

Reflection 9

ICIS Newsletter, Kansai University



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ICIS

Ministry of Education, Culture, Sports, Science and Technology Global COE Program
Institute for Cultural Interaction Studies, Kansai University



ICIS Periphery Project: The Report on the Fieldwork in Amakusa, 2011

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ICIS “Periphery Project” has undertaken a comprehensive fieldwork in Amakusa Islands in Kumamoto from July 25th to August 1st, 2011, succeeding achievements of the fieldwork in 2010.

Outline of the research

ICIS “Periphery Project” has planned 2 year comprehensive fieldworks in Amakusa Islands as a cooperative research project among professors, researchers and postgraduate students in the department. The outline of the fieldwork in 2010 had been introduced in our Newsletter “Reflection 7”, as well as extensive report in more detail published in “Cultural Interaction Studies in Periphery Area, Series 2 – Researches on Cultural Interactions in Amakusa Islands” (2011, March).

5 professors and researches, as well as 13 postgraduate students, 18 people in total, participated the fieldwork this year. As was in the previous year, our participants were divided into 5 sub-groups according to the specialties (geography, literature, settlement, interexchange, and daily life). The postgraduate students who are not the leader of each sub-group (professors and researchers) jointed more than 2 groups in order to learn various sorts of research methods. In the fieldwork during the day, each group were working separately, while all members of the fieldwork joined the meeting and data sorting works every day after dinner so that every sub-group could share their respective achievement.

Characteristics of the area subjected to the research

Amakusa Islands, used to be divided into more administrative areas, now consists of 2 cities and one town (Amakusa City, Kamiamakusa City and Reihoku-cho) after what we call “the Great Municipal Merger of Heisei”. Everyone who visited there feels that Amakusa covers wider area than expected. For instance, it takes about 1 hour to drive from Hondo where there is a city hall to get to Ushibuka located in the south, both of which are within the same city, Amakusa City.

As results of interviews to the local people, they all say that every aspect in their culture, language, festival, and food, is different from the one in the neighbouring areas. It is natural that we started to see the uniqueness of respective region and settlement within a wider geographical entity of Amakusa after the fieldwork. This is what we achieved as a result of the fieldwork in the last year. In the fieldwork this year, we tried to focus on the local culture, and attempted to work on as many towns as possible.

1) Research in Ushibuka

We spent the most time and personnel on the research on Ushibuka-cho in Amakusa City this year. The town is a port town particularly

famous for fishery. The local population greatly helped our research in this area. The notable researches were undertaken on the fishing settlement of Maura and Kayoura District and historic documents owned by Ushibuka-Hachimangu Shrine. “Sedowa” is a distinctive spatial trait in Maura and Kayoura District. Small lanes not exceeding 1 meter in width are running through the whole settlement. Houses cluster closely



together, which makes the “Sedowa” in Kayoura District in Ushibuka direction so complicated that outsiders can easily get lost. (Photo 2)

We manage to look through significant historic documents in Ushibuka-Hachimangu Shrine. Ancient documents kept in the shrines and temples often give us the clue to understand the origin of the region, as well as their religious significance. We learnt much about local distinctiveness of Ushibuka area also from the detailed explanation by the chief priest of the shrine, Mr. TASHIRO who is well acquainted with local .

2) Inherited Regional culture

The Literature group investigated on “local history” and “local newspaper”.

Museum of Literature of 5 Pairs of Shoes by Hamana Shimatsu (located in Oe, Amakusa City) is a memorial museum of a local researcher in Amakusa who published many books, such as “A New Description of the Natural Features, Culture and History of Christian in Kyushu. The Director of the museum, Mr. Hamana Masamitsu who preserves significant recourses of his father cooperated us for the research in order to investigating on unsorted papers. In addition to many public museums, Amakusa has many private museums as such.

Succeeding the researches in the last year, we perused and took pictures of “local newspapers” printed in Amakusa, such as “Mikini” and “Amakusa Mainichi Shinbun”, possessed by Amakusa Municipal Archive. Local newspapers played a great role to expand local culture and information during before and after the

Second World War. The close analysis of their contents should greatly help to progress further research on the area.

3) Utilizing resources together

The Interexchange group had also succeeded the research from the previous year, which worked on the art objects in the Ishimoto Family Collection possessed by Amakusa City Hondo Museum of History and Folklore. The Ishimotos were a well-known rich merchant family in the late Edo Period and piled up a fortune through trades with Nagasaki and Osaka. The Ishimoto Family Documents were donated to Kyushu University now and many philologists work on them. Our researches on the art objects are hoped to complement researches of the counterpart in order to bringing the new insights.



