



医食同源 ワークショップ

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医食同源の原典：古典に見る医食同源の概念

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医食同源と薬膳

NHK『きょうの料理』1972年9月号で新居裕久医師は香港の「薬食同源」を紹介するとき、薬を医に変えて「医食同源」と表現したり。つまり医食同源は1972年に日本で造語された漢字熟語で、いま中国でも使用される。日本や中国でひろく定着したのは、「医食」が中国古典『管子』にある「衣食足りて則ち榮辱を知る」の「衣食」と同音だからだろう。これが1972年の日本で造語された背景には、経済の高度成長期後半に深刻化した公害や薬害などに対する時代の雰囲気もある。

現在の中国と日本では、「薬膳」という語彙も効能がある料理の意味で定着している。最初の用例は中国5世紀の『後漢書』にあるが、その薬膳とは煎じ薬の意味でしかない。現在の意味で使用したのは北京中医薬大学の翁維健氏が、1982年に出版したレシピ集『薬膳食譜集錦』が最初だった。のち中国では薬膳や薬食同源として、生薬をくわえる料理法が定着している。現在の日本では、伝統的に認識されてきた食物やスパイスの効能を料理に応用するのが一般的で、純然たる生薬をくわえると不味いので好まれない。

医食同源概念の古典記載

中国における食物機能の萌芽的記載は、基礎医学古典で西暦5年の『素問』蔵気法時論篇に、「穀物が生命を養う基本である。穀物の力を果物が助け、肉類は益し、野菜は充実させる」とある。食物で病気を治療する明確な認識は、658年の『千金方』食治篇に「医者の仕事は病因の所在をつきとめ、食物で治す。食物で治らないとき、薬物で治す」とあるのが早期の記述だろう。675年の『太素』調食篇でも、「穀物・肉類・果物・野菜で空腹をみたすなら食物といい、病気を治療するなら薬物という」という。

これらは食物に薬物的機能を期待し、食物で事前治療するのを理想としており、のち漢字文化圏における食養生の根本的発想とされてきた。ゆえに20世紀末の風潮もあり、中国と日本で薬食同源・医食同源そして薬膳が造語されたのである。

食医の存在と影響

古代中国の制度を理想的に述べた紀元前1世紀の『周礼』では、宮廷医師4種の筆頭に「食医」を定める。その記述によると、飲食する季節と材料・配合により、皇帝の健康維持と増進をはかり、食中毒も予防するのが食医の職務だった。具体的には、「料理は春に酸味を多く、夏に苦味を多く、秋に辛味を多く、冬に鹹（塩）味を多く、甘味とトロ味で調和する」とあり、五味を重視している。食医に次ぐ内科医・外科医の原則にも「五味」があり、五味による治療がないのは獣医だけだった。五味を強調するのは紀元前3世紀から始まった「五行説」に基づく。すべての事象を5に帰納して分類する論説で、ヒトの指が5本あることに由来する。

中国薬学の古典、紀元5年の『神農本草経』は凡例に、「薬に酸・鹹・甘・苦・辛の五味あり」と明記される。また収載する365薬のすべてに「五味」を規定し、以下のように記述される。

石蜜（結晶化した蜂蜜）の味は甘い。上腹部の症状、驚きによる痙攣を治し、内臓を安定させる。体力・気力と消化機能を増進し、鎮痛・解毒する。諸病を治し、諸薬を調和させる。長期服用すると意志が強く、身が軽々となり、空腹に耐え、老いない。

阿膠（ロバ皮のゼラチン）の味は甘い。上腹部の出血、マラリアのような極度の疲労と寒け、腰腹部痛、四肢の関節痛、女性の不正出血を治し、胎児を安定させる。長期服用すると身が軽々となり、気力が増す。

本書に収載される食物薬も以下に列挙しておこう。スパイス・調味料ではシナモンスティック、ショウガ、サンショウ、ハチミツ。野菜では菊の花、百合根、海藻、レンコン、ネギ。果物ではリュウガン、ナツメ、ミカン、ブドウ、ウメ、アンズ、モモ。穀類ではトロロイモ、ゴマ、ダイズ、アズキ。肉類では雁の脂肪、熊の脂肪、牛・馬・犬・鹿・豚の肉、ロバ皮のゼラチン、蜂の幼虫、コイ、カメ、スッポン、イカ、カニ、カキ、ハマグリ。

