collection, as well as the professional development of our Japanese Studies librarians. “Writers on Writing” not only helped us highlight some of the holdings in our collection, but it also gave our users some further insight into the world of fiction publishing in Japan from the perspective of a best-selling author. Mitsuyo Kakuta’s books can be found in the East Asian Library stacks under the number **PL872.5 .A58.** ■



Running Man at UofT



Running Man in UofT Poster

“The purpose of the event was to entertain, engage, and educate the students in Korean modern culture and history”

In celebration of University of Toronto’s Korea Week from October 26 to 30, the East Asian Library hosted and co-organized the “Running Man in UofT” event in partnership with the University of Toronto Korea Club on October 29th, 2015. University of Toronto’s undergraduate students, students from other universities and

members of the community who found our event on social media platforms came to participate and meet other fellow Korea-enthusiasts. The purpose of the event was to entertain, engage, and educate the students in modern Korean culture and history through various physical and mental activities. “Running Man in UofT”

became a successful event for library outreach to students and the local community.

What is “Running Man in UofT”?

The title of the event originated from “Running Man”, which is one of the longest running South Korean variety shows that quickly became popular throughout Asia. On Running Man, contestants must compete against each other and complete various missions at a land-

mark to win a prize. The organizers of “Running Man in UofT” saw an opportunity to engage university students by adapting the show, and the UofT event quickly attracted over a hundred people for registration, although the event was intended for a maximum of 60.



Landmarks Highlighting Korean-Canadian Relations

For “Running Man in UofT” a total of six landmarks at the University of Toronto St. George campus were chosen as the mission sites. Two historical landmarks such as the Soldiers’ Tower and the Korean Pagoda Garden symbolize the

special relationship shared between Korea and Canada. The Soldiers’ Tower commemorates over one thousand members of the University who served in World Wars including the Korean War. Over 500 Canadian soldiers gave their lives during the war.

The Korean Pagoda was erected at Victoria College in memory of Dr. Oliver R. Avison, who was a private physician to King Kojong of *Chosŏn* dynasty in the late 19th century.

Dr. Avison played a pivotal role in bringing Western medicine into Korea. Volunteers for “Running Man in UofT” explained the historical significance of such landmarks to all participants before starting missions.

Learning through Quests for Stars



The Korean Studies Librarian explains the rules of the EAL Treasure Hunt to a participant.

All contestants for “Running Man in UofT” were assigned into more than ten different color-coded teams of three to five members. Each team had to complete various missions in order to win prizes. The missions included the EAL Treasure Hunt, Eat the Breadstick Challenge, Shake it Off, Random Play Dance Challenge, Instagram Photo Challenge, and Bandana Thief. The first mission for

the “Running Man in UofT” was the Library Treasure Hunt. The Korean Studies Librarian prepared clues for the hunt and each team had to pick one clue, search for a book using the University of Toronto Libraries catalogue, and find the book in the stacks marked with a ribbon. The team that successfully retrieved a book received a certain number of stars depending on the level of difficulty. All

books used for the treasure hunt were related to Korean culture, tradition and history to reflect the theme of Korea Week, “Journey through Korean Traditions”.

Surprisingly, for many of the participants, this was their first time to visit the EAL and search for materials using the UTL catalogue.

Thus, “Running Man in UofT” provided a great way to draw students closer to the library and learn how to search and find library resources. The East Asian Library would like to thank the Korean Consulate for sponsoring the event and the Korea Club for making this event a success. ■



Students pose for Instagram Photo Challenge.



All participants from “Running Man in UofT” pose for a group picture.