The Ishimoto Family Documents

Fascination of Amakusa research including the periphery

Amakusa Kamishima and Yatsushiro Sea (Shiranui Sea) connected to Udo Peninsular by the Five Bridges of Amakusa had been greatly influenced by Kumamoto of Kyushu Island. Some area had also close connection with Nagasaki and Kagoshima of Kyushu Island.

Ushibuka, Goshourajima, Tanasoko, Goryo, Yushima had been set as the areas for intensive investigation, which revealed respective distinctive characteristics. People in Amakusa, of course, eat lots of fish dishes. Nevertheless, we found out that they eat a great variety of different fish according to the area while we were travelling one area to another. This must be one of the major factors nourishing locally distinctive culture. Intensive investigations let us be familiar with “local faces” in detail. On the contrary, it was also necessary to take researches on the neighboring area connected to Amakusa Island into account on our analysis. We visited Nagashima-cho in Demizu County in Kagoshima Prefecture and Ujo City in Kumamoto Prefecture as part of research project although we had very limited time.

Nagashima Island is connected to Ushibuka by ferry of 30 minutes. The island is now connected to Akune City of Kyushu Island by Kuronoseto-Ohashi Bridge. The island is located in the area part of Amakusa Island geographically. The Shimazu Family of Satsuma, however, had occupied the island during Sengoku Period, which made Nagashima as part of Satsuma Country, and then to Kagoshima Prefecture now. We saw here many things in common with Amakusa, as well as differences, through the material perusing and fieldwork.

We observed the triangular area right in front of Amakusa Islands in close distance in Ujo City where there used to be a commercial port. Local resident are trying to promote the site to be inscribed on UNESCO World Cultural Heritage list. Old buildings in the area in a way represent the local culture here, which recollect the streetscape of Meiji Period.

Regional cooperation and expansion of Cultural Interaction Studies

It is local residents who love their hometown that lead ICIS fieldwork towards the good direction. Wherever we visited for interviews, everyone thinks that historical and cultural researches on the area are necessary though there are certain obstacles to get started. ICIS attempts to raise postgraduate students based on such fieldworks for further advancement of this research field. Encounter of these two groups of people was such a meaningful experience which would provide of a research model for widely in Japan.



Lecture for Regional Exchange

Moreover, Amakusa local communities and ICIS are further deepening our cooperation to share information and research results. For example, we set an opportunity for communication and exchange with local residents during our stay for Amakusa fieldwork, under the title “Kansai University Local Exchange Lecture”. In this year, Mr. TSURUTA Bunshi (Representative of Amakusa Shidankai) and Mr. HIRATA Toyohiro (Amakusa City Board of Education) gave lectures representing the local side, and Prof. YABUTA Yutaka and Mr. WANG Hai, a postgraduate student, from ICIS presented our research results of fieldwork in Amakusa this year. We had almost 50 people in the public audience for the lecture.

Now ICIS finished fruitful comprehensive fieldwork on Amakusa and we are almost ready to complete the final report of the research. The participants of the fieldworks are taking leadership to publish a collected volume of the research articles this year, which would hopefully help to further develop individual research on the area. I personally think that this two-year research project in Amakusa brought us to acknowledge the significance of comprehensive research involving many researchers from various specialized field, groping of the new research method, and creativity. There is no wonder that this fieldwork would be a precious heritage for the future of cultural interaction studies.

ICIS International Symposium

ICIS International Symposium “Rethinking Vietnam, Korea, and Ryukyu in East Asia from the View of Periphery and Centre – Perspective from historical and archaeological Studies”

On October 1st and 2nd of, 2011, ICIS hosted an international symposium.

One of the research approaches of ICIS Kansai University, “Cultural Interactions in Periphery Areas” which regards the area around China as “periphery” and has promoted researches setting China studies as the main axis. It is based on the accumulation of past researches of China Studies in Kansai University and focused on the centrality of China geographically, as well as culturally. It is no doubt such research framework and the research of this perspective is important. Nevertheless, as long as the researches progress is based on China studies, it would always face the risk to be “researches and arguments on East Asia without taking the voices of periphery area into account”. Researchers in ICIS who are fully aware of such issues, organized an international conference in Vietnam, Korea and Okinawa respectively, the details of them are in “Reflection 7”. The symposium attempt to put all those together under three themes 1) periphery and centre (core), 2) in relation with Chinese culture, 3) and power, which aimed at digging up the dynamism of area studies through the comparison of history and culture of Vietnam, Korea, and Ryukyu in pre-modern period, as well as leading to establish a theory on East Asian studies. The program of the symposium consisted of three sections, respectively focusing on politics, diplomacy and material culture, followed by comprehensive discussions. Many researchers, both young researchers and established scholars in history and archaeology participated the event. The presenters and their titles are as follows.



