



Title	日持上人の樺太布教説をめぐって：帝国日本における北進論の特質と影響（1）
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to maintain their religious boundaries as Muslims while both developing ethnic networks and preserving their distinctive culture. Thanks to their skill in negotiating ethno-religious boundaries, the Yunnanese Muslims have been able to cross over existing ethnic boundaries and to increase their religious and ethnic presence in a foreign country. The Yunnanese Muslims represent an example of migrants who have not unilaterally assimilated into the host society but have instead developed a survival strategy based on the establishment of multidimensional connections and the making of autonomous choices while navigating various international and inter-ethnic relationships.

A Study on the Legend of Nichiji's Mission in Karafuto: Characters and Social Influences of the 'Hokushin [Northern Advance]' Theories in the Empire of Japan (1)

ITANI Hiroshi

Nichiji was one of the six main pupils of Nichiren in the thirteenth century. In 1295, 13 years after his master Nichiren's death, Nichiji took a missionary journey to somewhere, and was never heard of again. However, there was a legend within the Nichiren sect for generations after that Nichiji had reached Yuan Dynasty China via Hokkaido, Karafuto (Sakhalin), and the delta area of the Amur, and that he had proselytized there.

After the Russo-Japan War, some modern Nichiren believers (Takanabe Nitto and members of his group) tried to demonstrate and verify the legend of Nichiji in order to use it as historical evidence for Pan-Asianism. By the 1920s, they had visited and investigated all the places along the imaginary route supposedly taken by Nichiji. As a result, they found several of Nichiji's 'holy relics' and monuments, while publishing articles to disseminate Nichiji's attainment. Through their stories, Nichiji became not only one of the earliest missionaries abroad, but also a symbol of Japan's cultural conquest of Northeast Asia. However, most historians today dismiss the authenticity of this legend because all of the evidence regarding Nichiji could have been fabricated by these discoverers or followers of modern Nichiren.

Based on the above legend, this paper makes the following two points about 'Hokushin [Northern Advance]' theories in the Empire of Japan.

(1) 'Hokushin' theories should be categorized into three groups in view of the transition visible

in Japan's strategy. Group A: theories and stories rooted in Japan's traditional policy of defense, named 'hokumon-no-sayaku [key and chains of the northern gate]', against Russia's advance south. Group B: 'Hokushin' theories as the alternative strategy to Japan's 'Nanshin [Southern Advance]' after the Russo-Japan War. Group C: theories of expansion into Russian territory after the Bolshevik Revolution of 1917.

(2) Stories about Nichiji's mission circulated differently in the continental colonies (China, Mongolia, and Korea) and northern areas (Karafuto and Hokkaido). In the continental colonies, the Nichiji legend didn't spread beyond believers of the Nichiren sect. In Karafuto, on the contrary, islanders in 1920s and 1930s hoped a 'new history', including the Nichiji legend, would support their own historical legitimacy (as all were post-1905 newcomers). Therefore, the legend of Nichiji was gradually accepted as a 'true and new history' of their own. Two monuments were important in changing legend into historical fact. 1) A large stone in Ako (a small village on the western coast of Karafuto) engraved with the holy mantra 'Namu-myoho-rengekyo,' supposedly by Nichiji, was protected as historical heritage although it lacked credibility. 2) The statue of Nichiji erected in Toyohara in August 1930 by believers of the Nichiren sect in Karafuto.

In conclusion, this paper indicates that 'Hokushin' theories are useful as a key concept for the modern history of Imperial Japan and its relations with Northeast Asia.

Geopolitics in Turkey: Between State Theory and Critical Theory

IMAI Kohei

This paper examines the aggressive acceptance of geopolitics in Turkish academism. In light of its specific geographical situation, geopolitics has been often used as a means of explaining Turkey's diplomatic behavior. Consequently, Turkish International Relations (IR) scholars have applied and developed concepts of geopolitics. This trend has been strong since the early 2000s and there are two reasons for this.

First of all, non-Western IR has recently emerged as one of the hottest topics in IR. Several scholars, especially from non-Western countries, have attempted to show original concepts, specific methods of the acceptance process, and advanced dimensions of IR in their own countries. Scholars