Notable Acquisitions

CHINESE TITLES:

Minguo Zang shi shi liao hui bian

(Compiled Republic Era Historical Records on Tibet)

民国藏事史料汇编

Call number: DS786 .M535 2005 v. 1-30 (30 volumes)



The East Asian Library has acquired the 30-volume collection entitled *Minguo Zang shi shi liao hui bian* (Compiled Republic Era Historical Records on Tibet), edited by Zhang Yuxin 張羽新 and Zhang Shuangzhi 張雙志 and published by *Xueyuan chubanshe* 學苑出版社, which collects 120 different types of historical materials relating to Tibet during the Republic era of China (January 1912-September 1949), including official documents, private writings and other materials, covering the regions of Tibet, Qinghai, Gansu, Sichuan and Yunnan. Some materials are rare, such as the Tibetan Vernacular Newspaper (*Zang wen baihua bao* 藏文白话报) which is reproduced for the first time. (G. Zhao)

Chaoxian Han wen shi ji cong kan di yi ji (ji zhuan ti)
(Series of Korean Historical Materials in Chinese Language)

朝鮮漢文史籍叢刊第一輯 (紀傳體)

Call numbers: DS901.62 .C45 2014 v. 1-16 (16 volumes)

The East Asian Library has acquired the multi-volume

collection entitled *Chaoxian Han wen shi ji cong kan* (Series of Korean Historical Materials in Chinese Language), edited by *Sichuan Daxue Dongya hanji yanjiusuo* 四川大學東亞漢籍研究所 (Institute of East Asian Rare Books in Chinese, Sichuan University) and published by *Bashu shushe* 巴蜀書社.

The first series has been dedicated to biographical materials, encompassing Korean historical materials prior to 1910, including biographies, court records and kings' annals, etc. (G. Zhao)



KOREAN TITLE:

People's Korea, 1961-1971 조선신보

Call Number: DS930 .P48 (available in newspaper and microfilm)

The East Asian Library has acquired newspaper, the People's Korea, which is an English edition of *Chosŏn Sinbo* 朝鮮新報 published in Tokyo, Japan.

Starting from its inception in 1961, the People's Korea acted as an international voice for a pro-North Korean group in Japan called *Chaeilbon Chosŏnin Ch'ongyŏnhaphoe* 在日本朝鮮人總聯合會. This organization is more famously known as *Choch'ongyŏn* 조총련 (the General Association of Korean Residents in Japan).

Since its formation in 1955, *Choch'ongyŏn* received financial support from the North Korean government to initiate many projects including the establishment of ethnic Korean schools in Japan, Korean

Repatriates Enjoying A Happy Life

On Dec. 16, 1960, the 51st repatriation ship departed from Niigata Port for Chungjin, North Korea. Six hundred and fifty-three Korean citizens who had been in distress in Japan boarded the ship with their faces beaming with delight. Including these 653 repatriates, those who had already returned to their fatherland totaled 51,978.

As it is well known, the repatriation of the Korean citizens in Japan has been going on, thanks to fraternal love extended by the Government of the D.P.R.K. to the Korean citizens in Japan. It is also a humanitarian work based on their free will of choice of residence recognized by the International Declaration of Human Rights.

Repatriation is, in a meaning, a "rebirth" for those repatri-

ated. Upon reaching their fatherland, the repatriates are provided with up-to-date residences and jobs according to their wishes and abilities. Their children can receive free education. Japanese women can enjoy a happy life with their husbands and children without any racial discrimination. Japanese women, married to Koreans, are discriminated in Japan even by their own relatives.

The invalid are provided with free medical treatment. Many of these sick persons are already completely cured of their illness and are participating in the construction of their fatherland.

The repatriates who could not find a job in Japan because of their Korean nationality are now given a job according



A family of repatriates are having a pleasant chat.

repatriation projects, and the founding of the *Chosŏn Sinbosa* newspaper company that published the *People's Korea* and *Chosŏn Sinbo*. The *People's Korea* reports on such projects, and offers insight into the political views and the life and struggles of Korean citizens in Japan. More importantly, it delivers coverage of the South and North Korean news in the Post-Korean War period. The *East Asian Library* has issues from the year 1961 to 1971. Please see the following link for more details on holdings status: <http://go.utlib.ca/cat/10196163>.

JAPANESE TITLE:

Ryōri Kondateshū

料理献立集

The Thomas Fisher Rare Book Library has recently acquired a rare edition of a Japanese collection of menus entitled *Ryōri Kondateshū*. The first publication of the *Ryōri Kondateshū* came out in the year Kanbun 10 (1670), and because of its popularity, it was repeatedly reprinted until the late seventeenth to early eighteenth centuries (Genroku period). The edition acquired by the Thomas Fisher Rare Book Library was published in Kanbun 12 (1672), and it was produced by Matsue Ichirobei, one of the prominent publishers in the early Edo period. Works published by him are also known as *Shokai-han* 松会版.

