

Introduction

A warm welcome to the 16th Annual Harvard East Asia Society (HEAS) Conference. Ever since its inception, the HEAS Conference has provided an interdisciplinary forum in which graduate students from all corners of the globe can exchange ideas and present their research in the field of East Asian Studies. This year, we have worked hard to design a conference program that pays special attention to the connections between East Asian regions and nations, across space and time; our title, 'Asia Intertwined', is a nod to the ever-expanding geographical and temporal focus of regional studies in 2013. After a competitive selection process in which we screened hundreds of abstracts, we chose papers that demonstrated original research, rigorous analysis, and pertinence to our theme.

We welcome almost forty speakers to the conference this year. For some, the journey to CGIS was a five-minute walk from campus, while others have travelled many hours, across multiple time zones, to participate. We are thrilled to have convened such a diverse group of scholars from the United States and beyond, and urge all our participants to take advantage of the rich scholarly and social opportunities presented by the weekend.

We are honoured to welcome our keynote speaker James Fallows, national correspondent at *The Atlantic*, author, and longtime China-hand. The committee is also delighted to present this year's conference lecture, which will be given by Professor Mark C. Elliott of Harvard's Department of East Asian Languages and Civilizations.

We would like to take this opportunity to thank all the guests, faculty members and graduate students who have contributed their time, scholarship, and expertise to this year's conference. We are very excited to present 'Asia Intertwined' and wish all our participants an enjoyable, productive and intellectually stimulating weekend.

Best wishes,

Becky Keung Yoon Bae
Michael Chenkin
Charlotte Deng
Daven Farnham
Ming Tak Ted Hui
Grace Jackson

Zi-liang Liu
Xi Liu
Hui-jun Mai
Danica Truscott
Shu-ting Zhuang

**2013 HEAS CONFERENCE COMMITTEE
CAMBRIDGE, MA
FEBRUARY 2013**

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Acknowledgements

This conference was made possible by the generous financial support of:

**THE REISCHAUER INSTITUTE OF JAPANESE STUDIES
THE WEATHERHEAD CENTER FOR INTERNATIONAL AFFAIRS
THE HARVARD GSAS GRADUATE STUDENT COUNCIL
THE HARVARD UNIVERSITY ASIA CENTER
THE FAIRBANK CENTER FOR CHINESE STUDIES
THE HARVARD UNIVERSITY KOREA INSTITUTE**

We would like to thank Mr. James Fallows, Professor Mark C. Elliott, and Professor Michael Szonyi for their invaluable contributions to the 2013 HEAS Conference.

The committee extends deep thanks to all the professors and scholars who generously provided their time and knowledge in serving as panel discussants. The conference would not have been possible without their support.

DEVIN FITZGERALD, Department of History and East Asian Languages, Harvard University

SHI-LIN LOH, Department of History and East Asian Languages, Harvard University

MAX OIDTMANN, Department of History and East Asian Languages, Harvard University

PROFESSOR SHINJU FUJIHIRA, Department of Political Science, Tufts University

ERIC SCHLUESSEL, Department of History and East Asian Languages, Harvard University

PROFESSOR MICHAEL SZONYI, Department of East Asian Languages and Civilizations, Harvard University

PROFESSOR DAVID DER-WEI WANG, Department of East Asian Languages and Civilizations, Harvard University

PROFESSOR EUGENE WANG, Department of History of Art and Architecture, Harvard University

PROFESSOR PU WANG, Department of East Asian Studies, Brandeis University

PROFESSOR TOMIKO YODA, Department of East Asian Languages and Civilizations, Harvard University

Special thanks to the following persons for their unwavering support:

C. ROSE CORTESE, Program Administrator, Regional Studies: East Asia

GEORGETTE MAYNARD, Staff Assistant, Regional Studies: East Asia

OLIVER KERR, Harvard East Asia Society

Special Guests

JAMES FALLOWS

James Fallows is a national correspondent for *The Atlantic*. He has worked for the magazine for nearly 30 years and in that time has also lived in Seattle, Berkeley, Austin, Tokyo, Kuala Lumpur, Shanghai, and Beijing. His journalistic career began at Harvard, where as an undergraduate he edited *The Harvard Crimson* while pursuing a degree in history and literature. In addition to working for *The Atlantic*, he served two years as chief White House speechwriter for Jimmy Carter. In 2009, after spending three years living in and reporting on China, Fallows published *Postcards from Tomorrow Square: Reports from China*, a collection of essays that provide a snapshot of the country in the run-up to the Olympics. In 2010, he won a N.Y. Emmy award for the documentary series *Doing Business in China*, a mixture of practical advice and analytical insight into the procedures and principles of the Chinese business world. In his latest book, *China Airborne*, Fallows (himself an instrument-rated pilot) examines China's rapidly-growing aviation industry as the next stage of the country's ongoing modernization.