本書から発展した中国や日本の歴代本草（薬物）書も、同様に食物を収載してきた。およそ純然たる食物でも、本草書に収載されないものはない。それらのことごとくに、何らかの効能が記述してある。

一方、基礎医学古典の『素問』と『靈樞』（2世紀）などにも五味を論じる条文が多数あり、いずれも前1世紀の食医の影響ないし佚文系統らしい²⁾。それらは五臓や病気に対して食べるべき味の「食宜」と、禁じる味の「食禁」に大別される。食宜ならば『素問』蔵気法時論篇にこうある。

肝臓には甘味を食べる。うるち米・牛肉・ナツメは甘い。心臓には酸味を食べる。アズキ・犬肉・スモモ・ニラは酸っぱい。肺臓には苦味を食べる。麦・羊肉・アンズ・ラッキョウは苦い。脾臓には塩味

を食べる。ダイズ・豚肉・クリはしょっぱい。腎臓には辛味を食べる。キビ・鶏肉・桃・ネギは辛い。辛味は発散させ、酸味は収斂させ、甘味はゆるめ、苦味は堅め、塩味は柔らかくさせる。

これら条文からすると、五味とは食物・薬物の作用や性格をになう成分であり、現在の栄養素にほぼ相当する概念だった。また五味と五臓・心身・病状との関係について、ことなる論説がおなじ五行図で記述され、おなじ論説がことなる五行図で記述されていた。

たとえば『素問』五蔵生成篇に、「多食鹹、則脈凝泣而変色。多食苦、則皮槁而毛拔。多食辛、則節急而爪枯。多食酸、則肉胝膈而脣揭。多食甘、則骨痛而髪落」の論説がある。これは五味の有害作用をいう食禁の論で、味と器官の関係が図1右側のように典型的な五行相克図だった。酷似した論説が『千金方』食治篇にあり、「多食鹹、則脈凝泣而色変。多食酸、則皮槁而毛夭。多食苦、則筋急而爪枯。多食辛、則肉胝而脣褰。多食甘、則骨痛而髪落」とある。苦・辛・酸の作用する器官が入れかわっているため図1左側のように図式がことなり、これは右側より古いタイプの五行相克図だった。薬物よりおだやかな作用しかない食物を用いる食医は、こうした五味概念を重視した食宜・食禁の論で、予防や治療を実践していたらしい。

他方、出土した前3世紀の医書に記載の処方、大多数が散剤で、一部に丸剤があるだけだった。ところが医療処方の最古典である3世紀の『傷寒論』と『金匱要略』には、特異的にスープ剤が多い。これらスープ剤のベースは、シナモン・ショウガ・ナツメなど、紀元前からスープ料理に常用された調味料である。『金匱要略』には食宜・食禁の論もある。すると現在も常用される医療処方のスープ剤は、食医のスープ料理の応用にまちがいない。以上のごとく、中国の全医学古典の記述には食医の影響が濃厚に認められる。

食宜・食禁と食事治療書・食物本草書

食宜・食禁の論理や食事治療レシピ等は、中国4～7世紀の各種食経書に継承された。いずれも散佚したが、現存書の引用文から概略をうかがうことができる。もっとも引用文が多いのは日本の『医心方』(984)で、食宜のみならず、コレとアレと一緒に食べてはいけない、などの食禁もある。『医心方』肉部の筆頭は牛乳・酪(ヨーグルト類似)・蘇(カッテージチーズ類似)で、酪・蘇を以下のように記述する。

酪。『新修本草』にいう。味は甘く酸っぱく、体を冷やし、毒がない。高熱、のどの渇き、胸の熱感、全身の皮膚炎を治す。『養生要集』にいう。腹の調子が悪いとき酪を食べてはいけない。消化不良になるからである。