Opening comments by Director TAO

- CHONG Daeham (HK Professor, Hanyang University, Korea)
“Invention of “little China” – focusing on the dispatch of “Emissary” to Jurchen and Tsushima Island from Joseon Dynasty during the 15th century”
- OKAMOTO Hiromichi (Research Associate, the Institute of Oriental and Occidental Studies, Kansai University / former ICIS-PD)
“International position of early modern Ryukyu and its foreign policies towards Japan and Qing Dynasty China.”

Part 3: Material Culture

- NISHIMURA Masanari (Visiting Research Fellow, Center for Cultural Resource Studies, Kanazawa University / former COE Assistant Professor)
“A perspective from the “South” of the formation of the history of Vietnam: Examining the role of Central Vietnam and southern part of North Vietnam from archaeological views.”
- YANG Jeong-Suk (Professor, University of Suwon, Korea)
“Genealogy of the Palaces in Ancient East Asia – focusing on Goguryeo and Bohai”
- ISHII Ryuta (JSPS PD)
“Roof-tiles and Ryukyu – Sovereignty, System, Philosophy and Interaction”

The session Part 1 “Politics” was opened with the report by Momoki pointing out the problems of researches on “East Asian History” and significance of comparative studies among Vietnam, Korea and Japan (or Ryukyu). He also proposed needs for the comparative studies particularly with Goguryeo by overlooking local rule of Ly Dynasty Dai Viet (1009-1226).



A scene of the discussion at Part 1

Shinohara reported on Sinicization of Ancient Joseon, diversity of international order there, through the argument on ideology of the rule in the 4th to the early 5th century Goguryeo and legislation system of the 6th century Silla. Tomiyama carefully looked through “Gonjou-no-Utsushi”, top down order documents to reveal the structure of domestic affairs in the early modern Ryukyu (1609-1879), and the document sources show that the common ruling policy over the provinces in the remote islands had established at the beginning of the 18th century. While the discussant of the session, LEE Sungsi (Professor, Waseda University), commended that all papers focus on

Part 1: Politics

- MOMOKI Shiro (Professor, Osaka University)
“Local domination of the medieval Vietnam – a new view for the comparative historical studies of “small empires” in Tang-Song reformation period”
- SHINOHARA Hirotaka (ICIS COE-Fellow)
“Political system and the international perspectives of Ancient Korea – focusing on Goguryeo and Silla.”
- TOMIYAMA Kazuyuki (Professor, Ryukyu University)
“Political structure of early modern Ryukyu”

Part 2: Diplomacy

- SHIMIZU Taro (Researcher, Tottori Prefectural Archive)
“Encounter of Vietnamese and Korean envoys in China, (6) – focusing on the 19th Century”

appropriate understanding of the periphery areas in contrast with China as the political centre, he also criticized and made some comments and prospects especially on studies of the systems.

In the session Part 2 “Diplomacy”, Shimizu argued about the transition and meaning of inter-exchanged between Vietnam and Joseon, with some new resources, mainly in the 19th century. Chong claimed that the notion of “Little China” by Joseon people seen in the police dispatched to Jurchen and Tsushima is hard to be understood within the existing frameworks, such as “Sadae (small kingdom accommodate large)” and “Kyorin (neighboring relations)”. Okamoto claimed that the tribute relations with the Ming and Qing Dynasty China and the subordination to Shimazu-han of the Tokugawa Shogunate in the early modern Ryukyu restricted their foreign policy, as well as guaranteed the meaning of existence of Ryukyu. He also attempted to investigate on the possibility of autonomy of Ryukyu. The discussant of the session FUMA Susumu (Professor, Kyoto University) correctly spotted on acute and minute issues, such as



A scene of the discussion at Part 2

terms on original text and historical documents, concept of chronological division and history of the researches. The heated discussion went on more than an hour over the expected closing time.