MARK C. ELLIOTT

Mark C. Elliott is the Mark Schwartz Professor of Chinese and Inner Asian History in the Department of East Asian Languages and Civilizations at Harvard University. His first book, *The Manchu Way: The Eight Banners and Ethnicity in Late Imperial China* (Stanford, 2001), based on previously untouched Manchu-language sources, is an influential study in the "New Qing History" 新清史, an approach to the study of the last dynasty to rule in China that emphasizes the importance of Manchu political institutions and ethnicity in giving the last empire its particular shape and identity. His most recent book is *Emperor Qianlong: Son of Heaven, Man of the World* (Longman, 2009). He is also the co-editor of *New Qing Imperial History: Making Inner Asia Empire at Chengde* (Routledge, 2004) and the author of numerous articles. Educated at Yale and the University of California, Berkeley, Elliott studied for many years in Taiwan, Mainland China, and Japan. At Harvard since 2003, he teaches courses on the history of China and Inner Asia as well as classes in Manchu studies, literary Manchu, and Mongolian. He is chair of Harvard's PhD Committee in History and East Asian Languages.

Panel Discussants

DEVIN FITZGERALD

Devin Fitzgerald is a doctoral candidate in the Department of History and East Asian Languages at Harvard University. His training in Chinese began at the University of Massachusetts, Amherst, where he studied medieval Chinese Buddhism. After graduating, he obtained a Fulbright grant to pursue archival research on the Manchus and Muslims of late imperial Xi'an. Devin is interested in a wide range of phenomena surrounding the process of identity formation in the Early Modern World. He focuses on cultural encounters (Christianity and Islam in China), the Manchu diaspora, and Ming-Qing local history. His dissertation will combine my many interests in the form of a cultural and intellectual history of the Ming-Qing conflict from a global perspective. Devin also researches late Qing Shaanxi and maintains the Manchu Studies Group (www.manchustudiesgroup.org).

SHINJU FUJIHIRA

Shinju Fujihira is a Lecturer in Political Science at Tufts, where he teaches courses on comparative politics, comparative political economy, and politics in Western Europe and Japan. His research interests focus on the political economy of national security, comparative politics of advanced industrial democracies, and Japanese political economy and national security. He is the author of "Financing Warfare: Lessons from Imperial Japan" (Program on U.S.-Japan Relations, Harvard University, 2003) and "From Shenyang to Pyongyang: Japan's Diplomatic Trials in Northeast Asia" (*Harvard Asia Quarterly*, Autumn 2002). His book manuscript, *Conscripting Money: Democratization, Financial Power, and State-Building in World Politics*, investigates the effects of political regime types on financial power creation and examines the cases of Imperial Japan, Imperial and Nazi Germany, Imperial and Soviet Russia, Great Britain, and the United States since the late nineteenth century. Professor Fujihira has been an Advanced Research Fellow at the Program on U.S.-Japan Relations, Harvard University (2002-2003) and National Security Fellow at the John M. Olin Institute for Strategic Studies, Harvard University (1999-2000). He also serves as the Associate Director of the Program on U.S.-Japan Relations at the Weatherhead Center for International Affairs, Harvard University.

SHI-LIN LOH

Shi-Lin Loh is a doctoral candidate in Modern Japanese History at Harvard University, jointly affiliated with the Department of East Asian Languages and Civilizations and the Department of History. She is also pursuing a secondary field in Science and Technology Studies. Her current work is on a dissertation that is presently envisioned as a synthetic history of the nuclear age in twentieth-century Japan, focusing on the changing trajectories of nuclear science in the public domain. Born and raised in Singapore, her other research interests include modern Chinese history, the cultural politics of commemorating the atomic bombings in Japan, and issues in gender and literary studies.

MAX OIDTMANN

Max Oidtmann is a doctoral candidate in History and East Asian Languages at the

Department of East Asian Languages and Civilizations, Harvard University. He studies the legacy of the Qing Empire's conquest in Xinjiang and Tibet during the 19th century, with a focus on local legal culture. After two years of research in Beijing and Lanzhou, he is completing a dissertation provisionally titled "Between Patron and Priest: Amdo Tibet under Qing Rule, 1791-1911." In addition to his dissertation, Max is also working on projects that deal with the environmental history of northwest China from the mid-Qing to the present, as well as ethnic and rural politics in the People's Republic.

ERIC SCHLUESSEL

Eric T. Schluessel is a doctoral candidate in History and East Asian Languages at the Department of East Asian Languages and Civilizations, Harvard University. He holds degrees in Linguistics from the School of Oriental and African Studies, London and in Central Eurasian Studies from Indiana University. His dissertation research explores the encounter between Qing-Chinese and Turco-Muslim legal and ritual systems and cultures in late-Qing and Republican Xinjiang.

MICHAEL SZONYI

Michael Szonyi is Professor of Chinese History and director of undergraduate studies at the Department of East Asian Languages and Civilizations, Harvard University. A social historian of late imperial and modern China, he studies local society in southeast China using a combination of traditional textual sources and fieldwork. He is currently working on a manuscript on the social history of Ming military institutions. His previous books include *Practicing Kinship* (2002) and *Cold War Island: Quemoy on the Front Line* (2008). Professor Szonyi received his BA from the University of Toronto and his D.Phil from Oxford University, where he was a Rhodes Scholar. He has also studied at National Taiwan University and Xiamen University. Prior to coming to Harvard in 2005, he taught at McGill University and University of Toronto.