蘇。『新修本草』にいう。蘇は体をわずかに冷やす。内臓を補強し、便通をよくし、口腔炎を治す。陶弘景の注にいう。乳から酪、酪から蘇、蘇から醍醐を造る。醍醐の色は黄白である。『養生要集』に蘇の味は甘いとある。道人がいう。乳・酪・蘇・骨髓を常に食べると筋力がつき、判断力が増し、肌が潤う。急に蘇を食べると腹がはり、下痢するが、次第に治る。

これら食事治療書は10世紀以降に散逸したが、その概略は658年の『千金方』につたえられた。『千金方』にもとづき8世紀初に『食療本草』が編纂され、食物本草書の分野がうまれた。敦煌出土の大英図書館蔵Stein.76『食療本草』は現存する中国最古の食物本草書で、蜂蜜や砂糖の効能、選品、使用法、食禁などを以下のように記述する。

蜂蜜は体を冷やす。上腹部の脹れと熱感、口の乾きを治す。ペルシャ産が良質で、少し目に注ぐと炎症を鎮め、よく見えるようになる。これに次ぐのが四川産で、いまは東呉産もあるが、ともにペルシャ産には及ばない。砂糖は体を冷やす。効能は蜂蜜におなじ。しかし多食すると心臓が痛み、寄生虫がふえて痩せ、虫歯になるので、多食してはならない。また鮓と一緒に食べてはいけない。疳の虫が湧くからだ。竹の子と食べてもいけない。竹の子が消化されず、腹中にしこりができるからだ。

のち数多くの食物本草書が中国や日本³⁾、また朝鮮・ベトナムの各国で編纂されてきた。それらは前代の記載を踏襲し、後世の経験も加わり、しだいに豊富な内容をそなえるようになる。納豆まで載る日本の『本朝食鑑』(1692)は典型といってい。図2のように納豆の名称由来、製造法・食べ方のあとに、「甘く塩からく、体をやや温め、無毒。のぼせを下げ、消化を促進し、毒を消す」などとある。同様に右側には味噌、左側には豆腐について記述される。

日本では『医心方』以来、病気ごとの食禁や、食べ合わせの食禁が定着していた⁴⁾。江戸時代にはハシカ・天然痘やコレラなどが流行するたびに、食べてはいけない食物と、食べていい食物をえがき、説明した彩色版画が多数出版されている。

たとえば図3の『麻疹(ハシカ)禁忌荒増』では、ハシカの流行に際して飲食すべきではない食物の説明と戯画が右側にあり、酒・ゴボウ・ネギ・ナス・キュウリなどをあげる。さらにハシカの予防法や発症時の注意をのべ、左側には「食して宜品大概」として説明やダイコン・ナガイモ・ニンジンなどがある。ハシカに特化した簡便な民間対策であり、食禁・食宜をかねた啓蒙書ともいえよう。

こうした絵図はないものの、中国・朝鮮・ベトナムでも食物ごとに疾病への宜禁をのべた書が多数著述されていた。その発想は漢字文化圏各国で近代以降も継承されて伝統的概念となり、現代の医食同源にいたったのである。

結語

中国では前1世紀からの食医の影響で、医学古典の段階から食物の作用が想定され、季節・身体・疾病に対応した五味の摂取、食宜・食禁の必要性が強調されていた。五味と身体の相関から食物と心身の関係も述べられていた。それらが中国の食文化と心身観にあたえた影響はきわめて大きい。日本など漢字文化圏も同様で、医食同源の概念が定着した背景となっている。