In the session Part 3 “material culture” on the second day, Nishimura broadly argued the role of the Kinh Vietnamese people in the southern part of north Vietnam in the formation history of Vietnam through studies on material culture of Vietnam and China such as Dong Son drums and porcelains. Yang pointed out that, on the architectural structure and building arrangement style of the palaces in Goguryeo and Bohai, there are



Prof. YANG Jeong-Suk

two types of origins existing, 1) elements which are constantly imported from the Han, Sui and then Tang Dynasties China, and 2) traditional element continued from Goguryeo. Ishii explained establishment and development of the roof-tiles of the Ryukyu Islands caused by interaction by the roof-tile cultures of the Korean Peninsular, the Japanese Archipelago and the Chinese Continent. He also pointed out that the Ryukyu Government monopolized the use and production of roof-tiles in order to present prestigious social and economic status of the owner. Towards those reports, the discussant of the session, NISHITANI Tadashi (Director, Kyushu Historical Museum) proposed many questions and issues related to the interpretation of design and structure based on his great knowledge on archaeology and the like.



Prof. MURAI Shosuke

In the final discussion, the comprehensive discussant MURAI Shosuke (Professor, Tokyo University) made some comments on the relativeness of Chinese factors, as well as the risk of the concept of distinctiveness, difficulties in defining certain Cultural Zone. The presenters that specialize in different period and areas lead by apt comments by the discussant draw their common awareness of the issues into each specialization respectively and expressed their thoughts and prospects.

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I personally thought the symposium was extremely meaningful and stimulating, which revealed many issues to be challenges. Nevertheless, looking back the argument objectively, the participants seemed to have taken as if emphasizing on the independence of periphery areas were the objective of the discussion. For the symposium, such discussion is no more than a passing point to seek for the new prospects of East Asia coming after ripening periphery perspectives. This will never be reached by a single symposium, nor by the individual scholar. Therefore, this attempt is further sustainable and actually needed.

At last, but never the least, I would greatly appreciate ICIS staff members, professors and all concerned who gave their willing consent to hold this symposium understanding its aim.



Photo of the participants

3rd SCIEA Annual Meeting

International Conference Commemorating the 100th Anniversary of the 1911 Revolution, “The 1911 Revolution and Asia”

On May 7th and 8th, 2011, Society for Cultural Interaction in East Asia (SCIEA) and Institute of Modern Chinese History, Central China Normal University co-hosted the 3rd SCIEA Annual Meeting, as well as the International Conference Commemorating the 100th Anniversary of the 1911 Revolution“ the 1911 Revolution and Asia”, at Central China Normal University in Wuhan, China.

More than 60 scholars from China, Japan, Korea, USA, Canada, Hong Kong, Taiwan and some other countries and regions participated the meeting and presented their research reports.



A scene of the discussion 1

The main theme of the annual meeting this year was on the 1911 Revolution and Asia. In the opening ceremony, one of the leading historians, Prof. ZHANG Kaiyuan, the former president of Central China Normal University gave a keynote speech titled “the 1911 Revolution and the Future of Asia”, followed by another keynote speech by Prof. Joseph W. ESHERICK from University of California San Diego, titled “Reconsidering the 1911 Revolution”.

The two-day symposium consisted of 10 roundtable discussions titled as follows;

1. The 1911 Revolution in International Perspectives,
2. Historical Memory of the 1911 Revolution,
3. Mutual Understanding among East Asian Countries after the 1911 Revolution,

4. New Concepts in the Time of Revolution,
5. East-Asia Cultural Studies in Korea,
6. East-Asia Literature Studies in Korea,
7. Oriental Studies and Chinese Language Studies in the West,
8. Studies on Newly Unearthed Documents in China,
9. Mutual Understanding and Cultural Relationship between China and Japan,
10. International Relations in East Asia and Chinese Culture.



A scene of the discussion 2

Prof. MA Min, a distinctive scholar in Modern History, was elected as the next president of SCIEA for fiscal 2011.

SCIEA (Society for Cultural Interaction in East Asia) is an international academic society founded by ICIS Institute for Cultural Interaction Studies, Kansai University in Japan, with more than 320 members all over the world.

SHEN Guowei (Professor, ICIS)



Photo of the participants



Activity Reports of COE-RA

Reports on the Participants of ASCJ

In June, 2011, International Christian University hosted a meeting for Asian Studies Conference Japan (ASCJ). ASCJ is an international comprehensive conference on social sciences related to Asia, and the language used here is English. ICIS members joined the conference for the fifth time this year. We invited people within ICIS every year for the participation. Those who wish to present a paper organize the panel sessions, under the theme of “cultural interactions”, together with the young scholars in other disciplines but sharing interests. The panels passed the screening have to deepen individual researches, as well as preparing for the discussion in a group before the conference day.

