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Health promotion and Medical history of Edo-period

Based on analyses of Kaibara Ekiken's, Yojokun

Study for the Japanese Medical history research

Doctoral Dissertation

Theses

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I. The Purpose of the dissertation

Present doctoral dissertation has a double aim. First of all to introduce speciality of health promotion and remedy in Edo-period based on the analysis of Kaibara Ekiken's 貝原益軒(1630-1714) *Yojokun* 養生訓 („The Way of Nourishing Life”), which is one of the most significant writings on health promotion and disease prevention in the Edo-era, and make philological analysis and full text translation of original version of *Yojokun* based on classical Japanese text. I can, also demonstrate results of analysis in details which prove our statement that Ekiken was an important person of the Edo-era's japanization process, specifically development of independent Japanese medicine.

Dissertation contains of seven chapters. *Introduction* presents the objective of the research, the significance and choice of the topic, the purpose of the dissertation, the structure and methodology of the research.

The *Second* Chapter analysis research history of Ekiken's scholarly activities and *Yojokun* based on Japanese, European and American (intellectual history, pedagogy, medical history, health and political theory) research results. All opinions are cited in my own translation.

The *Third* Chapter introduces aspects of Ekiken's biography, scholar activities and thought which relevant to the present thesis. Furthermore other people's names (philosophers, scientists, doctors) are mentioned in the same chapter who made impressions on Ekiken's remedy thought.

The *Fourth* Chapter gives insight into antecedents of Japanese health promotion and remedy, such as Chinese medicine gets into Japan for development of Japanese health promotion and remedy till Edo-period. In this chapter particular attention payed to introduce *yojo*-theory (affecting Chinese *yangsheng*-theory) and other writings about *yojo* are presented, such *Yojokun*. Furthermore characteristics of the relationship between medicine and Neo-Confucian disciplines are also affected and it is clarified how the physicians' situated in Confucian society and legislation.

The *Fifth* Chapter attempts to explain ideological system of Ekiken through *Yojokun*. This means Ekiken's views of "life", "illness", "healing" and his *yojo*-theory.

The *Sixth* Chapter begins with an introduction of *Yojokun* and basic concepts of this writing. Each subsection starts with a general analysis and continues relevant explanation of concepts. (In most cases I summarized personal names, titles, medical, sociographic and

pharmacological terminology used by Ekiken in table for better understanding.) These provide the basis for perception about health promotion and remedy in Edo-period when Ekiken lived and worked. Translation of full classical Japanese text followed afterwards. Within the translation footnotes help to better understanding.

Finally the thesis closes with conclusion drawn from the analysis in the *Seventh* Chapter. At the end primary and secondary sources and bibliography are presented.

The dissertation includes a number of quotes most of all noted in my own translation, indicating their original version in the footnotes. In this paper the transcription of Japanese terms and names followed by Hungarian version, in most cases Pinyin transcription is used for Chinese names and terms.

II. Methodology of the research

In my work I have followed the principle to get an image about Japanese health promotion and remedy in Edo-period based on only philology analysis results and full text translation of primary source. However, I could not ignore secondary sources and comments to find answer to medical and pharmacological questions encountered in the translation.

I have tried to find the best Hungarian names for herbs during the identification of medicinal plants, due to the lack of sufficient sources; some herbs are named with the original version (Japanese or Chinese and Latin version). I have followed the same method to identify variety of food and beverages, cereal, plant and animal names, name of drug formulations, ingredients and acupuncture points.

Dissertation examines to clarify Ekiken's medical thought by extensive analysing Yojokun's text and investigating secondary sources: his opinion of (1) life (2) illness (3) healing (4) *yojo*-theory. It is important to substantiate the claim to Ekiken is a key person in the development process of individual Japanese medicine. There are many references in Yojokun's *Seventh* Chapter that presents a variety of medications, explains their characteristics, defines dosage and quantity, describes the most important rules of medicine making. Basically, this knowledge is based on Chinese medical writings that Ekiken mentioned several times in his writing.

However some ancient Chinese medical texts have been treated as the fundamental doctrinal sources. Ekiken attempted to change some method to fit specific Japanese physical abilities. In addition, there are references in *Yojokun* which explicitly refuse some Chinese physician's theory.