文献

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図1

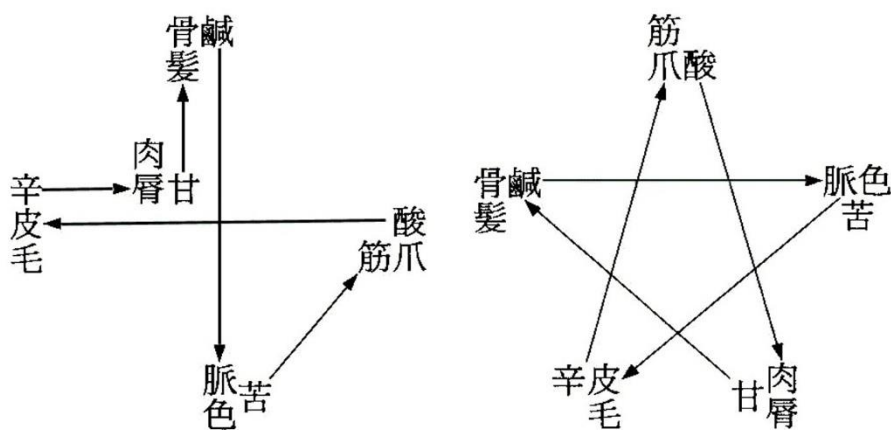
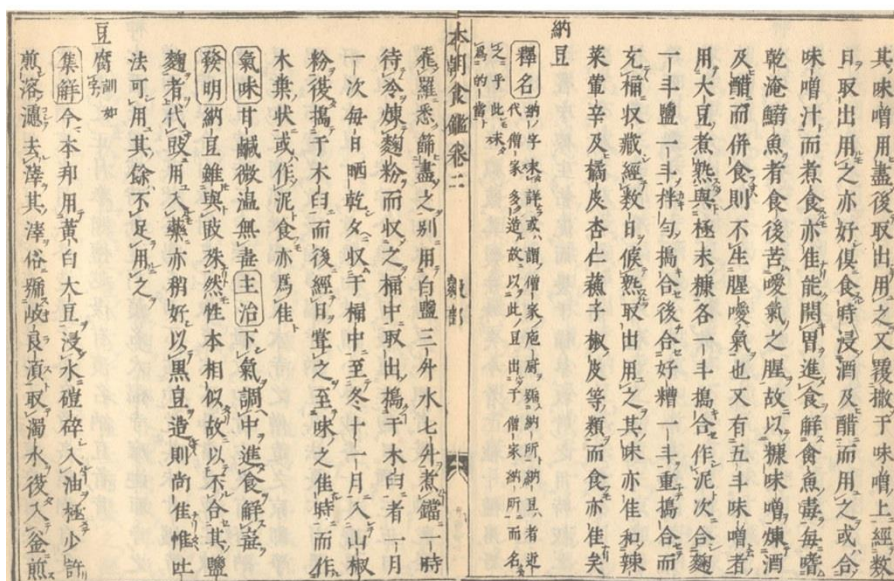


図2



東京・日本古典全集刊行会復刻本(1933)

図3



芳虎画錦絵(1862版) 内藤記念くすり博物館所蔵

図版提供: 真柳 誠

Source texts of “*Ishoku-Dogen*”

- Ideas of *Ishoku-Dogen* Found in Classics -

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Ishoku-Dogen and *yakuzen*

When introducing the Hong Kong take on the concept of *Yakushoku-Dogen* 薬食同源 (*yaoshi tongyuan* in Chinese) (“eat well, live well”) in the September 1972 issue of NHK’s *Kyō no Ryōri* (Today’s Cooking), the physician Arai Hirohisa used a new term, *Ishoku-Dogen* 医食同源, which retained the same meaning as *Yakushoku-Dogen* but replaced the first character 藥 (medicine or drug) with the character for 医 (medicine or healing) to make it clear to his readers that the concept was concerned with health rather than chemical drugs.¹ *Ishoku-Dogen* thus entered the Japanese language as a neologism in 1972, and it is now even used in China. It gained wide currency possibly because in both countries *ishoku* 医食 (*yishi* in Chinese) is pronounced the same as the word for food and clothing, *ishoku* 衣食 (*yishi* in Chinese), which is used in the saying “sufficient food and clothing sustain the sense of honor and shame” found in the Chinese classic *Guanzi* 管子 (Writings of Master Guan). Another factor behind the coinage of this new term in Japan in 1972 was that this was a time, late in Japan’s high-growth period, of worsening pollution and damage caused by chemicals.

In present-day China and Japan, the word *yakuzen* 藥膳 (*yaoshang* in Chinese) is also in established use to signify cuisine that provides health benefits. The first instance of its use is Chinese court document *Houhan Shu* 後漢書 (Book of the Later Han) written in the 5th century, where it is simply used to mean a medical decoction. The first example of its use in its present sense is in a recipe collection entitled 藥膳食譜集, which was published by 翁維健 of Beijing University of Chinese Medicine in 1982. Recipes incorporating the use of herbal medicines subsequently became established in China as applications of the *yakuzen* and *Yakushoku-Dogen* concepts. In today’s Japan, the traditionally recognized benefits of foods and spices are typically applied in cooking, and people tend to dislike adding purely herbal medicines because of their unpalatability.