It was the second time for me to present a paper at ASCJ as a member of ICIS. The trip to the conference was filled with unexpected accidents even though I had been planning to be well-prepared based on my previous experience.

In the morning of departure, the express train to Umeda broke down. All participants for the conference from ICIS made full use of other public transportation in order to get on the Shinkansen we had planned. (Lesson 1: Even in Japan famous for the punctual trains, it is better to depart well in advance, like 10 to 20 minutes, just in case of such an unexpected emergency accident.) The following trouble occurred during my presentation in the afternoon. My power point file did not run well and could not show some

characters and figures. It is probably because of the Macintosh used at the conference not matching well with my ppt file having produced by the different type of computer. Luckily, I was prepared with about 20 copies of handouts, which allowed me to continue my presentation without serious troubles till the end. (Lesson 2: It is better to be prepared with handouts just to make sure, when you give your presentation using power point. Lesson 3: The handouts are absolutely essential. It could be the lifeline for your presentation.) The generous applause by the audience at the end of my presentation is unforgettable.

Such accidents might have worked as stimulant to a certain extent as I could enjoy myself more than previous experience. I gave a presentation on Japanese early Modern history, followed by a question and answer session, both in English which is not my mother tongue... This was not easy. Neither the six-month preparation was. We managed to organize a successful panel session together, with great help by many professors. People say “lack of confidence is due to the ill-preparedness”. This is absolutely true. Things do not always go as you planned. If you prepare well, you can have a clear prospect for the process, as well as the result. You can calmly face unexpected troubles. That is the confidence.

Reports on the participation of WHA INAGAKI Tomoe (COE-RA, ICIS)

From 7th to 10th July, 2011, World History Association hosted the 2011 World History Association Conference in Beijing Capital Normal University in China. The Association reached the 20th anniversary this year, and the conference celebrating the memorial had more than 300 participants. While there are not many participants from Japan, the majority were from Europe and the United States, as well as considerable participants from China due to the venue of the conference. All presentations were delivered in English, in panel discussion style with 3-4 panelists organizing a session.

The participants from ICIS presented papers on 8th and 9th, July. My colleagues in ICIS, Ms. ZHOU Shuangshuang and Ms. HAN Yijin, and I organized a panel session titled “Sino-Japanese Language Synergies and modern Chinese Identity: Impact of Translations, Neologisms, and Poetics from Periphery”. The session was chaired by Prof. Jenine HEATON and she also served the discussant together with Prof. ZHOU Weihon.

My presentation was titled “Translation and the Introduction of Modern Thought to China: The Role of LU Xun”, which analyzes the changes in the early modern Chinese language through the

translation of LU Xun. While the content of this presentation can be included within a category of history in a wide sense as it is about history of language, my major is Chinese language studies focusing on grammatical issues, not history. I had been struggling with many problems for preparing this presentation. Moreover, It was the first time for me to present a paper in English, and I was not even good at speaking in English at all. Literally, I started from scratch. Nonetheless, thanks to Prof. TAO and Prof. HEATON, I managed to give a successful presentation. Prof. HEATON especially help me out on everything, from the proofreading of the drafts to correcting my English pronunciation, spending much time on me even outside the class.

This conference provided a great opportunity for the scholars from various background to exchange their opinions particularly on Chinese history. It was the first time to come across with recognition of Asia through “Western” perspectives, for me who had almost exclusive experiences on Linguistics conferences either in Chinese or Japanese. The conference was very fresh and stimulating experience, and made me realize learning English (or other languages) would surely further broaden our world!

ICIS the 5th International Symposium

On July 11th and 12th, 2011, ICIS is hosting the 5th International Symposium “New Perspectives on Cultural Interaction Studies in East Asia” at Kansai University.

Following the opening remarks, honorary doctorates were conferred on Prof. SHIBA Yoshinobu (Director of the Oriental Library / Professor emeritus, Osaka University) and Prof. WANG Xiaoqiu (Director, Research Institute for History of Chinese International Relations, Peking University) from Kansai University.

After the ceremony, Prof. TAO Demin (ICIS Leader, Kansai University) will report on our research activities for the last 5 years, followed by the keynote speech by Prof. SHIBA Yoshinobu titled “Japanese Study into the History of Maritime East Asia”, and memorial lecture by Prof. Joshua FORGEL (York University) titled “The Cold War and China in the United States”.