DAVID DER-WEI WANG

David Der-wei Wang is Edward C. Henderson Professor of Chinese Literature at Harvard University. His specialties are Modern and Contemporary Chinese Literature, Late Qing fiction and drama, and Comparative Literary Theory. His English books include *Fictional Realism in 20th Century China: Mao Dun, Lao She, Shen Congwen* (1992), *Fin-de-siècle Splendor: Repressed Modernities of Late Qing Fiction, 1849-1911* (1997), *The Monster That Is History: Violence, History, and Fictional Writing in 20th Century China* (2004). He is the Chinese translator of Michel Foucault's *The Archeology of Knowledge* (1993). His current projects include co-editing *Late Ming and Late Qing: Dynastic Decline and Cultural Innovation, Representing Taiwan*, and *Taiwan under Japanese Colonial Rule*. He is also working on a project concerning Chinese artists and intellectuals in the mid-20th century crisis.

EUGENE WANG

Eugene Wang is Abby Aldrich Rockefeller Professor of Asian Art at Harvard University. A native of Jiangsu, China, he studied at Fudan University in Shanghai (B.A. 1983; M.A. 1986), and subsequently at Harvard University (A.M. 1990; Ph.D. 1997). He was the Ittleson Fellow at the Center for Advanced Studies in Visual Art, National Gallery of Art,

Washington, D.C. (1995-96) before joining the art history faculty at the University of Chicago in 1996. His teaching appointment at Harvard University began in 1997, and he became the Abby Aldrich Rockefeller Professor of Asian Art in 2005. His book, *Shaping the Lotus Sutra: Buddhist Visual Culture in Medieval China* (2005) has received the Academic Achievement Award in memory of the late Professor Nichijin Sakamoto, Rissho University, Japan. He is the art history associate editor of the *Encyclopedia of Buddhism* (New York, 2004). His published works cover a wide range of subjects, including ancient bronze mirrors, Buddhist murals and sculptures, reliquaries, scroll paintings, calligraphy, woodblock prints, architecture, photography, and films.

PU WANG

Pu Wang is assistant professor Chinese Literature, Language and Culture at Brandeis University. He holds a doctorate from New York University and masters degrees from New York University and Peking University. In 2007, he was the recipient of the Anne Gao Poetry Award, and in 2011-12 he received a Mellon Dissertation Fellowship in the Humanities. Professor Wang's research and teaching interests include modern Chinese literature and film, mandarin Chinese, the intellectual and cultural history of China, and aesthetic modernity from romanticism through realism to global modernism. At Brandeis, he teaches courses on Chinese cinema, contemporary Chinese literature and Chinese modernism in international context.

TOMIKO YODA

Tomiko Yoda is the Takashima Professor of Japanese Humanities in the Department of East Asian Languages and Civilizations. She received her Ph.D. in Japanese from Stanford in 1996 and has taught at Duke, Cornell, and Stanford before coming to Harvard. She is a recipient of fellowships from NEH, SSRC, Japan Foundation, and National Humanities Center. Professor Yoda's research focuses on modern and pre-modern Japanese literature, literary history, and media studies; issues of gender in contemporary Japan; and feminist theory. She is the author of *Gender and National Literature: Heian Texts and the Constructions of Japanese Modernity* (Duke, 2004) and co-editor with Harry Harootunian of *Japan After Japan: Social and Cultural Life from the Recessionary 1990s to the Present* (Duke, 2006). She has published articles in edited volumes and journals in both Japanese and English on topics of gender issues in contemporary Japanese economy and culture; Japanese literary studies; and the intersection of the two. Her forthcoming work, "Girl Time: Gender and Postmodern Consumer Culture in Japan," examines gender construction in post-1960s Japanese consumer culture.

Conference Schedule

DAY 1: FEBRUARY 22nd (FRIDAY)

- 5.00 – 6.30pm **Registration**
Venue: Concourse
- 6.30 – 6.45pm **Opening Address by Professor Michael Szonyi**
Venue: Tsai Auditorium (S010)
Please be seated by 6.30pm
- 6.45 – 7.30pm **Keynote Address**
James Fallows, National correspondent for The Atlantic
and author of *China Airborne* (2012).
Venue: Tsai Auditorium (S010)
- 7.45 – 8.30pm **Reception**
Venue: Concourse
- 10.00pm **Informal Harvard Square bar crawl**
Meet in front of Au Bon Pain (1100, Mass Ave)

DAY 2: FEBRUARY 23rd (SATURDAY)

- 09.30 – 10.30am **Breakfast**
Venue: Concourse
- 10.30 – 12.00pm **PANEL SESSION I**

PANEL 1
GEOPOLITICS AND CARTOGRAPHY
DISCUSSANT: MICHAEL SZONYI
VENUE: S-050

Border and Borderless: Power Collision and Identity Creation in the Sixteenth to Seventeenth Century South China Sea—Bo-yi Chen, Washington University in St. Louis

The Invention of Pre-modern Knowledge in the Contact between Eastern and Western Culture: A Case Study from Cartographic Perspective—Nan Ouyang, University of Arizona

Map and the Image of the "Foreign Lands": A Cross-cultural Analysis of Matteo Ricci's World Map—Jing Zhao, Washington University in St. Louis

PANEL 2

GENDER AND SEXUALITY

DISCUSSANT: DAVID WANG

VENUE: S-020

The Colonization of Sexuality and the Emerging Sexual Subjects: Governmentality of Sex in 1920-30s' Taiwan and Korea—Pei Jean Chen, Cornell University

Margaret Sanger's Visit to China and the Eugenic Underpinnings of the Debates on Birth Control and Overpopulation in 1920s-1930s China—Mirela David, New York University

Online Comrade Literature from Mainland China Contesting Hegemonic Norms of Gender and Sexuality—Rachel Leng, Duke University

