

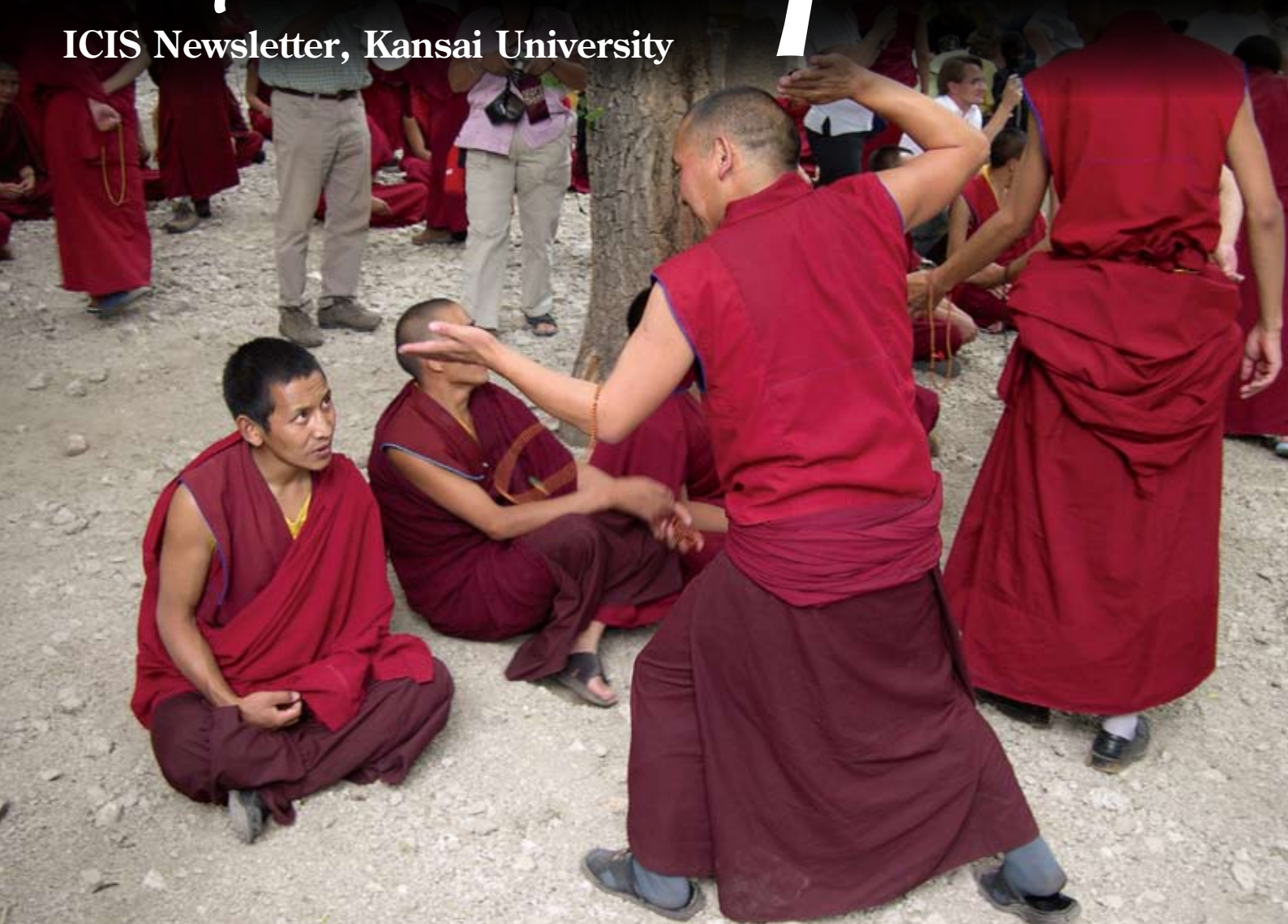


## Reflection 4

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# Reflection 4

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



# Cultural Reproduction on its Interface

## —From the Perspectives of Text, Diplomacy, Image of Others, and Tea Culture in East Asia

ICIS the First International Academic Forum for the Next Generation

On the 13th and 14th of December 2008, the First International Academic Forum for the Next Generation was held at Kansai University. This forum provided opportunities for presenting and discussing in multiple specialties on the theme of contributing to the research of cultural interaction studies. This is a program where young scholars of the next generation will be the front-runners and carry out on their own study plan. This forum had set four themes: diplomacy; image of others; text; and tea culture in order to discuss cultural conflicts, reproduction, and transformation of culture in areas of cultural contact and the boundaries of East Asia.

### < Session 1 >

## Diplomacy as Cultural Interaction in Early-modern East Asia

### Structural Transformation of Ryukyu Kingdom in the 17th to Early 18th Centuries: As the Intersection of Cultural Interaction

**OKAMOTO Hiramichi** (COE-PD, ICIS, Kansai University)



The Ryukyu Kingdom, which had maintained a tribute-investiture relationship with the Ming and Qing dynasties of China while remaining under the control of the Satsuma clan and the Tokugawa shogunate after 1609, had established diplomatic and cultural strategies by the beginning of the 18th century. The kingdom's diplomatic and cultural strategies covered the various levels of cultural interactions by the Ryukyu Kingdom, including dispatch of missions to Edo and reception of investiture missionaries. This is the origin of the "uniqueness of Ryukyu" that is still seen in today's Okinawan society.

### Vietnamese-Japanese Diplomatic and Commercial Relations in the 17th Century

**HOANG Anh Tuan** (Department of History, College of Social Sciences and Humanities, Vietnam National University, Hanoi)



The position of Vietnam in Asian trading system from the early to the mid-17th century is described on the basis of relations with Japan. The "Quảng Nam Nguyễn" lords used the trade relationship with Japan to contend with the Trịnh loads. On the other hand, Vereenigde Oostindische

Compagnie VOC (Dutch East India Company) launched into the silk trade between Tonkin and Japan in 1637 and achieved a certain level of success. Japan had great influence on Vietnam, though Chinese people had played a role of agency in it.

### Dutch Political Attitudes in Asia : Diplomacy in the 18th Century Ceylon as Example

**Alicia SCHRIKKER** (Research Institute of History, Faculty of Humanities, Leiden University)



In the mid-17th century, VOC had advanced to the island of Ceylon and established economic concessions while accepting traditional formalities with the Kingdom of Kandy and behaving obediently. Upon the reversal of the situation due to the war after 1740, VOC switched to diplomacy without formalities, which drove the Kingdom of Kandy closer to England and other countries, so VOC was forced to resume diplomatic formalities. This is a typical example where the practice of traditional formalities in Asia locally was affected by the power relationships between both parties in local contexts.