Classical references to the concept of *Ishoku-Dogen*

The first sign of the recognition of functional foods in China appears in the chapter *Zangqi Fashi Lun* “藏氣法時論” (discourse on how the *qi* in the depots follows the pattern of the seasons) of the *Suwen* 素問 (Basic Questions), a basic medical classic that appeared in 5 CE. This writes “Grains are the basis that sustain life. Fruits support the power of grains, meats provide benefit, and vegetables enrich.” Perhaps one of the earliest indications of a clear recognition that food has a role to play in treating illness appears in the chapter *Shizhi Pian* “食治篇” (healing with food) of *Qianjin Fang* 千金方 (Formulas Worth a Thousand Pieces of Gold) (658), which stated, “The task of the physician is to locate the cause of a disease and possibly cure it with food. Where an illness cannot be cured with food, drugs should be used.” In the chapter *Tiaoshi Pian* “調食篇” (food harmonization) of *Taisu* 太素 (Grand Basis) (675), it says, “Grains, meats, fruits, and vegetables are called food when eaten to satisfy hunger, and medicine when used to treat disease.”

These texts indicate that food was expected to have medicinal effects and that illnesses should ideally first be treated with food, and this provided the inspiration for the belief in the importance of eating a balanced diet to preserve one’s health that later spread throughout the East Asian cultural sphere (i.e., in those cultures where Chinese characters were used). That is why, facilitated also by socioeconomic trends at the end of the 20th century, the terms *Yakushoku-Dogen*, *Ishoku-Dogen*, and *yakuzen* were coined both in China and Japan.

Dietary physicians and their influence

The *Rites of Zhou* 周礼, a 1st century BCE Confucian classic that described an idealized form of systematic ancient China, placed “dietary physicians” (食医) at the head of the four types of physician of the imperial court. According to this text, the duties of the dietary physician were to maintain and promote the health of the monarch and to prevent food poisoning by ensuring an appropriate dietary balance of seasons, ingredients, and combinations of food and drink. More specifically, it placed an emphasis on the five tastes, stating: “Food should be harmonized with the seasons by making it more sour in the spring, more bitter in the summer, more pungent in the autumn, and more salty in the winter, and should be balanced through appropriate use of sweetness and thickness.” The five basic favors also as a rule governed the treatment provided by the two types of physician listed after the dietary physician—the internist and the surgeon—and only veterinary treatment was exempted from following the principles of the five tastes. The emphasis on the five tastes was rooted in the philosophy of Wu Xing (the five-element theory of Chinese philosophy), which emerged from the 3rd century BCE. This philosophy categorized all phenomena into a fivefold conceptual scheme, and derived from the fact that humans have five fingers on each hand.

The *Shennong Bencao Jing* 神農本草經, the classic of Chinese herbal medicine that appeared in 5 CE, stated clearly in its explanatory notes that “Herbs have five tastes: sour, salty, sweet, bitter, and pungent.” “Five tastes” are additionally identified for all 365 drugs listed, and the text states as follows:

Crystallized honey is sweet in taste. It cures conditions of the upper abdomen and convulsions caused by alarm, and stabilizes the internal organs. It promotes strength, vitality, and digestive functions, relieves pain, and detoxifies. It cures various diseases and harmonizes various medications. Long-term use strengthens the will power, lightens the body, boosts resistance to hunger, and prevents aging.

Donkey-hide gelatin is sweet in taste. It cures bleeding of the upper abdomen, extreme fatigue and chills as caused by malaria, pain of the lower abdomen, joint pain in the limbs, and abnormal vaginal bleeding suffered by women, and stabilizes the fetus. Taken for long periods, it lightens the body and increases vitality.