Doubled Men in Asian Courtly Literature: A Comparison of the Doublings of Male Protagonists in The Tale of Genji and Dream of the Red Chamber—Bao-li Yang, Dartmouth College

12.00 – 1.30pm **Lunch break**

1.30 – 2.30pm **Conference Lecture**
'Stirred, not Shaken: Mixing History and Politics in East Asia'
Professor Mark Elliott
Venue: Tsai Auditorium (S010)

2.30 – 4.00pm **PANEL SESSION II**

PANEL 3

INTERNATIONAL RELATIONS

DISCUSSANT: SHINJU FUJIHIRA

VENUE: S-050

The U.S. Trade Dollar and Imperialism in East Asian History—Austin Dean, Ohio State University

Non-Frontier States: Historical Threats' Influence on Japan, South Korea and Taiwan's Legal Response to 9/11—Natalie Kim, Harvard University

The Shanghai Cooperation Organization: Security and Intelligence Growth is Changing the Landscape of East and Central Asia—Dan Miller, University of Washington

Sino-Japanese Relations and the Question of Energy Competition—Jeremy Taylor, University of London

PANEL 4

LITERATURE AND TRANSLATION

DISCUSSANT: PU WANG

VENUE: S-020

Animal-Human Analogy as an Expression of Nationalist Sentiments in Late-Qing Chinese Poetry: The Cross-Cultural Interaction of Darwinism with Chinese Philosophy and Classical Chinese Poetics—Kuan-yen Liu, University of California, Santa Barbara

Yi Sang's Troubled Singularity and Linguistic Hybridity—Yoon Jeong Oh, Cornell University

Between and Beyond the Boundaries of Translation, Adaptation, and Re-creation: Examining Originality in Oshikawa Shunrō's Shin Arabian Naito—Wakako Suzuki, University of California, Los Angeles

The Influence of Japanese in Translated Fiction and the Modernization of Literary Concepts in Early 20th Century—Yan Zhang, Nanjing University

4.00 – 4.30pm **Tea Break**
Venue: Concourse

4.30 – 6.00pm **PANEL SESSION III**

PANEL 5

JAPANESE MODERNITIES

DISCUSSANT: TOMIKO YODA

VENUE: S-050

Spatiality of Ero, Guro, Nansensu: the Expansion of Representational Space from Japan to Manchuria—Yu-ting Dong, Harvard University

The Genesis of A-symmetrical Aesthetics within Japanese Culture: from Music to its Incarnation in Manga—Chia-wei Ko, National Taiwan University

Fukuoka: The Making of an "Asian" City—Hannah Shepherd, Harvard

University

The Girl in the Red Shoes: Themes of Longing through a Keychain— Alexis Agliano Sanborn, Harvard University

PANEL 6

ETHNICITY AND IDENTITY

DISCUSSANT: SHI-LIN LOH

VENUE: S-020

Looking less/more Sinicized by choice: Comparing ethnic-boundary- making among Uyghurs and (Southern) Mongolians—Sansaar Tsakhirmaa, Johns Hopkins University

What's trust got to do with it? Trust Networks among Diasporic Chinese Communities in Colonial Singapore—Daniel Murray, McGill University

Donning Culture: Standardization of Dress and Manipulation of the Mind in the Empire of Japan—A. Carly Buxton, University of Chicago

Wiping out Imperial Remnants: Decolonization and Subjectivity in Postwar Korea and Japan—Jonathan Glade, University of Chicago

6.30 – 8.30pm

Conference Banquet

Venue: Charles Hotel, Brattle Room (1 Bennett St, Cambridge)

Dress Code: Smart/Business Casual

Entrance by invitation only (please bring your invitation card)

DAY 3: FEBRUARY 24th (SUNDAY)

9.00 – 9.30am

Breakfast

Venue: Concourse

9.30 – 11.00am

PANEL SESSION IV

PANEL 7

AESTHETIC TRANSMISSIONS

DISCUSSANT: EUGENE WANG

VENUE: S-050

First Visual and Technical Study of Central Asian Textile Aesthetics in

Europe—Mariachiara Gasparini, University of Heidelberg

A Portrait of King T'aejo of the Chosŏn Dynasty and Its Chinese Counterparts—Ka-yi Ho, University of California, Los Angeles

Self-Fashioning as Modern Sovereign: portrait of the Emperor Kojong sent to the heads of the U.S.—Soojin Kim, Seoul National University

Small Shadow in Slushy Snow: Kou Mei's Portrait and Cultural Memory—Ying-zhi Zhao, Harvard University

PANEL 8

EMPIRE AND COLONIZATION

DISCUSSANT: MAX OIDTMANN

VENUE: S-020

Qing China's representation of the British Mission to Tibet in 1904: A Historical Perspective—Lei Lin, Harvard University

Silks Fit for an Emperor: the Role of Textiles in the Expression of Political Power in the Yuan Dynasty—Eiren Shea, University of Pennsylvania

Leave Mine to Me: Power, National-Cultural Identity, and Independence Movements in Korea and Ireland—Brigit Stadler, University of Washington

11.00 – 11.30am **Tea Break**

11.30 – 1.00pm **PANEL SESSION V**

PANEL 9

LAW AND SOCIETY

DISCUSSANT: ERIC SCHLUESSEL

VENUE: S-050

Betting Beyond Empire: Recontextualizing Gambling and Social Leisure across National Boundaries in late-Qing China—En Li, Washington University in St. Louis