### Comments

**HAMASHITA Takeshi** (Faculty of Intercultural Communication, Ryukoku University)



The three speakers reported the multilayered nature of cultural spaces in early-modern Asia. It is important to explore diplomacy and cultural interaction based not only on the central, but also on the peripheral and regional contexts and the trade structures within Asia. Also, VOC's information management and Ryukyu's cultural strategy highlight the importance of studying cultural interaction through information.

## < Session 2 >

### Negotiating the Self and the Otherness on the Interface of Cultures Cases of Baba Chinese, Native Taiwanese, and Yunnan Muslim Immigrants

#### Interculturalism, Empire and the Nation-State: A Portrait of the Lim Cheng Ean Family

Neil KHOR Jin Keong (Faculty of History, University of Malaya)

Identity heterogeneity of the strait Chinese in Penang, Malaysia, is discussed through the life history of the Lim Cheng Ean family. Lim Cheng Ean and his wife were educated in England and embodied British culture. Their children also received an education in the typical heterogeneous environment of Penang and succeeded in politics and medicine. The heterogeneous identity of colonial Penang is identifiable in all generations.

#### Facing Japanese: Colonialism, Modernization, and Epidemic Liver Disease in the Truku Society, 1895–1945

Umin Itei (Department of Anthropology, University of Hawaii, Manoa)

The incidences of liver disease rapidly increased in Truku society in Taiwan during the period of Japanese colonization (1895–1945). The colonial structure's influence on epidemic liver disease in Truku society is discussed through observations of the Japanese colonial structure's influence on Taiwanese culture and politics, outbreak of epidemic liver disease in Truku society, the reality of Japanese colonialism, aboriginal policy, and settlers' awareness of the tropics.



#### Managing the Image of 'Yi di (Barbarian Area)': From the Case Study of Spirit Possession among Yunnanese Muslim Migrants in Myanmar

KIMURA Mizuka (COE-PD, ICIS, Kansai University)

Yunnanese Muslims who immigrated to Myanmar are trying to understand the phenomena of spirit possession from two standards: Chinese and Islam. One of the reasons that spirit possessions occur is Upper Myanmar's characteristic of a "barbarian Area" inhabited by indigenous people. On the other hand, in terms of handling spirit possession, the symbolized "barbarian Area" is released outside of communities using the power of Islam. The relationships between Yunnanese Muslims and others are discussed through the discourse of spirit possession.



## Comments

TAN Chee-Beng

(Department of Anthropology, Chinese University of Hong Kong)

Each presentation discusses cultural reproduction through multi-ethnic and multi-religious relationships with others. The papers by Neil KHOR and KIMURA used "heterogeneity" as key concepts, but since the nature of culture is essentially heterogeneous, the use of such a concept is meaningless. The paper by Umin Itei discusses the outbreak of liver disease only based on documents from the colonial government, while the voices of the indigenous people are not reflected in the paper.



## < Session 3 >

### Diverse Aspects of Translation : Buddhism, Islam, and Wikipedia

#### The Formation and Development of the Chinese Buddhist Literature

MIYAJIMA Junko (COE-RA, ICIS, Kansai University)

The translating of Buddhist literatures into Chinese started by a corporation of inner-asia Buddhists and Chinese people. There were disputes over whether to focus on beautiful literary expressions (*literature* group) or to focus on conveying accurate meaning (*quality* group). The *literature* group was originally made up of Chinese, and the *quality* group was made up of monks from the western regions, but as translations of Buddhist literature progressed, the Chinese started pursuing *quality* while the western monks began to incline toward *literature*. Such a phenomenon of the reversal of roles reflects the process of mutual understanding and self-transformation in translation.



#### Transformation of Changes in the Translation of Terminology by Chinese Muslim Intellectuals : Is God Shangdi?

SATO Minoru (COE Fellow, ICIS, Kansai University)

When the publication of Islamic literature in Chinese language had started in China, the concepts of god in Islam and *shangdi* (supreme being) and *tian* (heaven) in China were treated as completely different concepts. Gradually, however, people began to regard *shangdi* and *tian* the same as god in Islam and started claiming that the traditional Chinese ideology and Islamic teachings shared the same origin. The ideology, which claimed that China and Islam shared the same origin, later spread widely among Chinese Muslims. Behind it there is a philosophy of translation that translation is difficult, but the meaning is communicable.



### Chinese on the Internet: Case of Wikipedia's Chinese

**HINO Yoshihiro** (COE-DAC, ICIS, Kansai University)

Wikipedia was originally published in English, which was then translated into different languages. Also, each region uses similar native concepts as the base and modifies the information on their own. In the case of the Chinese language, there are differences between simplified Chinese and traditional Chinese, as well as different vocabularies among different regions. Linguistic contact can be revealed by comparing articles written in different regions.



### Comments

**HORIIKE Nobuo**

(School of Humanities and Culture, University of Tsukuba)

The three presentations are relevant to the three major foreign cultures (Buddhism, Islam, and modern civilization) that had great influences on Chinese culture. When a culture accepts another one, translation plays an important role at the forefront of all. Cultural interaction is unattainable without translation. Translation is associated with misunderstanding and misinterpretation, but it creates new life force and energy at the same time.



## < Session 4 >

### Tea Viewed from the Comparative Culture and Cultural Interaction

#### Cultural Context of the Tea Viewed from the Comparison Study in of East Asia

**NISHIMURA Masanari** (COE Assistant Professor, ICIS Kansai University), **OTSUKI Yoko** (COE-RA, ICIS, Kansai University), and **Kansai University ICIS youth research group**

Tea drinking has a long history in the culture of East Asian areas. The universality and peculiarity of the tea culture are observed by comparing and examining the spread of tea and its transition, languages that are used for tea in proverbs and old phrases associated with tea, cultural response to the first introduction of tea drinking, formalities and religion, and it's association with women. As a valid view of the study of cultural comparison, differences in the cultures of tea drinking between Korea and Japan, and different responses toward women's behavior on tea drinking between China and Western Europe are discussed.



### Development of Porcelain Tea Ware in Europe: From Hizen's Porcelain Tea Ware to European Porcelain Tea Service

**SAKURABA Misaki**

(Kakiemon-style Ceramic Art Research Center, Kyushu Sangyo University)

In the 17th century, porcelain tea ware were imported from the Orient to Europe, while royalty and noblemen used them as a display of financial power and as sophistication for interior decoration and tableware called *service*. After the 18th century, when European could produce porcelains, tea ware were created in different designs to suit their taste, and tea drinking became a common habit in Europe.