Also among the dietary medicines listed in this work are the following: spices and seasonings such as cinnamon sticks, ginger, pepper, and honey; vegetables such as chrysanthemum flowers, lily bulbs, seaweed, lotus root, and Welsh onions; fruits such as longan, jujube, oranges, grapes, plums, apricots, and peaches; grains such as Chinese yams, sesame seeds, soybeans, and adzuki beans; and meats such as goose fat, bear fat, the meat of cows, horses, dogs, deer, and pigs, donkey-hide gelatin, bee larvae, carp, tortoises, turtles, cuttlefish, crabs, oysters, and clams.

Chinese and Japanese works on medicinal herbs that developed out of this text provided similar lists of foods, including even those that were almost solely foods. Each was described as having some kind of an effect.

Basic classical medicine texts such as the *Suwen* and 2nd century *Lingshu* 靈樞 (The Efficacious Pivot for Acupuncture) also contained numerous passages on the five tastes, and all appear to have been influenced by the dietary physicians of the 1st century BCE or descended from earlier works that have not survived.² These are broadly divided into the “adequate” tastes and “prohibited” tastes for treating the internal organs and illnesses. On the subject of adequate flavors tastes, the discourse on how the *qi* in the depots follows the pattern of the seasons in the *Suwen* explains as follows:

One should consume sweet taste for the liver. Non-glutinous rice, beef, and jujube are sweet. One should consume sour taste for the heart. Adzuki beans, dog meat, plums, and Chinese chives are sour. One should eat bitter taste for the lungs. Wheat, mutton, apricots, and scallions are bitter. One should consume salty taste for the pancreas. Soybeans, pork, and chestnuts, are salty. One should consume pungent taste for the kidneys. Millet, chicken meat, peaches and Welsh onions are pungent. Pungent taste disperses, sour taste contracts, sweet taste relaxes, bitter taste hardens, and salty taste softens.

Judging from passages such as these, the five tastes were regarded as constituents that contributed foods and medicines their effects and characters. They were thus almost equivalent to the present-day conception of nutrients. Regarding how the five tastes related to the internal organs, the mind and body, and symptoms of diseases, sometimes different commentaries used the same diagrams to depict the interactions of the Wu Xing, while at other times different diagrams would be used in the same text.

For example, the chapter on the 五藏生成篇 (generation and completion of the five depots) in the *Suwen* explained, “多食鹹、則脈凝泣而變色。多食苦、則皮槁而毛拔。多食辛、則節急而爪枯。多食酸、則肉胝癢而脣揭。多食甘、則骨痛而髮落。” This explains the theory behind the prohibitions on foods due to the harmful effects of the five tastes, and presents the relationships between the tastes and the organs in the form of a typical Wu Xing diagram of “generating” interactions and “overcoming” interactions, as shown on the right-hand side of **Figure 1**. A very similar commentary is to be found in the healing with food chapter of *Qianjin Fang*, which states, “多食鹹、則脈凝泣而色變。多食酸、則皮槁而毛夭。多食苦、則筋急而爪枯。多食辛、則肉胝而脣褻。多食甘、則骨痛而髮落。” This diagram of Wu Xing interactions, shown on the left of **Figure 1**, differs as the organs affected by bitter, pungent, and sour tastes have been interchanged, and it is of an older type than what is shown on the right. Dietary physicians who used foods having only milder actions than drugs appear to have practiced preventive and curative medicine in accordance with this theory of adequate and prohibited foods informed by a strong emphasis on this concept of the five tastes.

While the bulk of the prescriptions described in medical texts discovered from the 3rd century BCE were powders and only some took the form of pills, the oldest works on medical prescriptions dating from the 3rd century, namely *Shanghan Lun* 傷寒論 (Treatise on Cold Damage Disorders) and *Jingui Yaolue* 金匱要略 (Essential Prescriptions from the Golden Cabinet) contained idiosyncratically large numbers of soup preparations. These soup preparations were based on seasonings that were commonly used to make soups in the pre-Common Era, such as cinnamon, ginger, and jujube. *Jingui Yaolue* also refers to the theory of adequate and prohibited foods. Thus the medically prescribed soup preparations commonly used today clearly apply the soup-making principles of dietary medicine. As described above, the influence of dietary medicine is strongly evident in all the classical Chinese medicine texts.