“Civilian” and “Military” Legal Categories in Qing Space over Time: the Case of Zhu Tianzhao—John Gregory, Georgetown University

Arming the Chinese: Foreign Guns and Chinese Society (1860-1920)— Lei Duan, Syracuse University

A Carl Schmittian Vindication of the 1962 Constitution of the Park Chung Hee Regime: the Political and Legal Thought of Han Tae Yeon (1916-2010)—Kyung Min Yi, University of Cambridge

PANEL 10

CROSS-CULTURAL ENCOUNTERS AND EXCHANGES

DISCUSSANT: DEVIN FITZGERALD

VENUE: S-020

What's in a number? (Mis)recognizing the seventh Dalai Lama—Ian MacCormack, Harvard University

In an Antique Land: Chinese Travel Writings on India from the Nineteenth and Twentieth Centuries—Chao Ren, Harvard University

Beyond Borders: the Concept of Re-use in Buddhist Caves—Martha Schulz, University of Bonn

Ridiculous Tales of Heaven and Hell: Literary Tradition and the Reception of Journey to the West—Yuan-fei Wang, University of Pennsylvania

1.00 – 1.30pm

Closing Reception and Address

VENUE: S030

Presenters

Alexis Agliano Sanborn, Harvard University
A. Carly Buxton, University of Chicago
Bo-yi Chen, Washington University in St. Louis
Pei Jean Chen, Cornell University
Mirela David, New York University
Austin Dean, Ohio State University
Yu-ting Dong, Harvard University
Lei Duan, Syracuse University
Mariachiara Gasparini, University of Heidelberg
Jonathan Glade, University of Chicago
John Gregory, Georgetown University
Ka-yi Ho, University of California, Los Angeles
Natalie Kim, Harvard University
Soojin Kim, Seoul National University
Chia-wei Ko, National Taiwan University
Rachel Leng, Duke University
En Li, Washington University in St. Louis
Lei Lin, Harvard University
Kuan-yen Liu, University of California, Santa Barbara
Ian MacCormack, Harvard University
Dan Miller, University of Washington
Daniel Murray, McGill University
Yoon Jeong Oh, Cornell University
Nan Ouyang, University of Arizona
Chao Ren, Harvard University
Martha Schulz, University of Bonn
Eiren Shea, University of Pennsylvania
Hannah Shepherd, Harvard University
Brigit Stadler, University of Washington
Wakako Suzuki, University of California, Los Angeles
Jeremy Taylor, University of London
Sansar Tsakhirmaa, Johns Hopkins University
Yuan-fei Wang, University of Pennsylvania
Bao-li Yang, Dartmouth College
Kyung Min Yi, University of Cambridge
Yan Zhang, Nanjing University
Jing Zhao, University of Washington
Ying-zhi Zhao, Harvard University

Abstracts

PANEL 1

VENUE: S 050

GEOPOLITICS AND CARTOGRAPHY

DISCUSSANT: MICHAEL SZONY

‘Border and Borderless: Power Collision and Identity Creation in the Sixteenth to Seventeenth Century South China Sea’

—Boyi Chen, Washington University in St. Louis

Two significant pirate leaders, Lin Feng (Lim-a-hong) and Zheng Chenggong (Kok-seng-ia), shape the notion of borders in the sixteenth and seventeenth South China Sea in different ways, revealing a borderless Asia in conflict with the enforcing administrative border, the colonial settlements, and the regional barrier. Born in Chaozhou (Teochew), Lin attacked the Spanish-controlled city, Manila, and then fled to Pangasian, disappearing from the Philippines and becoming legend in Vietnam and Cambodia. Losing the chance to save his Japanese mother from the Manchu army, Zheng fought to the death struggle with Qing court and seized Taiwan as a base from the Dutch hand. He once controlled the commercial and piratical ships from Nagasaki to Malakka. The two pirates established maritime dominance during their time, reshaping the order and border of the sea basin and the region, as well as the memory, identity, and historical discourses. This paper studies the administrative process in Southern Fujian and colonial Manila and Tayouan, the people out of control, and the enforcing control of late imperial China and Western colonial powers. It argues that the borderless region was clarified day by day under several strong powers and the memory, identity and historical discourses was shaped under the new created border.

‘The Invention of Pre-modern Knowledge in the Contact between East and Western Culture: A Case Study from Cartographic Perspective’

—Nan Ouyang, University of Arizona

The study is focused on a hybrid 18th century map, The Map of the Coherence of the World, which is composed of over ten separate sub-maps, compiled by Lü Fu who lived in the mid-Qing Dynasty. The preface and two major sub-maps (Earth and Heaven Map, the Star Chart of North and South Hemispheres) are especially indicative of the impact of Western missionaries and the consequent cultural interaction with the intention to reconcile existing Chinese cosmological knowledge with its western counterpart. By tracing the sources presented in the map, we can pinpoint among an array of works, Ferdinand Verbiest’s terrestrial and astronomical maps exerted the greatest influences on the two major sub-maps. In addition, the predominant role of

characters abstracted from Chinese classics and multiple presentations, including diagrams and schematics in the overall map, distinguish it from both western maps of the same period and previous Chinese maps. By analyzing those contents the cartographer chose to present his interpretation of the inner coherence of the world, we can explore the process of how local Chinese literati absorbed and transformed western knowledge into their own ideology in pre-modern China. The concept of Tu (graph, chart or map) in the pre-modern Chinese context can also be further understood by breaking through the disciplinary limitations caused by the divisions of modern knowledge systems.