### The Commoditization of Tea Leaf in the Southwest Area of Yunnan, Province of China: The Instance of Pu'er and Sipsong Panna in Qing Era

**MASUDA Atsushi** (Research Institute for Humanities, Gakushuin University)

Tea cultivated in Simao and Sipsong Panna on the southern part of Yunnan was popular due to the immigration of the Han Chinese into Yunnan and the establishment of tea brewing methods. Exports of Pu'er tea to the north of Yunnan started during the Qing era and caused the advancement of the Han Chinese merchants who tried to trade tea, resulting in the intervention by the Qing Dynasty. The situation caused conflicts with ethnic minority groups, which eventually resulted in transformation of the ecosystem.



### Comments

**TSUNOYAMA Sakae** (Former Director of Sakai City Museum, Professor Emeritus of University of Wakayama)

Tea is the only article of taste that originated in Asia. Missionaries who visited Japan were impressed by the "culture of courtesy" in tea drinking, which influenced European and later arose the longing for Asia, such as Chinoiserie. It is also noteworthy that women in England drank tea along with a luxurious breakfast.



### Overall comments

**WANG Zhenping** (Humanities and Social Studies Education, Nanyang Technological University, Singapore)

There was a wide variety of reports. In particular, the discussions of diplomacy and cultural interaction in the first session raised the limit of the existing theoretical definitions, such as *diplomacy*, and the necessity of reevaluating them through the perspective of *cultural interaction*. The accumulation of empirical studies on cultural reproduction based on the fluidity and multilayered nature of boundaries and decentralizing inclination are also important in understanding the modern world.



## Cultural Interaction Studies from the perspective of the Corn Field

INOUE Mitsuyuki (COE Fellow)

To the northwest of Lanzhou, and beyond the 3,000m-height Wushaoling Ridge, it locates an expansive world dominated by the arid to semi-arid continental climate, which is the entrance to the Hexi Corridor, the long road to the western region. Since ancient times, irrigation farming has been conducted in oases scattering along the Hexi Corridor with the rivers streaming from the northern foothills of the Qilian Mountains. And the lush vegetation emerging at the end of a deserted journey has been healing the hearts of travelers so far.

In the 2000s, the amount of corn production keeps on increasing. Especially in Zhangye, the largest oasis in the Hexi Corridor, corn seed production is very common, which is in particular to collect seeds for the following year's sowing. It is a cash crop that requires special cultivation technologies. Close to 90% of the entire demand for corn seeds in China is reportedly produced in the Zhangye region.



【*Yu Shu Shu* (玉蜀黍),  
from *Materia Medica*  
(本草綱目)】

Today, with the change of eating habits and the development of bio-ethanol materials, the demand for corn is rapidly increasing in China, and someone argues that there is a high possibility that China will shift from a corn exporting country to an importing country in the near future. If that happens, it will have a serious influence resulting in higher grain prices on Japan, the largest corn importing country in the world. Therefore, the future of agriculture in Zhangye, which is far from Japan, is deeply involved in the future development of latter's economy.

Corn and the Hexi Corridor also had strong ties dating back into the history.

According to *Shaanxi Tong Zhi*, published in the 21st year of Jia-Jing era in the Ming dynasty (1542), which mentioned the corn, it is likely that corn was brought to the northwest of China no later than this period, which was only 50 years after the so-called “discovery of the New World” in 1492. The speed of transmission was remarkable. Corn was given a variety of names, such as “*Fan Mai* (番麦),” “*Xi Tian Mai* (西天麦),” “*Yu Shu Shu* (玉蜀黍),” “*Yu Mai* (御麦),” and “*Yu Mai* (玉麦).” *Su Zhen Hua Yi Zhi*, published in the 44th year of Wanli era (1616), describes corn as “*Hui Hui Da Mai* (回回大麦),” illustrating that “recently ‘*Xi Yi*’ (western barbarians) introduced it and started cultivation”. Local gazetteers in Guangxi, Henan, Jiangsu, and Yunnan published during the Jia-Jing reign also contain related articles. In Xinjiang, Muslims who finished the pilgrimage to Mecca reportedly brought back corn around 1550. As a conclusion, corn was probably brought from the western region via land routes or sea routes by the Muslims and spread to other regions in China.

During the following Qing Dynasty, corn spread widely across the dry areas and mountain regions in the north of China and quickly replaced sorghum and millet, which used to be produced in the region. It is always argued that such a wide spread of corn cultivation sustained the explosive population growth of the 18th century related to its easy cultivation and high productivity.

Both past and present, corn has been influencing people's lives on a global scale and thus transforming the history. The Hexi Corridor can also be called the “corn corridor” on this point.

**[Photo: corn field in the southern suburb of Jiuquan, at the foothill of the Qilian Mountains]**



## The Third ICIS International Forum: Chinese Culture Viewed from the Peripheral Perspective

On January 24, 2009, the third international forum, “Chinese Culture Viewed from the Peripheral Perspective,” was held in the seminar space on the fourth floor of Ibun-kan at Kansai University. Following the special lecture by the COE visiting scholar Dr. HIRANO Kenichiro, ICIS research groups reported their studies and engaged in active discussions. The followings are reports of the conference.

### Part 1: Special Lecture

#### A Theory of International Cultural Interactions

HIRANO Kenichiro (COE Visiting Professor)

Prof. HIRANO had begun with research on Manchuria and then further to the theory of international relations. But while studying in the United States he came across the studies of Benjamin Isadore SCHWARZ about YAN Fu, who had translated works of Western thoughts into Chinese. Afterward, Prof. HIRANO had translated SCHWARZ’s master piece, *In Search of Wealth and Power: Yen Fu and the West*. Influenced by this translation, studies regarding Yan Fu increased in Japan, and research interests about him had also grown from then on. Through his studies of YAN Fu, who thought deeply about the West and China under the conflict between modernity and tradition, Prof. HIRANO gained an interest to comprehend cultures and their boundaries. “The Theory of International Culture,” submitted by Prof. HIRANO, explains international relations from a cultural view with reference to both the cultural transformation theory and the cultural contact theory as well. It is a new theory of cultural contact and transformation. In the modern day, international cultural interactions are getting more rich, diverse and rapid. While people from different social classes, including the common people, has been involved in those interactions, making studies on individual aspects would become necessary.