Thus this thesis relies on the result of detailed analysis of the original classical Japanese text of *Yojokun*, biography of Kaibara Ekiken and other Japanese medical-history studies' results.

During my research, I tried to be comprehensive and strived to find the most adequate references to confirm my statements as much as possible. These statements are verified by these scientific references.

III. Results of dissertation

Dissertation attempts to provide a comprehensive overview about Kaibara Ekiken and his writing, *Yojokun* by philological analysis and processing of secondary sources. This research intends to situate *Yojokun* in the Japanese history of medicine and healthcare, so firstly it follows up development the Japanese medical history.

I have investigated former results of Japanese, European and American researchers and looked for points of view which have been applied. These results of Ekiken's personality and his work are reported in my own translation.

This research intends to situate *Yojokun* in the Japanese history of medicine and healthcare, so it follows up development of the Japanese medical history from appearance of Chinese medicine till Edo period.

Yojo 養生 phrase¹ is included in the title of *Yojokun* 養生訓 that is the reason I have to explain its origin in details and also investigate chinese *yǎngshēng*-theory. *It also applies for analysing and translation so as to need meaning for European people.* Furthermore I have collected several more important writings which are similar to *Yojokun* but these have not been analysed in the dissertation. Besides Ekiken's biography, scholar activities and thoughts, I can demonstrate Ekiken's philosophy which contains life, illness and medicine by analysing of *Yojokun*.

1. Medical and healthcare history of Edo-period based on Chinese *Yangsheng* theory and medical history and pharmacology during the Ming Dynasty (1368-1644), which continued with Chin (1115–1234) and Yuan Dynasty (1271–1368) widespread medical

¹ The phrase is so complex because included all meanings and ideas which ensure to maintain harmony (physical and psychical). I mainly use „Nurturing Life” expression, but I think has a same meaning like „Health Care”, „Health Education”, „Prevention of Disease”, and „methods for strengthening phisically and psychically” incase of any illnesses. I analyse it in the Fourth Chapter.

tradition. It means theories have been taken over by studying old Chinese classics while Chinese medical knowledge was gained ground through Japan. Changed theories and innovations have also appeared which enabled the Japanese medicine to develop independently. In addition to many passages are in *Yojokun* taken from *Qian Jin Fang* 千金方, *Huangdi Neijing Su Wen* 黄帝内经素问, *Gujin Yitong* 古今医统, *Ru Men* 入門, *Yi Shuo* 医説, *Yi An* 医案, *Yi sheng wei lun* 颐生微論, *Shilin guangji* 事林広記 etc. without changes, but there are already new theories that Ekiken modified to conform to the Japanese specific physical conditions. It means that Ekiken not only converted Chinese units of measurement to Japanese but changed rate of medicines, quantity of additives, portion of meals to meet the needs of Japanese human anatomy and physiology. Moreover he took age groups, gender and health condition into account. This generally means these quantities were much less than quantities that were defined in Chinese writings. The novelty of Ekiken's theory is ignoring old apathetic theories and accepting or creating new ones. I consider that contemporary physicians who belong to Ko-i-ho 古医方 (a school of old medicine) had the same kind of approach like him. This evidence is provided by Ekiken's biography on the other hand further research is need confirming this statement.

2. History of medicine deals with curable diseases also with different types of deadly diseases. History of main diseases in Edo-period have been clarified by the analysis. The dissertation attempted to investigate accuracy of these assertions based on credible secondary sources of medicine history.
3. There are many different types of Chinese drugs in *Yojokun*, also a few Japanese-origin medicines. Ekiken describes a special method for producing medicine (Moxa treatment) that is not mentioned in Chinese references (based on his description).
4. The analysis provides the following conclusions that there are some plants, animals and spices used in Chinese cuisine (based on *Yojokun*). In the first observation some of them are Japanese origin. However, it is possible that most of them originate from neighbouring countries (mainly China, or Korea). These plants, species etc. could be imported from these foreign countries by trading. However to support this statement further comparative research (real origin of plants, animals and spices) will be necessary between Ekiken's

Yamato Honzo 大和本草 and Li Shizhen's 李時珍 (1518-1593) *Bencao Gangmu* 本草綱目.