‘Map and the Image of the “Foreign Lands”: A Cross-cultural Analysis of Matteo Ricci’s World Map’

—Jing Zhao, University of Washington in St. Louis

The positioning of the "other" runs throughout cross-cultural communication. It reflects a group's cultural identity, and as well their cultural concern towards other groups. In the diachronic cross-cultural communications, the image of the "other" is constructed during the interactions and negotiations of the culturally diversified groups, and undergoes a continuous change. The article focuses on the image of the "foreign" or "foreign land (yi-yu)" in the two cross-cultural activities concerning Matteo Ricci's 1602 World Map: one is Matteo Ricci's missionary journey in China during the late 16th century to early 17th century; the other is the commemorative concert series on Matteo Ricci in 2011. During the first east-and-west contact, the map was perceived as a "foreign" symbol by the Chinese scholars. It delineated the boundaries and enlarged the spatial dimension of the foreign land. In 2011, however, the map functioned as an elimination of the boundaries between the "foreign" and the "native", and was no longer recognized as a foreign symbol. Based on previous literatures, historical records and interviews, the article aims at revealing the role of Matteo Ricci's map in the process of constructing the foreign land image. As a result, the application of multi-medias in the concerts and the emergence of multiculturalism are accounted to be responsible for this change.

PANEL 2

VENUE: S 030

GENDER AND SEXUALITY

DISCUSSANT: DAVID WANG

‘The Colonization of Sexuality and the Emerging Sexual Subjects: Governmentality of Sex in 1920-30s’ Taiwan and Korea’

—Pei Jean Chen, Cornell University

This paper seeks to examine the knowledge production of sex and sexuality in colonial Taiwan and Korea, with specific focus on how the normative ideas about sex were created, transformed, and translated into local cultural practices in an effort to "modernize" the sex and sexuality under the Japanese rule. Due to the need of mobilization of national/colonial subjects, the discovery of the individual as a modern identity in the early Twentieth century Taiwan and Korea brought about the outer expression of human desires, which had been restricted under the system of Confucian rites. Especially, the liberation of sex was the most conspicuous affair and one crucial indication of modernity during the colonial time. The emerged sexual discourses during the 1920s and 1930s produced a great variety of sexual subjects, through highly diversified debates on masturbation, venereal disease, birth control, and prostitution in publishing industry. Built upon this social condition, this paper traces the specific cultural debates and lingual practices that complicated and diversified the discourse of sex and sexology in public media, with special focus on Taiwan Nichinichi Shimpo and Taiwan Min Bao published in colonial Taiwan and Dong-A Ilbo and Pyöl kŏn'gon magazine published in colonial Korea, to show how the writings and columns encompassed sexual issues by local intellectuals demonstrate the specificity of medical modernization and addresses complex issues of modernity under Japanese rule, and at the same time raises questions about cultural production in relation to its political context, language construction and cultural resistance.

‘Margaret Sanger’s Visit to China and the Eugenic Underpinnings of the Debates on Birth Control and Overpopulation in 1920-1930s China’

—Mirela David, University of New York

In 1922 Margaret Sanger visited Japan, Korea and China and enjoyed great attention from Chinese social reformers for her feminist and eugenic ideas on birth control. In Japan on the other hand the Japanese government censored Sanger. This is a transnational project probing the dynamics of the intellectual encounter between western theorists such as Sanger and Chinese intellectuals such as Hushi and Cai Yuanpei. Margaret Sanger’s trip to China in 1922 held a double meaning: it reinforced images of China as an example for the necessity of birth control because of overpopulation and insufficient resources, and it also sparked an intriguing debate around the eugenic quality of birth control in the Chinese press. There was a marked difference between the 1920s May 4th discourse of free love and sexual liberation in the debate on birth control that focused on the individual and the later national interpretation of birth control in the 1930s. A proclivity towards the medicalization of these debates can be observed towards the 1930’s when increasingly the people involved in the birth control movement were scientists and medical professionals. My project investigates these debates embedded in the immediate historical events such as the Sino-Japanese War, which enhanced the national dimension of eugenics. Ultimately

my project considers eugenics as a worldwide social movement and this movement was translated into the Chinese situation. Here, I understand translation not in the sense of transmission, but in a historical and cultural vein as enabling the emergence of new ideas, in China and globally. The insertion of eugenics into ostensibly other types of debates allowed a deeper discussion of possible solutions for China's social problems to emerge. I investigate the intersections and explore the tensions between Malthusianism and eugenics, feminism and eugenics as well as the local specificities of these debates.