Two day research meeting will be held from the following day, papers of which are divided into 3 panels. Scholars inside and outside Japan will report on as follows:

Panel 1: About Religious Influence of Confucianism and Network of Academies

- HUANG Chingshing (Director, Institute of History and Philology, Academia Sinica)
“Reflections on My Study of Confucianism as a Religion”
- AZUMA Juji (Director, Department of East Asian Culture, Kansai University ICIS)
“Cultural Interaction Studies and Academies in East Asian World”
- SHYU Shingching (Visiting Research Scholar, International Research Center for Japanese Culture / Professor, Department of Japanese Language and Literature, National Taiwan University)
“Confucian of East Asia, the transition and identification of the religious view – From Master Yin-Yuan, Du-Li, Xin-Yue, and Zhu Shun-Shui”
- NIKAIDO Yoshihiro (COE Project member, ICIS Kansai University)
“Confucius Rituals at Popular Religious Temples – Focusing on Fujian and Taiwan”
- Discussant: KOJIMA Tsuyoshi (Graduate School of Humanities and Sociology, Faculty of Letters, Tokyo University)

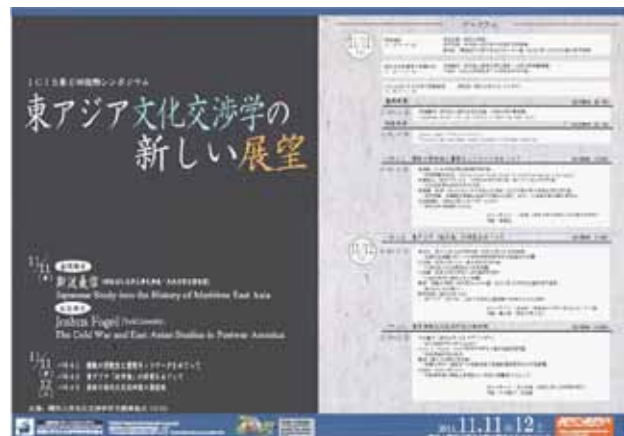
Panel 2: About Researches on “Mediterranean Sea” of East Asia.

- Zhaoguang (Director, Faculty of Letters and History, Fudan University / COE-Visiting Professor, Kansai University)
“How could Wu San-Gui be Jiang Bo-Yue? – the Joseon Dynasty’s view on Wu San-Gui in early Qing Dynasty”
- MATSUURA Akira (ICIS Kansai University / Director, Institute of Oriental and Occidental Studies, Kansai University)
“Repatriation of Drifted People by Chinese Sailing Ship”

- KOJIMA Tsuyoshi (Graduate School of Humanities and Sociology, Faculty of Letters, Tokyo University)
“Study of Jing and the influence of the Wang Anshi School”
- CHOI Gwan (Director, Center of Japanese Studies, Korea University / The host of the 4th SCIEA General Assembly)
“From ZHENG Chenggong to Watounai”
- NOMA Haruo (ICIS Kansai University)
“Locality of the Basis of Historical Ecology System and Cultural Interactions in “Mediterranean Sea” of East Asia.”
- Discussant: CHENG Peikai (Director, Chinese Civilization Center, City University of Hong Kong)

Panel 3: Report of Cultural Interaction Studies In Eastern and Western Languages

- UCHIDA Keiichi (COE Project member, ICIS Kansai University)
“New Perspectives on Chinese Language Studies in Outside World.
Irina F. Popova (Director, The Institute of Oriental Manuscripts, Russian Academy of Science)
“An Outline of Chinese Language Studies in Russia”
- ZHANG Qin (Director, Department of History, Fudan University)
“Disputation on the Writing Style of Newspaper”.
- SHEN Guowei (ICIS Kansai University)
“New Vocabularies and New Concepts during the Era of 1911 Revolution”
- Discussant: TAKADA Tokio (Institute for Research in Humanities, Kyoto University)



HINO Yoshihiro (COE-DAC)

“Border Crossing” of the Gods

MIYAJIMA Junko (COE-PD, ICIS Kansai University)

“Seven Lucky Gods” have long been worshipped in Japan, referred to the seven gods bringing the fortune. The popular tradition pervaded throughout Japan is “Seven Lucky Gods Worship Tour” visiting the temples and shrines dedicated to them especially in the New Year. My family visits “Seven Lucky Gods Worship Tour” in Sennyu-ji Temple in Kyoto held on the Coming of Age Day every year. While going around the shrines for Seven Lucky Gods, we collect the good luck charms and talismans related to every Lucy God, tied to Lucky Bamboo Leaves, and taking it home with “Lucks” to hang it at the entrance of our house for a year.