### Part 2: Northeast Asia Group

#### A Zen Monk’s Lecture and Muromachi Culture in Japanese Medieval Times

HARADA Masatoshi (ICIS, Kansai University)

In medieval Japan, Tendai Buddhists and Zen Buddhists had traveled around Japan, China, and the Korean peninsula, and many traveling Buddhists visited Japan in the late Kamakura period as well. Through these exchanges, large numbers of documents were imported and accumulated in the five temples included in the Five Mountain System of Kyoto and Kamakura. In particular, Enni brought a vast collections to Tofuku-ji temple, and those documents in this temple include not only Zen scriptures, but a wide range of other writings such as the latest Confucian canons and others. Based on these documents, the system of knowledge from the continent developed within Japanese society by preachings and discussions. The fourteenth century Zen monk Gido Shushin had greatly influenced ASHIKAGA Motouji and the dignitaries around the Kamakura Kubo, as well as ASHIKAGA Yoshimitsu in Kyoto and other high-ranking people in the imperial court and the shogunate. As a result of these activities, information about Chinese Buddhism and society, in particular Zen Buddhism, began to permeate Japanese society. Zen thought became widely accepted in Japanese society, and many Zen words were used in “Noh” theatre in particular, presenting the viewpoints of Zen in important scenes. Furthermore, Zen had changed the society’s view of women. These discussions impacted the people of the early Muromachi period who came to share the knowledge of the continental culture, especially with regards to Zen Buddhism.



## Part 3: Coastal Asia Group

### On Gods of Mazu Hall (Maso-do) in Nagasaki Chinese Temples (Tou-dera)

NIKAIDO Yoshihiro (ICIS, Kansai University)



From the perspective of religious faith, the relationship between the “center” and the “periphery” does not always match the political center. This report examines this problem through the belief in Mazu and the surrounding gods in Nagasaki Chinese temples.

For example, it seems that Sofuku-ji, also called “Fuzhou Temple,” initially contained a hall called “Goteido,” and the gods of “Kyuri-kosen” were worshipped there, and both strongly indicate a connection with the religious/cultural area of Min Dong (the area surrounding Fuzhou). Furthermore, the respective regional characteristics of the gods worshipped at Fukusai-ji, also known as “Zhangzhou Temple,” and Kofuku-ji, also known as “Nanjing Temple” are seen to be interconnected. Of course, Meizhou Island, Fujian, which is the birthplace of Mazu, is the center of Mazu worship. However, when understanding Mazu worship at Nagasaki Chinese temples as the periphery of such worship, this may present a new framework for understanding the nature of the regional beliefs of the southeast coastal regions of China. Taking into account the above points, Prof. NIKAIDO discussed the potential of multifaceted studies from other peripheries such as Okinawa and Mazu islands.

## Part 4: Inner Asia Group

### The Structure of Chinese Dominance and its Culture in Northwest in Han Dynasty

FUJITA Takao (ICIS, Kansai University)

Prof. FUJITA studied the relationship between the northwestern area called the Hexi region and the Central Plains of China, and explored the region’s role in Chinese culture. Prof. FUJITA’s discussion focused mainly on the structures of dominance in Hexi during the Qin, Western Han, and Eastern Han dynasties, as well as the developments of agriculture. The Xiongnu, who expelled the Yuezhi, dominated the Hexi region around the end of 3rd century BC, but in the Western Han era, the Hexi region was dominated by the Han, who fought against the Xiongnu. Han’s dominance in Hexi was not intentional but an inevitable choice from the military perspective. However, the area became self-sufficient in food by the settlement of ex-legionary (*tuntian*) and the forced migration (*ximin*). Later, communication was temporarily discontinued between the DOU Rong administration,

developing at the end of the WANG Mang era, and the Dynasty of the Central Plains. When the connection with the Central Plains was restored, however, the DOU Rong administration spontaneously returned under the dominance of the Eastern Han. Generally speaking, even though the connection between the Hexi region and the Central Plains was discontinued several times after the Han Dynasties, the Hexi region had deep cultural roots in the Chinese cultural sphere and never separated on its own in the overall historical context of this region.



## Part 5: Outside Asian Region Group

### The Periphery and Others, Outside

ODA Yoshiko (ICIS, Kansai University)

Prof. ODA presented attempts to make a more profound explanation on the concept of “periphery”. First of all, the concept of “periphery” is not consistent; sometimes it indicates the subject of research, sometimes it is the target of research, while it is also a research method in other cases. It is important to consider the differences



when referring to “approach from the periphery.” Based on this, Prof. ODA pointed out the importance of examining the so-called Oriental studies established in modern Europe, which has been proceeding by others as one kind of Asian studies. Furthermore, Prof. ODA also raised concepts like “others” and “outside” close to “periphery”, and they should be differentiated from each other according to their relationships with the center and with the entire center-periphery structure. “Periphery” is a factor that maintains the relationship with the center, and “others” is a factor associated with a strong sense of being others and outside of the center-periphery structure. Nonetheless, the differences are not definitive. It is necessary to continue the study on the relationship between the “periphery” and “others” with specific examples in the future.





## Activities

### 《 Faculty Seminar 》

Following are the Faculty Seminars held from Nov. 2008 to Apr. 2009.

#### The 14th ICIS Faculty Seminar: 28 Nov 2008

FUJITA Takao (ICIS, Deputy Director)

##### Future of ICIS as a Research Institution: Some Memorandums on Research Management

Researchers of ICIS had discussed about the forthcoming symposium and forums. “Culture Interaction”, “Cultural Interaction Studies”, and “Periphery”, are the basic concepts of our project. We confirmed that while we jointly acknowledge the concepts, research objects, and research themes of “Culture Interaction”, we also need to develop our research in respect of strengthening each member’s distinctive perspectives. With respect to “Periphery”, which is also the basic concept of our project, we argued that further discussions should be deepened on this topic.

#### The 15th ICIS Faculty Seminar: 19 Dec 2008

FUJITA Takao (ICIS), ODA Yoshiko (ICIS)

##### Studies on “Periphery” and “Peripherality”

Prof. FUJITA Takao and Prof. ODA Yoshiko made some comments on the results of a questionnaire survey of graduate students, researchers, and faculty members regarding the peripheral approach. As for the meaning of “periphery”, many pointed it as “regional characteristics” while only a few regarded it as differences in social class, faith, or research methods. From these results, it was pointed out that it is necessary to have a forum in which the views of the periphery and the goals of periphery research could be discussed. Prof. ODA pointed out the diversity of peripheral understanding using examples in religious studies, and in addition proposed that it is necessary to take into account the discussions in Europe and America on the topics of East Asia study and orientalism/post-colonialism.