The *Ryōri Kondateshū* contains recipes and lists of seasonally-appropriate selections of ingredients for all the twelve months of the year. It is assumed that the illustrations were done by Hishikawa Moronobu (1618-1694), a Japanese artist known for popularizing the *ukiyo* genre of woodblock prints and



paintings in the late seventeenth century.

Culinary books represented a small but important sector of the publishing industry, and some bookstores even specialized in it. Many of the culinary books became tools for commoners to learn about elite cuisine, and some customs were incorporated into wedding ceremonies and other rituals.

The fact that there were policies of social control in place with the objective of differentiating the ruling class from the commoners poses some interesting questions about who constituted the main audience, and what purpose the publication of cookbooks served. According to Shoko Higashiyotsuyanagi, a historian of Japanese cookbooks, "For most of the Edo period, cookbooks were intended for a male audience, and were most voyeuristic than practical. They were not intended for home cooking; rather they described the preparation of sumptuous banquets and served the purposes of hobby reading." Similar to those who were able to imagine the experience of travel via travel guides, readers of Japanese cookbooks were given the vicarious pleasure of learning the dining habits of the elite. This book is a prime example of the elaborate art of Japanese woodblock printing in the late 17th century, as well as a tool to give us some insight into the dining habits of the Edo period. (F. Rocha) ■

Sources consulted:

Rath, Eric C. 2010. *Food and fantasy in early modern Japan*. Berkeley: University of California Press.

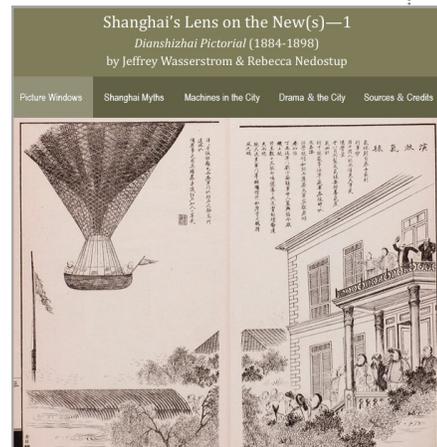
"Ryori Kondateshu." Nishio-shi Iwase Bunko Korekushon <<http://www.city.nishio.aichi.jp/nishio/kaforuda/40iwase/collection/ryouri/ryouri.html>> Accessed 31 Mar 2015.



Shanghai's Lens on the News Image Gallery: Illustrations from the 1898 edition of the *Dianshizhai huabao* (點石齋畫報)

[http://ocw.mit.edu/ans7870/21f/21f.027/dianshizhai/dsz_gal.html]

Dianshizhai huabao 點石齋畫報 (*Dianshizhai Pictorial*), a Chinese-language pictorial magazine published in Shanghai between 1884 and 1898, was a noted precursor of the genre of illustrated magazines in China. It was started as a supplement to *Shenbao* 申報 (each issue was sent to the daily newspaper's subscribers every ten days, and twelve consecutive issues were bound together to make a standalone publication). Its illustrations and written commentary well encapsulated the cultural hybridity and social change of Shanghai when the city was ascending to become the hub of trade with the West in the late nineteenth century.



The digitized images in this open-access database, unless otherwise noted, feature illustrations from the 1898 edition of the *Dianshizhai huabao*, provided by the Sterling Memorial Library at Yale University.

The digitized images in this open-access database, unless otherwise noted, feature illustrations from the 1898 edition of the *Dianshizhai huabao*, provided by the Sterling Memorial Library at Yale University.

Cambridge Digital Library: Chinese Works

[<http://cudl.lib.cam.ac.uk/collections/chinese#2>]

The Cambridge Digital Library (<http://cudl.lib.cam.ac.uk/>) has recently released a new website to host the digitized treasures of Cambridge University Library's Chinese collections that range from 3,000-year-old oracle bones to 17th-century woodblock prints.