Many people may know that all those seven gods were born in the different countries with different religious background, in fact, and thus “Seven Lucky Gods” are the multi-national and multi-religious group of gods. Although there are many different stories about the member gods, the group consists of, in general, one of the Japanese indigenous gods Ebisu, Bishamonten (Vaisravana) and Benzaiten (Saraswati) who originally are the Hindu gods and came to Japan via Buddhism, Daikokuten (Mahakala) originally Hindu but fused with Japanese indigenous god Okuninushi-no-mikoto, Fukurokuju (Fulushou) and Jurojin who are Chinese Daoist God, and Hotei (Budai), the legendary Buddhist monk during the Tang Dynasty China. Such a wide variety of seven gods came around in a Treasure Ship... it would certainly look as if they would bring so much good lucks and happiness.

Japanese “Seven Lucky Gods” is not the only case enshrining foreign gods. For example, you can find the temples for Guan Di at everywhere in the world with overseas Chinese live. Now, those temples are worshipped as the god of commerce and business, widely respected by everyone. Moreover, the temples for Guan Di are famous tourist places in Chinatowns in Japan.



Photo 2



Photo 1

It is also famous that Guan Di is a deified figure of Guan Yu who actually existed from the late 2nd century to 3rd century. He is a great general famous for his allegiance to his master Liu Bei, the founding emperor of Shu-Han depicted in

the historical text “Records of Three Kingdoms (Sanguo Zhi)” as well as in the novel “Romance of the Three Kingdoms”, and he became widely popular in the public after his death. Later, Guan Yu was deified as god of war, as god of a fortune by the people of his hometown Shangxi Province, and successive dynasties present him as a deity. Faith in him has long been popular until now.

In the almost same age with Guan Yu, there lived a person called Shi Xie who was active and important figure in the far south in Jiaozhi of northern Vietnam. According to “History of Wu” in “Records of Three Kingdoms”, Shi Xie established an almost independent administration from the end of Late Han Dynasty Period to Wu Period for more than 40 years as prefect of Jiaozhi (present northern Vietnam). Wu’s King Sun Quan praised him as the Peerage due to Shi’s loyalty. When he was young, Shi Xie had studied in Luoyang, the capital of the Han Dynasty China, and then was sent to Jiaozhi. His personality was calm and modest, adored by the local people, and later regarded as “Nan Jiao Xue Zu” who brought literature and Academic Knowledge that lead to high civilization to Vietnam.

The Temple for Shi Xie is located in the east of Hanoi, the present capital of Vietnam, in Thuan Thahn of Bac Ninh Province. The place was his base in Jiaozhi when he was alive. There his statue is deified with a frame of “南交学祖 (Nan Jiao Xue Zu)”. Even though northern part of Vietnam had long been under the control of successive Chinese Dynasties after Shi Xie’s death, there were

many emerging movements for independence named revolts. Shi Xie, who used to be a Chinese ruler for the Vietnamese when he was alive, became a local guardian deity, and then turned to a spiritual support for them.

As such, gods often cross the “borders” by the hands of believers. Of course, that “border crossing” is not only the spatial phenomenon. A god of wars turning to a god of fortune is one of “border crossing” phenomena. When we make wishes to gods next time, why don’t we try to remember the long way the gods had been travelling to cross the borders until they finally came here? I believe they would be most grateful.



Photo 3

Photo 1: Sennyu-ji Temple, Kyoto and Lucky Bamboo Leaves for Seven Lucky Gods Worship Tour

Photo 2: Temple of Guan Di is a symbolic subsistent of Yokohama Chinatown.

Photo 3: The statue of Shi Xie enshrined with a frame of “南交学祖”

❖ Faculty Seminars and Lectures

The 32nd ICIS Faculty Seminar: July 1st, 2011

ZHOU Weihong (Professor, Beijing Research Center for Japanese Studies / Vice-President, Chinese Society for Japanese History)

“Transition of Japanese Perspectives of Asia and the Influence on Diplomacy”

-COE-Visiting Professor Lecture: July 22nd, 2011

MA Ming (COE Visiting Professor, ICIS / The President, Central China Normal University)

“Several Issues on the history of Cultural Exchanges between China and Japan at the early stage – focusing on the Baptist Church Documents of Oxford University”

❖ Publications

ARATAKE Kenichiro ed.

“Studies on Pre-modern history and Modern Societies”

Seibundo-Shuppan, April, March, 263 pages.

ARATAKE Kenichiro and WATANABE Hisashi eds.

“Ryosei Institution of the Daimyo Families (Feudal Lords) during the late pre-Modern Period.”