'Online Comrade Literature from Mainland China Contesting Hegemonic Norms of Gender and Sexuality'

—Rachel Leng, Duke University

This paper analyzes “Comrade Literature” (tongzhi wenxue), a body of online fiction linked to the experiences of an underground Chinese homosexual community that emerged in the mid-1990s. Though a significant amount of scholarship on China's history of same-sex relations exists, modern Chinese queer literature has largely been ignored and/or overlooked. A brief overview of China's history of same-sex relations first traces the transformation of an Ancient Chinese world marked by widespread same-sex practices into the ingrained cultural and political “homophobia” of modern China. A close analysis of two Comrade stories, “Beijing Story” (1996) and “The Illusive Mind” (2003), then examines how these texts portray fluid gender relations and identities of male homosexual characters to destabilize hegemonic gender norms in Chinese society. Both Comrade novels depict the emotional experiences of a male first-person narrator as he navigates his social and sexual identity through both homo- and heteroerotic relations. Published separately before and after China's decriminalization of homosexuality in 1997, the stories similarly homologize same-sex and opposite-sex behaviors by inscribing homosexual male relations within the heterosexual paradigm. Concurrently, however, both texts subvert hegemonic ideologies of gender and sexuality by accentuating homosexual relations as distinct from and perhaps more ideal than dominant heterosexual practices in modern China. I contend that these fictions blur boundaries between homo/heterosexual behavior and identities to expose and challenge socially constructed hegemonic norms that pervade contemporary Chinese society. This paper hence borrows from Western queer theory, specifically Michel Foucault's repressive hypothesis and Judith Butler's notion of gender performativity, to examine the conceptual tension in both stories where same-sex and opposite-sex practices are simultaneously homologized yet differentiated. My conclusion argues that these contrary tendencies coexist in the literary (re)productions of performative masculinity and femininity reinscribed within male tongzhi relations, thereby forging a space for non-normative genders and sexualities to emerge.

'Doubled Men in Asian Courtly Literature: A Comparison of the Doublings

of Male Protagonists in The Tale of Genji and Dream of the Red Chamber'
—Baoli Yang, Dartmouth College

Doppelgänger,” the duplication of individual identities is an uncanny and intriguing phenomenon that happens to the male protagonists in *The Tale of Genji* and *Dream of the Red Chamber*. In Murasaki Shikibu’s narrative, Kaoru and Niou respectively inherit the deceased Genji’s prudent and lusty character and form an intricate relationship of rivals but at the same time friends with each other. Eventually Kaoru found his lost love while Niou kept living his morally empty life. In Cao Xueqin’s work, the protagonist Jia Baoyu and a minor character Zhen Baoyu literally have the same given name, meaning “precious jade,” and share the same physical features and attitudes towards females in their childhood. Zhen Baoyu gradually lives a Confucian prudish and conformist lifestyle, in contrast to Jia Baoyu’s iconoclastic and idiosyncratic life. In the end, Jia Baoyu takes the vows of a Buddhist monk and Zhen Baoyu embraces a secular life. What psychological, aesthetic or moral effects can the doublings of men achieve in these great works? Are Murasaki Shikibu and Cao Xueqin the same kind of sexists or feminists by creating those paranormal doubles? How is gender politics played out in those doublings? How do the doublings follow, rebel against or remodel the literary traditions in pre-modern Asian courtly literature? What is the relationship between “doublings” and “courtly love” in the Asian literary context? With these questions, I intend to compare the doubling of Kaoru and Niou and that of Jia Baoyu and Zhen Baoyu, which can enlighten each other in many ways. By employing the theoretical discourses of “Doppelgänger” and “courtly love,” my paper will focus on discussing the gendered “affect” of the doublings in these two texts and explore the ideal courtly love that these two great authors attempted to pursue with their doubled male characters.

PANEL 3

VENUE: S 050

INTERNATIONAL RELATIONS

DISCUSSANT: SHINJU FUJIHIRA

'The U.S. Trade Dollar and Imperialism in East Asia History'

—Austin Dean, Ohio State University

This paper examines the origins of the U.S. Trade Dollar in 1873, its circulation and reception in China and as well as its circulation in the United States. The trade dollar was an attempt to replace the Mexican silver Dollar as the preferred coin of Chinese merchants and change the monetary system of China, what a foreign diplomat called “one of the great vexations” of life in the Orient. For most of the Qing Dynasty’s history (1644-1912), China maintained a bimetallic system of copper coins and silver taels, usually in the form of ingots that could be cut, shaved and manipulated. Copper coins with holes in the middle so that they could be strung together served in local trade but

weight made them prohibitive for interregional or international trade. Silver ingots, which were assayed by weight, served as a medium of exchange in coastal trading ports. The official exchange rate of the dynasty set 1,000 copper coins as equal to one silver tael. In different ports and provinces this exchange rate differed, with hundreds of different tael standards that increased doubt and uncertainty to the extent that the moment of exchange was a battle of wits. This paper draws on records from the United States Mint, Foreign Relations of the United States and 19th century periodicals to investigate American economic expansion at a granular level. In particular, the paper addresses attempts to overcome the Chinese practice of “chopmarking” coins to attest to their weight and fineness and argues that a focus on coinage provides a perspective of U.S. action at odds with the traditional image of Americans as coattail imperialists in Asia. Instead, in coining trade dollar coins, the U.S. was the leader: England, France, Germany and Japan soon created their own versions of the coin.