#### The 16th ICIS Faculty Seminar: 20 Feb 2009

HIRANO Kenichiro (COE Visiting Professor)

##### An Exercise in the Study of International Cultural Interactions:

##### The Historical Transformation of the Japanese Concept “International Society”

This presentation is a discussion utilizing the methods of conceptual historical research, a type of international cultural interactions research, with regards to the creation and transformation of the term “international society,” and the concept behind it in modern Japan.



First, Prof. HIRANO discussed the circumstances of the establishment of the words “international” and “society” with regards to the term “international society.” The Japanese word *kokusai* (meaning “international”) originated as a contraction of *kakkoku-kosai* (meaning “associations between countries”), the term which was initially used as the Japanese translation of the English word “international.” Over time *kokusai* gradually gained the status of a term meaning “between countries.” The Japanese word *shakai*, a new translation of the English word “society,” was added to *kokusai* to form the term “*kokusai-shakai* (international society)”.

In the latter half of the presentation, the term “international society” and the transformation of its status was covered. The concept of “international society” transformed from “society of states,” a term which reflected the conditions in European society at that time, to “society of nations.”

WANG Min (COE Visiting Professor)

##### A case of Interaction History in Asia: Man’you, Shinnou, and Osaka

This presentation seeks to explore the way of interaction history in Asia using the *Man’yo-shu* (“Collection of Ten Thousand

Leaves”) as an example.

The *Man'yo-shu* contains evidences of cultural interactions between Japan and China. For example, the combination of *shochikubai* (pine, bamboo, and plum) was influenced by the Japanese envoys to China during the Sui and Tang Dynasties. In addition, as a comparison of Japan and China, Prof. WANG examined the questions of what flower and bird would be fit to plums, as well as the extent to which *Shinnou* the Chinese god *Shennong*, survives in Japan.

Furthermore, Prof. WANG proposed an approach to promote mutual understanding between Japan and China, namely to investigate the background of the incident in China involving Japanese students that occurred in 2003. She explored whether it could serve as a lesson and experience for facilitating cultural contacts in modern time.

## The 17th ICIS Faculty Seminar: 16 Mar 2009

**An open discussion by all participants**

### The Current Stage and the Aims of Cultural Interaction Studies

Based on the achievements and the experiences we had made regarding this project, an open discussion by all participants was held in order to share the perceptions of the present state of carrying forward cultural interaction studies as well as the aims and directions in this area. At the beginning of the discussion, a proposal was presented by Director TAO Demin, and then the participants engaged in a candid discussion regarding core issues of the research projects. A wide range of points for discussion were raised, including a proposal to set up a platform for research that can be shared by members, and the continuation of the theoretical construction for cultural interaction studies.

## The 18th ICIS Faculty Seminar: 24 Mar 2009

**WANG Min (COE Visiting Professor)**

### HUANG Ying: A Case Study of Cultural Interaction Studies in East Asia

Prof. WANG, who studied under HUANG Ying at Sichuan Foreign Languages University, gave a presentation mainly retracing the footsteps of HUANG Ying. After the death of his Chinese father, HUANG Ying left China to go to Japan with his Japanese mother when he was a child. In his school days, he soon discovered the sorrows of being of mixed blood, and began to write poems. He eventually went to China and became a member of the *Kuomintang* (Chinese Nationalist Party) military. Later HUANG Ying was



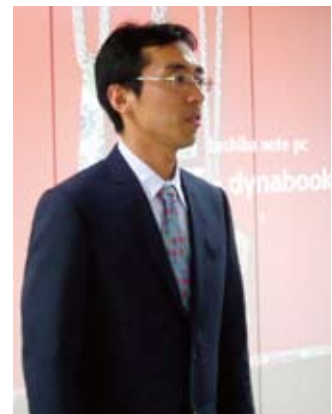
captured by the military of the Communist Party of China and imprisoned. Even having led a life like this, no bias could be seen in the thoughts that made up the poems of HUANG Ying, nor in the company he kept. Prof. WANG treated his life like this from the perspective of interaction between Japan and China, and discussed the style of identity as a person of mixed blood.

## The 19th ICIS Faculty Seminar: 24 Apr 2009

**INOUE Mitsuyuki (COE Fellow)**

### A History of the Development of Underground Irrigation System in the Middle Reaches of Hei He River Basin

The underground irrigation system was constructed in the northern pediment of the Qilian Mountains for about 600 years ago, and it has been used continuously until now. In this report, Dr. INOUE examined the history of this system as an example of the interaction and complex of oriental and occidental cultures, and considered how the water resources has been used in the arid/semiarid area of northwestern China. In addition, Dr. INOUE mentioned the possibility that if the construction technology of Kharez has been introduced from central Asia.



**HUANG Yun (COE-PD)**

### The Chinese Popular Religious Organizations in Contemporary Malaysia: Several Directions

In contemporary Malaysia, there are many Chinese popular religious organizations which are derived from China in the early time of 20th century. They are playing an important role in the handing down of traditional Chinese cosmology while they achieved their developments in different

ways. This presentation is to examine how these Chinese popular religious organizations are carrying out their activities, how could we value them and their activities as well as from that what social realities could we see. This process can just be identified as a cultural interaction between the multi-ethnic social environment, tradition and modernity as well as other factors. It is necessary to examine the interaction of these factors further in future.



《 Overseas Activities 》  
(from November 2008 to April 2009)

**Presentations at overseas conferences**

**TAO Demin (Director of ICIS)**

- December 16, 2008: Research presentation at the symposium “Study of Modern China-Japan Relations from a Global Perspective”, East China Normal University
- December 19, 2008: Research presentation at the International symposium “Cultures across Space: Cultural Encounter and Accommodation between China and the West in the 16th-19th Centuries”, Fudan University
- February 4, 2009: Research presentation at Princeton University
- February 11, 2009: Research presentation at Johns Hopkins University

**UCHIDA Keiichi (Deputy Director of ICIS)**

- November 7, 2008: Research presentation at “The Fourth Beijing Forum”, Peking University
- December 17, 2008: Research presentation at the International symposium “Cultures across Space”, Fudan University

**SHEN Guowei (Faculty member of ICIS)**

- December 18, 2008: Research presentation at the International symposium “Culture across Space”, Fudan University

**MASUDA Chikako (Faculty member of ICIS)**

- November 6, 2008: Research presentation at “2008 International Symposium on Oceanic Culture”, National Taiwan Ocean University

**MATSUURA Akira (Faculty member of ICIS)**

- November 25, 2008: Research presentation at international academic conference “Maritime Communication and Islamic Culture” in Quanzhou
- December 18, 2008: Research presentation at the International symposium “Cultures across Space”, Fudan University