Adequate and prohibited foods and works on food therapies and food herbals

The logic of adequate and prohibited foods and knowledge of recipes for food therapies were preserved in various Chinese culinary classics of the 4th to 7th centuries. Although all have been scattered and lost, it is possible to discern their

outlines from references made to them in works that do survive. The work that cites them the most is Japan's *Ishinpō* 医心方 (984), which describes not only adequate foods but also food combinations to be avoided. Heading the section on meats in *Ishinpō* are milk, *raku* 酪 (*lao* in Chinese) (similar to yogurt) and *so* 蘇 (*su* in Chinese) (similar to cottage cheese). *Raku* and *so* are described as follows:

Raku. According to *Xinxiu Bencao* 新修本草, the taste is sweet and sour, it cools the body, and is free from poison. It cures fevers, thirst, burning sensations in the chest, and systemic dermatitis. According to *Yangsheng Yaoji* 養生要集, one must not eat *raku* when one has an upset stomach, because it causes indigestion.

So. According to *Xinxiu Bencao*, *so* slightly cools the body. It strengthens the internal organs, improves bowel movements, and cures stomatitis. According to an annotation by Tao Hongjing, *raku* is made from milk, *so* from *raku*, and *daigo* from *so*. *Daigo* [a cheese-like dairy product] is yellowish white in color. According to *Yangsheng Yaoji*, *so* is sweet in taste. According to Taoist pupils, always consuming milk, *raku*, *so*, and bone marrow builds physical strength, improves judgment, and moistens the skin. Sudden consumption of *so* causes bloating and diarrhea, but these symptoms gradually disappear.

These works on food therapies became scattered and lost from in the 10th century onwards, but their outlines can be discerned in *Qianjin Fang* (658). *Shiliao Bencao* 食療本草 (Materia Dietetica) was compiled early in the 8th century based on *Qianjin Fang*, and thus was born the genre of works on the uses of medicinal herbs in food. *Shiliao Bencao* now held by the British Library (MS No. Stein 76) and discovered in Dunhuang is the oldest extant Chinese food herbal text, and it describes benefits, recommended sources, uses, prohibitions, and so on regarding honey and sugar as follows:

Honey cools the body. It cures swelling and burning sensations in the upper abdomen and dryness of the mouth. Honey originating from Persia is of superior quality, and a little poured into the eye soothes inflammation and improves vision. Next best is Sichuan honey, and there is also now honey from Soochow but it is not as good as Persian honey. Sugar cools the body. Its effects are the same as honey. However, overeating causes heart pain, growth in parasitic worms and weight loss, and tooth decay, and so must not be eaten in large quantities. It must not be eaten with crucian carp, because it can cause irritability. It must also not be eaten with bamboo shoots, as this causes knotting in the stomach.

Many food herbal texts were subsequently compiled in China and Japan, and also in Korea and Vietnam. These emulated the preceding literature while incorporating the experience gained in later years, and they gradually became more copious in content. Japan's *Honchō Shokukagami* 本朝食鑑 (A Mirror of Food in Our Country), which appeared in 1692 and even included an entry on *nattō* (fermented soybeans), is a typical example of works in this genre. As can be seen from the entry on *nattō* shown in **Figure 2**, the text first describes the derivation of its name and how it is made and eaten, before proceeding to explain, "It is sweet and salty, slightly warms the body, and is nontoxic. It eases hot flushes, promotes digestion, and detoxifies." Similar descriptions are provided for miso (on the right) and tofu (on the left).

In Japan, food prohibitions for individual diseases and conditions and prohibitions on certain combinations of foods became established following the appearance of *Ishinpō*.⁴ During the Edo period (1603-1868), large volumes of colored woodblock prints were published whenever there occurred outbreaks of diseases such as measles, smallpox, and cholera, and these depicted and explained which foods to avoid and which to eat.

Hashika Kinmotsu Aramashi 麻疹禁忌荒増 (Taboo for Measles Patients), for example, provided explanations and caricatures of foods to avoid during measles epidemics (shown on the right in **Figure 3**). These included sake, burdock, Welsh onion, eggplant, and cucumber. Ways of preventing measles and points to note after contracting the disease are also explained, and on the left-hand side can be seen the explanations and illustrations of foods that are on the whole good to eat, including daikon, Chinese yams, and carrots. It is an illustration of simple folk measures against measles specifically, and in a broader sense was an educational work that also provided information on adequate and prohibited foods.