5. History of medicine science always deals with medical education. Ekiken also considers it. It has become clear that criteria were used by selection of physicians when medical practice control system was not defined.
6. Health promotion and remedy of Ekiken's age are introduced in the dissertation. I have to emphasize again that Ekiken was essential in the Edo-era's japanization process, specifically in the development of independent Japanese medicine. He tried to leave Chinese tradition and form a new, individual line. I have determined to confirm it with present research and make another point of view.

IV. Usability of the results of the dissertation

Japanese health care, lifestyle and gastronomy have become popular, also demands background and history to be clarified. The dissertation presents philological analysis results and full text translation of Kaibara Ekiken's *Yojokun*, so it could be an adequate source for researches, regarding Japanese health care and medical history.

Identification of plants and drugs and translation of medicine production can also be useful for further pharmacological researches.

Moreover, chapters written on food, drink are to be used for nutrition history studies, mainly because the results of philological analysis can provide insights of eating habits and behaviours of Edo-period.

Investigated issues which are related to history of Japanese health care and medicine are not definitive yet. I am convinced that more research should be done for a more accurate and more authentic image about medicine and health care history of Edo-period.

Nowadays many Oriental and Occidental remedy have been being applied which makes me believe that the result of this dissertation could be useful for better understanding. On the other hand it is possible to compare two remedies based on this dissertation and clarify different concepts or other things. I have done the research and found result of it in my former writing however I am going to research more and more to approach more accurate and detailed results in this specific area.

V. Publications and presentations regarding present dissertation

Publications:

- „Atarasi irjóhó tosite no zendzsinteki irjó no hajdzsimari – Edo-dzsidai kara Meidzsi e no hataraki o csúsin ni” In: 2003-2004 年度 日本語・日本文化研修コース 研究レポート集, Nagoya, Nagoya University, 2004: pp. 211-234.
- „Traditional Ideas We Can Use in Our Life”
In: FEEDFORTH International Inter-disciplinary Reserach Colloquium Proceedings, Nagoya, Nagoya University, 2007: pp. 29-33.
- „Egy edo-kori japán neokonfucánus tudós, Kaibara Ekiken egészségmegőrző módszerei”
In: AGTEDU 2008 – A magyar Tudomány Ünnepe alkalmából rendezett tudományos konferencia kiadványa, Bács-Kiskun Megyei Tudományos Fórum II., Kecskemét, Kecskeméti Főiskola, 2008: pp. 260-265.
- „Kaibara Ekiken egészségnevelő intelmei” Távol-Keleti Tanulmányok 2009/2: pp. 123-132.
- „Kaibara Ekiken no Jódzsókun no sókai to gendai niokeru szono igi”
In: Centre Européen d’Etudes Japonaises d’Alsace (CEEJA) アルザス日欧知的交流事業／日本研究セミナー「江戸」論文集, Tokyo, 2010: pp. 161-169

Presentations:

- „*Kaibara Ekiken bemutatása és a Jódzsókun*” Körösi Csoma Társaság, Budapest, 2007.márc. 24.
- „Traditional Ideas We can Use in Our Life” FEEDFORTH International Inter-disciplinary Reserach Colloquium, Nagoya University, Japan. 2007. okt. 25-26
- „Kuruzslók az Edo-korban” Budapest, Orientalista Nap, 2008. ápr. 4.
- „Egy edo-kori japán neo-konfucianus tudós, Kaibara Ekiken egészségmegőrző módszerei” AGTEDU Nemzetközi Vitakonferencia, Kecskemét, 2008 nov. 6.
- ”Kaibara Ekiken no Jódzsókun no sókai to gendai niokeru sono igi ” „Séminaire d’études japonaises sur l’"époque d’Edo” (2) CEEJA, *Centre Européen d’Etudes Japonaises d’Alsace* és Université Marc Blonch, Strasbourg, 2008. dec. 20-21
- „Egy neo-konfucianus tudós, Kaibara Ekiken gyógyításról alkotott képe a *Jódzsókun* (Életrajplálás intelmei) VII. fejezete alapján” Budapest, Orientalista Nap, 2009. ápr.3.