**NISHIMURA Masanari (COE Assistant professor)**

- November 11, 2008: Research presentation at Vietnam Scientific Research Institute, Hanoi National University
- November 23, 2008: Research presentation at International Conference on Historic Remains of Thang Long

**SHINOHARA Hirokata (COE Fellow)**

- November 7, 2008: Research presentation at the Korea University Academic Conference

**INOUE Mitsuyuki (COE Fellow)**

- April 28, 2009: Research presentation at the IHDP Open Meeting 2009 in Germany

**KIMURA Mizuka (COE-PD)**

- November 26, 2008: Research presentation at the international academic conference, “Maritime Communication and Islamic Culture” in Quanzhou

**SUN Qing (COE-PD)**

- November 29, 2008: Research presentation at “The Second Conference on the Transformation of Knowledge and Institutional System”, Sun Yat-Sen University

**MIYAKE Miho (COE-RA)**

- March 25, 2009: Presentation at “International Symposium of Chinese and Japanese Graduate Students on Chinese Language and Culture”, the Beijing Foreign Studies University

**Overseas researches**

**NIKAIDO Yoshihiro (Faculty member of ICIS)**

- December 26, 2008 - January 2, 2009: Research on temples in the northern part of Fujian province, China

**NOMA Haruo (Faculty member of ICIS)**

- January 16 - 23, 2009: Research on plant specimens collected by plant hunters and related documents in England
- April 17 - 21, 2009: Research on Thien Hau Temple and pre-research for fieldwork in Hue, Vietnam

**HARADA Masatoshi (Faculty member of ICIS)**

- February 26 - March 2, 2009: Research on temples and historical remains in Henan province, China

**KUMANO Takeshi (Faculty member of ICIS)**

- February 15 - 24, 2009: Collecting data at Hapao village, Banaue town in the Province of Ifugao, Philippines

**NISHIMURA Masanari (COE-Assistant professor)**

- April 15 - 24, 2009: Research on Thien Hau Hou Temple and pre-research for fieldwork in Hue, Vietnam

**SHINOHARA Hirotaka (COE Fellow)**

- April 16 - 22, 2009: Research on Thien Hau Temple and pre-research for fieldwork in Hue, Vietnam
- April 28 - May 10, 2009: On-site research of stone monuments and historical remains in Korea

**OKAMOTO Hiromichi (COE-PD)**

- March 3 - 13, 2009: on-site Research of historical sites in premodern port cities, Thailand

**KIMURA Mizuka (COE-PD)**

- February 4 - 12, 2009: Research on the overseas Chinese in Myaungmya, Myanmar

**NGUYEN Thi Ha Thanh (COE-RA)**

- February 2 - March 31, 2009: Historical and geographical research in Hue, Vietnam



## Part Three

# A story of Rushan : Dispersing of Yunnanese People and Borders Crossing Food

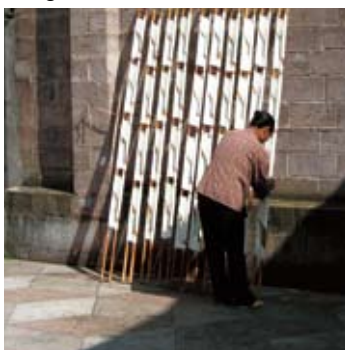
**KIMURA Mizuka** (Assistant professor, School of Human Sciences, Osaka University)

“Rushan” always appears in the story of Auntie Zhang. In 1946, when the Chinese Civil War was going on, Auntie Zhang fled from the war, leaving Yunnan Province and escaped to Myanmar beyond the border. Then she got married in Tanyang, a remote village near the China-Myanmar border. While her husband was engaging in a caravan trade in Myanmar, he gave up returning to China because the Chinese Civil War was going on in Yunnan Province. Since the husband was a Muslim, Auntie Zhang also became a Muslim. Auntie Zhang opened a restaurant in Tanyang with her husband and sold milk tea, coffee, and Chinese sweets to make a living. They hired not only their own family, but young people who left China to avoid the war in the restaurant and took care of them. Rushan was very popular at the restaurant.



**[Persons who make Rushan]**

Rushan is a type of dairy product. To produce rushan, they heat freshly squeezed milk and mix the transparent ingredient called “suannai”. The milk gradually solidifies and becomes a mass that resembles rice cakes. Rushan can be made by rolling out the mass, putting it around a pole, and drying it in the sun. Auntie Zhang continued to make rushan in Tanyang, the remote village in Myanmar. She got out of bed around four in the morning, finishing the early-



**[Dry Rushan]**

morning Islamic prayer, and then started making rushan. There were 300 cows tamed behind the mountain of the restaurant. The Indian employees brought fresh milk to the restaurant every morning. She put the milk in many pots, heated it and stirred slowly so that it wouldn't burn, and made rushan.

After 1960, there was great disorder in the politics, economy and public security in Myanmar. The anti-Chinese movement was started in Myanmar. A demonetization policy was implemented (circulation of large denomination bills suddenly stopped). The armed forces of Khun Sa, who was called the lord of drugs, threatened their lives. For the reasons Auntie Zhang and her family left Myanmar and moved to the northern part of Thailand. Auntie Zhang and her husband started a general store from zero in the northern part of Thailand and made a living by selling rushan. They had eight children. They brought up them with rushan. That is why rushan always appears in the stories of Auntie Zhang.

Rushan is an essential food in the ceremonies of the Yunnan people. They seldom have rushan as daily food. Since rushan is somewhat expensive, it is usually consumed on special occasions like weddings, funerals, festivals, celebrations for family or relatives and welcoming guests. Today, grilled baked rushan and other kinds of rushan are also found in tourist resorts in Yunnan, but fried rushan is usually consumed at home by the local people. Fried rushan is an indispensable food during the ceremonial occasions of the Yunnan communities in Myanmar, Thailand or Taiwan.



**[Rushan is fried to eat]**

When Auntie Zhong's husband died in 1991, She migrated to Taiwan to live with her children who had already immigrated. Nowadays she lives in Taiwan. There is no one who can make rushan in the Yunnan community in Taiwan. It is difficult to get fresh milk, and no one has inherited the rushan making technique. Rushan is still sold among the Yunnanese community in Taiwan, but it is brought from Thailand and Myanmar. Rushan crosses the borders along with dispersed Yunnan communities. This is the story of Auntie Zhang and rushan, which had moved through four regions.



