HOKKAIDO UNIVERSITY

Title	雲南系ムスリム・ディアスポラの境界維持にみる葛藤と多元的結合
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the Senkaku Islands. The writer highlights the significance of the hot-line between China and Vietnam, and concludes that a future hot-line between Japan and China is a necessary measure, but is not enough to prevent a Chinese offensive. We, the Japanese, require a more active and feasible deterrent capability through our own means, and through the Japan-U.S. Alliance.

Negotiating Ethno-Religious Boundaries and Multidimensional Connectedness among Yunnanese Muslims in the Thai-Myanmar Borderland

WANG-KANDA Liulan

This paper describes the dynamics and survival strategies employed to maintain ethno-religious boundaries while focusing on the relationships among ethnic groups, particularly of the Yunnanese Muslims who migrated from China, in the Thai-Myanmar borderland, a region which has experienced the repeated ebb and flow of numerous ethnic groups. From the late 19th century to the first half of the 20th century, Yunnanese Muslims were the main group in the Thai-Myanmar borderlands responsible for interregional trade and formed commercial cooperative communities. However, around the middle of the 20th century, many Yunnanese Muslims crossed over the border from Myanmar to Thailand as a result of the civil war and establishment of the new government in China. Although the Yunnanese Muslims had fled China to seek peace, they were thrust in the midst of a civil war and cold war conflict waged by the Chinese Nationalist Party, which consisted primarily of Han Chinese, and found themselves under a military political rule in which their ethnic identity was largely repudiated. Meanwhile, the host country, Thailand, which was facing the threat of the cold war and communist powers, intensified its control of the border region and the ethnic minorities residing there, including the Yunnanese Muslims. Furthermore, as a result of efforts by the Thai government to promote assimilation under secular authority and to bring religions under governmental control, the Yunnanese Muslims were confronted with challenges to their religious identity. Even under such circumstances, the Yunnanese Muslims continued to strengthen networks based on principles rooted in their Chineseness and, at the same time, to exercise their Islamness by connecting with other South Asian Muslims across ethnic boundaries. As a result, they managed

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