Although they did not contain illustrations of this kind, many works also appeared in China, Korea, and Vietnam that described when individual foods should and should not be eaten in order to avoid and cure various illnesses. This thought was preserved down to the modern period in the East Asian cultural sphere, and provided the traditional conceptual tools that led to the contemporary concept of *Ishoku-Dogen*.

Conclusion

Under the influence of dietary medicine from the 1st century BCE, the effects of foods were hypothesized in China from the time of the medical classics, and stress was placed on the need to ingest the five tastes according to season, physical condition, and illness, and the need to eat or avoid certain foods and food combinations. The relationships between foods and the mind and body were also described in terms of the interactions of the five tastes with the body. The impact these had on food culture and the view of the mind and body in China was enormous. Other parts of the East Asian cultural sphere, including Japan, were similarly affected, and it is against this cultural backdrop that the concept of *Ishoku-Dogen* established itself.

Figure 1

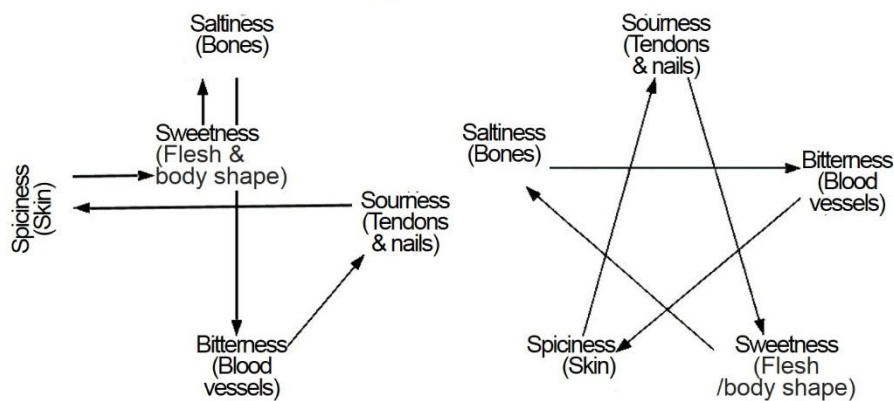
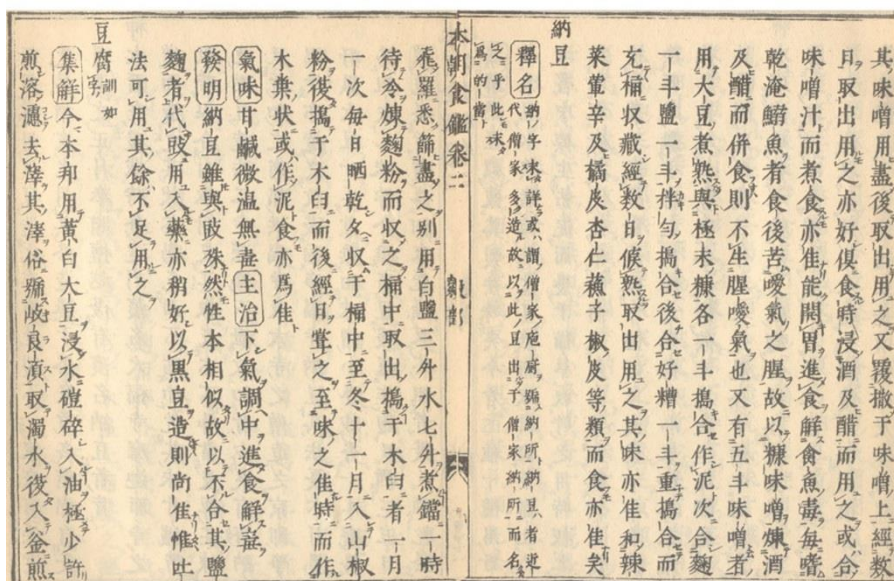


Figure 2



東京・日本古典全集刊行会復刻本(1933)

Figure 3



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