## The First Conversation of RAs in Cultural Interaction Studies Program, “Meaning of Language in Cultural Interaction Studies”

Talkers: ZHENG Jiexi(D2) GURUNG Roshan(D1) TANAKA Azumi(D1)

### “Advantages and Disadvantages of Language in Cultural Interaction Studies”

As a human resource training program, students requires to learn multiple languages in the Cultural Interaction Studies Program to develop the ability to converse on the international stage and offers small-group language classes in English, Chinese, Korean and Japanese. The language classes are considered useful in training researchers who can succeed in the world. On the other hand, research activities are neglected because the time that should be spent on specific research is taken up by language training. So, we provided a talk session to listen to the opinions of students who are actually taking language classes.



【TANAKA Azumi】

**TANAKA:** What are your research fields?

**ZHENG:** I majored in regional history in the Department of History, at my university. Since I became interested in Japan during my undergraduate years, I switched my specialty to the history of Japan-China interaction in my master’s program.

**GURUNG:** I majored in Nepalese History, Culture and Archaeology. But I hope to study the economic history of Japan. Because it would give me hints to examine the economic development of Nepal. So I studied Japan’s economy in my master’s program. However, I had few opportunities to use my language skills in the master’s program. So, I decided to attend the cultural interaction program because I heard it is a place where I will be able to fully utilize my English and Japanese skills.

**TANAKA:** Mr. GURUNG is actually taking English and Japanese classes after coming to this school. What do the classes focus on?

**GURUNG:** The Japanese class focuses on writing rather than conversation. Students are learning how to write reports and papers. English class focuses on reading English documents and discussing

**TANAKA:** Would you like to tell us what are your native languages and which languages you have learned so far?

**ZHENG:** My native language is Xianju dialect, which is spoken in my hometown, Zhejiang province, China. I can also speak standard Mandarin (official Chinese language), English, and Japanese.

**GURUNG:** In addition to Nepalese and Japanese, I can speak Hindi and English too.

the themes of the documents. The common aspect of these classes is that both classes specialize in academic contents.

**TANAKA:** I think Mr. GURUNG’s English and Japanese skills are already quite good. What are the reasons that you are still taking language classes instead of spending your time on research?

**GURUNG:** My Japanese is certainly good enough for daily conversation, but my writing skill is not sufficient at all. Japanese reading and writing are difficult for people like me who are from non-kanji cultures. I am taking the classes to learn how to write papers. I want to improve my writing skills so that I can present my papers anywhere, including journals, conferences, and newspapers. I don’t have much problem in reading and writing in English, but I am taking English classes to maintain and improve my conversational skills because I have only a few opportunities to make use English in my present environment.



【GURUNG Roshan】

**TANAKA:** Didn’t Mr. ZHENG try to take English and Japanese classes this year? I heard that you were currently taking a Korean class. Have you ever thought it was a burden?

**ZHENG:** I agree that English is necessary, but since the focus of my research is in China, Korea, Japan, and Ryukyu, I focus on reading papers and literature in the Korean and Japanese languages. My final goal is to become a world-class researcher, so I have never felt a burden taking a Korean class because I need Korean language to achieve the goal. I have already acquired the necessary Japanese and

English skills to carry out my research, including how to write papers, so it is not necessary to take more classes.

**TANAKA:** Mr. ZHENG, your English is well enough, is it necessary to learn more languages?

**ZHENG:** Now I am focusing on reading and writing, but I want to interact with more scholars in the future. It is not sure and certain that every scholar can speak English well. If I communicate through an interpreter or a translator, my views may not be correctly conveyed. There is a high possibility of getting mixed up personal views of translator or interpreter too.

**GURUNG:** I am also trying to be a world-class researcher. Languages are inevitable parts of attaining the goal. I am focusing on language as a tool of communication and transmitting information during discussions and presentations. In the context of language classes, I think English and Japanese classes are very wonderful and excellent because these classes are directly connected to research activities and presentations and teachers are also highly-qualified and professional.

**ZHENG:** I also agree with Mr. GURUNG. This place provides us

excellent environment. I feel that according to the language curriculum that is directly connected to research activities I have broadened the range of my research.

**TANAKA:** That is true. I am also a member of this program and I think that language is a part of research. I would also like to thank from the core of my heart for providing us such environment where I am. Presenting and undertaking on research, interacting with other researchers in multiple linguistic skills may be the meaning of cultural interaction studies in itself.



**[ZHENG Jiexi]**

## ❖ New Publication

NIKAIDO, Yoshihiro.

**“Development of Warrior Gods and Immortals in Religious Culture of Ming and Qing Dynasties”**

Kansai University Press, Feb 2009, 207pp. (in Japanese)

MATSUURA, Akira.

**“The history of Inland River Water Transportation in Qing dynasty”**

Kansai University Press, Feb 2009, 385pp. (in Japanese)

MATSUURA, Akira.

**“The sailboat voyage in East Asian in Qing dynasty and Marine merchants, Pirates”**

Shanghai dictionary Publisher, Mar 2009, 337pp. (in Chinese)

TAO, Demin, JIANG, Keshi, KENJO, Teiji and KIRIHARA, Kenshin eds.

**“The Transformation of Ideas on Public Interest in East Asia: From Early Modern to Modern Eras”**

Nihon keizai hyoronsha, Mar 2009, 296pp. (in Japanese)

TAO, Demin, JIANG, Keshi, KENJO, Teiji and KIRIHARA, Kenshin eds.

**“East Asian Economic Ethics and Its Practice: Focus on Shibusawa Eiichi and Zhang Jian”**

Nihon keizai hyoronsha, Mar 2009, 278pp. (in Japanese)

AZUMA, Juji, ed.

**“Translation with notation of Ritual Part of the Conversations of Master Zhu, *Zhuzi Yule*”**

Bulletin of ICIS “East Asian Cultural Interaction Studies” Supplemental Vol.5, Mar 2009, 122pp. (in Japanese)

AZUMA, Juji.

**“New Studies on Thought of Song China: A Research Concerning with Confucianism, Taoism and Buddhism”**

Kansai University Press, Mar 2009, 441pp. (in Japanese)

KUBOTA, Jumpei, Kicengge and INOUE, Mitsuyuki eds.

**“Historical and Geographical Studies of Ili River Basin: The View from Innermost Eurasia”**

Shokado, Mar. 2009, 315pp. (in Japanese)

NOMA, Haruo.

**“Lowland Historical Ecology: Study on Comparative Rice-growing Societies in Japan”**

Kansai University Press, Mar 2009, 483pp. (in Japanese)

Bulletin of ICIS “East Asian Cultural Interaction Studies” Vol.2, Mar 2009, 468pp.