Iwata Shoin, May 2011, 297 pages

AZUMA Juji and ODA Yoshiko eds.

“Religion and Philosophy in East Asia”

Maruzen-shuppan Septemver 2011, 440 pages.

AZUMA Juji ed.

“International Joint Research Series of the Institute of Oriental and Occidental Studies , Kansai University, 9, the 50th memorial collections of establishment of Haku-en-shoin”

❖ Personnal Changes

*From June 1st 2011 to 31st, July, 2011, Prof. MA Min was invited as a COE Visiting Professor.

*From October 15th, 2011 to November 14th, 2011, Prof. GE Zhaoguang was invited as a COE Visiting Professor.

*June 15th, 2011, Ms. IWAKI Mika left the post of COE-JA.

*August 31st, 2011, Ms. LIU Jing left the position of COE-JA.

*September 27th, 2011, Dr. SI Jia left the position of COE-PD.

*October 1st, 2011, Ms. ISHIDA Tomoko assumed the post of COE-RA, and Mr. LUO Dan assumed the post of COE-JA.

*October 11th, 2011, Mr. YUAN Chen assumed the post of COE-JA.

*October 14th, 2011, Ms. WANG Xiaoyu assumed the post of COE0-RA.

Solicitation of Submissions for the Bulletins of the Global COE Institute for Cultural Interaction Studies (ICIS)

ICIS is accepting submissions meeting the following criteria for inclusion in its bulletin, the Journal of East Asian Cultural Interaction Studies. The submitted articles will be peer-reviewed by the editorial board for the acceptance to be published.

(1) Manuscript

Articles, research notes and other contribution relating to East Asian cultural interaction

(2) Languages

Japanese: Up to 20,000 characters

Chinese: Up to 20,000 characters

English: Up to 4,000 words

(3) Notes

- a) Please attach a 150-word English abstract.
 - b) Please send submissions in Microsoft Word files.
 - c) Please include notes in footnote form.
 - d) Please include references in footnotes, not listing separately.
 - e) Please include any figures or tables within the word count restriction presented above.
- (4) Regarding digitization of manuscripts and their posting to the public, please note that authorization is granted to ICIS upon publication of the manuscript.

(5) Address any inquiries concerning submission deadlines and other information to:

Journal of East Asian Cultural Interaction Studies Editing Committee

Kansai University

Graduate School of East Asian Cultures

3-3-35 Yamate-cho, Suita-shi, Osaka 564-8680 Japan

e-mail: jeac@ml.kandai.jp

Editor's Note

This is the final issue of "Reflection". Our research activities at G-COE as a foothold under the theme on cultural interactions will be finishing this fiscal year. Nevertheless, the end of the project does not wipe out what we had achieved so far. The research results accumulated here, encounters with people, and all other sorts of what have been achieved here will continue and to be succeeded. In a way, this is a real start. How we continue our specialized researches being aware of cultural interactions? We have to continue to accumulate our "knowledge".

At last, never the least, I would like to send great appreciation to all those who helped us to edit this newsletter for the past 2 years. Without their help, "Reflection" would not have been issued nicely as such. Thank you very much, indeed.

(IKEDA Tomoe)

About the Front Photograph

Kuala Lumpur is such a mysterious city. Although I had often traveled to the cities in Mainland China, Hong Kong and Taiwan due to my research field, it was first time for me to visit Malaysia. The city of Kuala Lumpur is a melting pot of old and new things. It has a very nostalgic atmosphere, as well as a very modern face at the same time. Many people who see the picture of this city would mistook it for Shanghai, Bangkok or some other city, depending on who to see.

There is, however, one trait here which I had never seen in other Asian cities I had visited before – Indian culture. The photo is a Hindu Temple "Sri Mahamariamman", located near China Town. The tall tower with gorgeous carvings is an outstanding eye-catch. You see many people with Indian ethnic origin taking off their shoes for worship. In contrast, there is a Temple of Guang-Di in a few minute walk. Ethnic Chinese people are chatting over a cup of tea in the Temple of Guang-Di. People in the Temple of Guang-Di would not enter the Hindu Temple, and never the other way round, either. It really was the moment I realized existence of several distinctive cultural groups layered within one city. Only tourists can cross over the borders between different cultural layers, traveling from Chinese temples to Hindu temples visiting both.

The population of Kuala Lumpur consists of Malay, Chinese and Indian. What are they thinking about different cultures existing right close to their own every day? What the society they would imagine is like? The trip to Kuala Lumpur made me think as such.



[Photo: IKEDA Tomoe]



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