Cambridge University Library has been known for its collection of Chinese works. It acquired its first Chinese book in 1632. But it was the donation of around 4,300 volumes of books by Sir Thomas Wade (1818-1895), who was the first Professor of Chinese in the University, that greatly expanded the Library's holdings of Chinese books. At present, the Chinese collections at Cambridge number about half a million individual titles, including monographs, reprinted materials, archival documents, and epigraphical rubbings.

MetPublications: Free Art Books Downloadable from the Metropolitan Museum of Art

[<http://www.metmuseum.org/research/metpublications/titles-with-full-text-online?searchtype=F>]

MetPublications is the website of the Metropolitan Museum of Art, which offers "five decades of Met Museum publications on art history available to read, download, and/or search for free." The Met's online trove currently hosts about 450 digitized art books and catalogs in addition to approximately 400,000 free art images. Quite a number of these publications are related to China and Chinese arts. For example, among the titles one can find are *Along the Border of Heaven: Sung and Yuan Paintings from the C. C. Wang Collection*, *Ancient Chinese Art: The Ernest Erickson Collection in The Metropolitan Museum of Art*, and *Arts of the Sung and Yuan*, to mention just a few. ■



Library & Staff Activities

Cheng Yu Tung East Asian Library Welcomes New Staff Members

The Cheng Yu Tung East Asian Library is pleased to welcome our new librarians, Julia Jihae Chun and Helen Bixia Tang (唐碧霞).

Julia Jihae Chun has joined the Library as of August, 2015, as our new Korean Studies Librarian. In 2014, she earned her Master of Information degree at the University of Toronto's iSchool and until June of this year, Julia held a joint position as a Catalog Librarian for Korean language resources at Duke University, and as the Korean Studies Librarian at University of North Carolina at Chapel Hill. Earlier, she worked as an Assistant Library Technician (ALT) and later a Graduate Student Library Assistant (GSLA) at the EAL during her academic endeavors at the University of Toronto since 2008. In her new role, Julia serves as liaison librarian and the primary contact for research and educational needs related to Korean Studies, develops and manages the library's Korean collection in support of Korean Studies, and designs course-integrated instruction that will enhance learning activities for Korean Studies faculty and students. Julia can be reached by email at jihae.chun@utoronto.ca and by phone at (416) 978-3805.



Helen Bixia Tang is our new Public Service Librarian, having joined our library in October, 2015. Her position is split between the Richard Charles Lee Canada-Hong Kong Library and the Cheng Yu Tung East Asian Library. Helen received her MLIS from the University of British Columbia (UBC) in 2013. She holds a BA in English and an MA in Applied Linguistics from the South China University of Technology, Guangzhou, China. She taught for more than 10 years at the college level in Guangzhou. Prior to joining UTL, Helen served as the Pacific and Asian Studies Subject Librarian at the University of Victoria Libraries. In this role, she provided a full range of library services, including reference, instruction, collection development, and liaison to faculty and students. As our public Service Librarian, Helen is responsible for overseeing the library's public and circulation services, and supervising regular staff and student assistants. She will also work with our team of librarians to provide a wide variety of services to faculty and students. In addition to English, she speaks fluent Mandarin and Cantonese, which will be an asset to her in providing excellent public service to the increasingly diverse user group at the Cheng Yu Tung East Asian Library. Helen can be reached by email at bixia.tang@utoronto.ca, as well as by phone at (416) 978-7908.



Cheng Yu Tung East Asian Library Open House Week 2015 Fall

The Cheng Yu Tung East Asian Library invited users to explore our collection highlights and learn about the available library services during the East Asian Library's Open House Week from Thursday, October 15, 2015 to Wednesday, October 21, 2015. Books on the theme of East Asian Fine Arts were placed on display. Their beautiful covers and contents of Chinese, Japanese and Korean fine arts attracted visitors to stop by or borrow books for further study. Of course the delicious treats offered by the library were another reason to visit the library during the Open House Week!



**The EAL Newsletter is published twice a year.
Please send comments and questions to:**

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鄭裕彤東亞圖書館

Cheng Yu Tung East Asian Library, University of Toronto