Bulletin of ICIS “East Asian Cultural Interaction Studies” Supplemental Vol.3, Dec 2008, 230pp.

Bulletin of ICIS “East Asian Cultural Interaction Studies” Supplemental Vol.4, Mar 2009, 196pp.

## ❖ Academic Exchange Agreement

The Institute for Cultural Interaction Studies (ICIS) concluded an academic exchange agreement with the Faculty of History, Hue University of Sciences, Vietnam on April 19, 2009. Under the agreement, the two institutions work together to promote various programs on cultural interaction studies.

One of the ICIS's peripheral project which was the fieldwork conducted in old port villages on the outskirts of Hue is a mutual cooperation with Faculty of History of Hue University of Sciences. The academic exchanges like this result in the academic exchange agreement.

(Photo: Prof. NGUYEN, Dean of the Faculty of History, Hue University, and Prof. NOMA Haruo, Kansai University)



## ❖ Information of the 2nd International Academic Forum for the Next generation

In the Institute for Cultural Interaction Studies, Kansai University, 'the Second International Academic Forum for the Next Generation' is going to be held on 12th and 13th December, 2009. Venue and aims of the conference are as follows : For further more detail information. Please check our homepage, <http://www.icis.kansai-u.ac.jp/>

### Aspects of Transformation through Cultural Interaction

— focusing on Natural Faith, Ethnic Factors, Religious Practices, Language Concepts and Education —

Date: December 12 (Saturday) to December 13 (Sunday), 2009

Place: Kansai University

#### 【Aims of the Forum】

At the first forum named "Cultural Reproduction on its Interface" last year, the participants aimed to rediscover the interaction of cultures, in other words the "places" of interactions between cultures, and to find out what was occurring there. "Cultural" interaction is more than interaction between states and ethnic groups, as a stereotypical understanding in the past studies. It also exists in the hearts, actions, and words of people." We could reach this new understanding through a series of debates, and this is one of the biggest achievements for us.

Now at the second forum we will turn our attention from the "places" to the "results" of cultural interaction. What occurs, changes, and created through cultural interaction, and what exists behind these transformations? Examples of the clues to these questions include transformation of the faith under the interaction between nature and people, aspects of religious practices influenced by the ethnic factors, languages and concepts exchanged between different cultures and interpreted there, as well as the transformation of language education, and so on. We hope to have a active and productive debate about the diversity of the cultural transformations and the invention of new culture that emerges from interaction.

## ❖ Personnel Changes

From February 2, to March 31, 2009, Ms. WANG Min (Professor at the Research Center for International Japanese Studies, Hosei University) was invited as a COE Visiting Professor.

March 31, 2009, Mr. SATO Minoru left the post of COE Fellow and moved to Otsuma Women's University.

March 31, 2009, Mr. YU Chen left the post of COE-PD and moved to Yokohama National University.

April 1, 2009, Mr. INOUE Mitsuyuki assumed the post of COE Fellow. Ms. HUANG Yun assumed the post of COE-PD. Ms. INAGAKI Tomoe, Ms. KAWABATA Ayumi, Mr. GURUNG Roshan, Ms. TANAKA Azumi, and Ms. MATSUI Makiko assumed the post of COE-PD.

April 14, 2009, Ms. HAI Xiaofang and Mr. DONG Ke assumed the post of COE-RA.

May 1, 2009, Ms. FENG Heyang assumed the post of COE-RA.

From May 1 to June 30, 2009, Mr. HUANG Junjie (Dean of Institutes for Advanced Studies in Humanities and Social Science, Director of the Program for East Asian Classics and Cultures, National Taiwan University) was invited as a COE Visiting Professor.

May 15, 2009, Mr. KIMURA Mizuka left the post of COE-PD and moved to Osaka University.

## 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.

### (1) Manuscript

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

### (2) Languages

Japanese: Up to 20,000 characters

Chinese: Up to 12,000 characters

English: Up to 4,000 words

### (3) Notes

a. Please attach a 150-word English abstract.

b. Please send submissions as Microsoft Word files.

c. Please include notes in footnote form.

d. Please include references in footnotes rather than as a separate list.

e. Please include any figures or tables within the word count restrictions listed 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 inquiries concerning submission deadlines and other information to:

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

Journal of East Asian Cultural Interaction Studies Editing Committee

Kansai University Institute for Cultural Interaction Studies

e-mail: [icis@jm.kansai-u.ac.jp](mailto:icis@jm.kansai-u.ac.jp)

## Editor's Note

Dialogue is the foundation of communication and the starting point in the pursuit of intelligence. Dialogue is the process of exposing differences, diversities, and contradictions between parties rather than the only method of excavating the absolute truth. There is a dynamism which is absent in pre-established and consistent logic. Sophistication and consistency of logic are of course important. However, it is the way of gaining intelligence for human to keep openness against the future including oneself and accept ceaseless questionings. I hope Cultural Interaction Studies will be such a channel which would enhance the dynamism furthermore.

We tried something new, that is, a conversation of ICIS's RAs. It is an accumulation of "dialogues" that occurred in all kinds of settings, including the actual discussions, of course, and the selection of a theme and editing process of the contents. It is no coincidence that a conversation style was selected during the spontaneous planning process. Though there are some immature parts in its contents, I would appreciate if the readers can pay attention to their progress in the future.

(Editor: OKAMOTO Hiromichi)

## About the Cover Photograph

Sera Temple is located on the outskirts of Lhasa, the holy capital of Tibet, which is a traditional temple dedicated to the Gelugpa (Yellow Hat Sect), built in 1419. It is known in Japan as the temple where the famous priest Ekai Kawaguchi learned. The picture on the cover is a scene of monks holding a dialogue in the courtyard of the temple in August 2004.

When the master sitting under the bodhi tree asks a question in a sharp voice, the disciples immediately raise their hands in the air, clap loudly, and answer the question loudly with a thunderous spirit. The dialogue is held in pairs or groups (each group has four or five monks). Even those who don't know the Tibetan language can feel the spirit.

This kind of dialogue can also be found in Eihei-ji temple in Fukui, Japan. In Eihei-ji, the master and the disciples sit face to face in a room, challenging each other sharply, and that is how the dialogue goes on.

In Tibet, the Indian Buddhism has been considered to be legitimate since the Chinese Zen Buddhism was refuted in the bSam-yas debate.

Surely there are many differences between the Tibetan Buddhism and Japan's Zen Buddhism. However, in both of them, the masters teach their disciples through practicing Buddhism. We can see it from the picture.



[Photo : INOUE Mitsuyuki]





# Reflection 4

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