‘Non-Frontier States: Historical Threats’ Influence on Japan, South Korea and Taiwan’s Legal Response to 9/11’

—Natalie Kim, Harvard University

As a watershed moment for emergency law, the September 11 terrorist attacks “created a body of law virtually overnight.” The U.S and UN spearheaded Resolutions 1373 and 1624 outlawing acts of terrorism and financing their activities, as part of an international effort to curb this new, amorphous form of mass violence. In an unprecedented move, member states were mandated to pass domestic law adhering to the new international crackdown against terrorism. While compliance rates were high, the lack of a clear definition of terrorism or guidelines on counter-terrorism measures prompted largely ad hoc implementation of the Resolutions, especially from states in non-frontier regions of the war against radical Islamic terrorism. Although all three countries are such non-frontier states, Japan, South Korea and Taiwan had radically diverging implementations of the Resolutions. South Korea showed relative legal inaction contrary to its historically close alliance with the U.S. Japan most strongly backed the Bush Doctrine to expand Article 9 limits, while Taiwan attempted to frame the war on terror along cross-strait lines favorable to itself. Given the marked similarity in the three countries’ bodies of emergency law (stemming from Japanese colonial influence) and their common non-frontier status in the global war on terror, such differences initially seem counterintuitive. Historical differences in threat environments explain this supposed discrepancy between the three countries’ different responses to the same threat stimulus of 9/11 in 2001. Indeed, such historical differences outweigh commonalities like the similar bodies of national security law and standpoint in the global war on terror. Identifying the unique historical factors in three countries Japan, South Korea and Taiwan, this paper concludes that such historical differences primarily account for the divergent reactions to 9/11.

‘The Shanghai Cooperation Organization: Security and Intelligence Growth is Changing the Landscape of East and Central Asia’

—Dan Miller, University of Washington

The Growth of the Shanghai Cooperation Organization: Changing the Security and Human Rights Landscape in East and Central Asia. Central and East Asia are faced with new realities in international relations, security and human rights. The void left by the fall of the USSR has been filled with weak states, non-state actors, a myriad of international institutions, the US/NATO War in Afghanistan and the War on Terror. In this diverse new environment an emergent multilateral development from within the region is the Shanghai Cooperation Organization (SCO). The SCO’s normative documents show extensive security designs in East, Central and Southwest Asia. Realities on the ground over the SCO’s lifespan indicate collective security cooperation within the Organization that differs significantly from other international institutions like NATO, The Arab League or ARF. I will argue that the SCO is not failing as security organization (as many have claimed) but is in fact pivoting towards security and intelligence functions aimed at repressing subversive elements and domestic threats under the auspices of fighting the “three evils” of “separatism, extremism and terrorism”. Using close textual analysis of diplomatic transcripts I will re-conceptualize how the SCO approaches human rights, security and intelligence issues. The recent historical context of insecure regimes in East and Central Asia demonstrates human rights issues are indistinguishable from security and intelligence functions. Thus, the SCO member states have adopted the Chinese emphasis on fighting the “three evils” to sustain the fragile political status quo. As a result human rights, specifically the political rights of dissidents and asylum seekers, is now increasingly under threat. By examining the new model of security and intelligence cooperation within the SCO is it possible to assess future developments in East and Central Asian human rights and civil society.

‘Sino-Japanese Relations and the Question of Energy Competition’

—Jeremy Taylor, University of London

In a world defined by global markets and global threats, the ripples caused by state interaction reach out across the globe throwing up new challenges and forcing us to reconsider the widespread consequences of state relations. In this context, the violent anti-Japan demonstrations in China in recent months have focused attention on the complexity of the relationship between China and Japan – and its impact on regional security and global markets. The competing claims to sovereignty over uninhabited islands in the East China Sea are but one part of a multifaceted relationship coloured by history and growing economic ties. This paper will examine the pressing mutual concerns around energy security that underlie these territorial disputes - namely access to the

rich oil and gas fields adjacent to the contested islands. Indeed, the strategic energy considerations of Japan and China that are playing out in the East China Sea provide a compelling context to understand Sino-Japanese energy engagement from Central Asia to Africa. However in this paper energy competition between China and Japan will be assessed in terms of the realist concept of security dilemma, where the strategic energy considerations of both countries are understood as a dilemma of interpretation and a dilemma of response. This view will seek to understand the complex interrelationship of both material and psychological dimensions of Sino-Japanese engagement that underpins their mutual energy security considerations.

PANEL 4

VENUE: S 030

LITERATURE AND TRANSLATION

DISCUSSANT: PU WANG

‘Animal-Human Analogy as an Expression of Nationalist Sentiments in Late-Qing Chinese Poetry: The Cross-Cultural Interaction of Darwinism with Chinese Philosophy and Classical Chinese Poetics’

—Kuan-yen Liu, University of California, Santa Barbara

In 1895, Yan Fu translated Thomas Huxley’s *Evolution and Ethics* into *Tianyan Lun* 天演論 in a creative way, promulgating Darwinism in China. Then Chinese translations of Darwinian phrases, like “Jinhua” 進化(evolution) and “Jingcun” 競存 (struggle for existence), were wildly used during the Late-Qing and Early-Republican period. Scholars have explored the ramifications of Darwinism within various fields of Chinese culture, such as philosophy, literature and political thoughts, but the poetry written in the form of classical Chinese poetry is largely neglected. This paper aims to deal with the Darwinian poems of Yan Fu 嚴復, Huang Zunxian 黃遵憲, Liang Qichao 梁啟超, Ma Junwu 馬君武 and Gao Xu 高旭 from the perspectives of comparative philosophy, comparative literature and cultural translation. The aforesaid intellectuals and poets employ Darwinian phrases to express their nationalist sentiments and patriotic concerns for the imperial threat to China. They draw a comparison between the competition within animals and the competition within nations or races, believing that the animal world and the human world follow the same principle of Dao, which regulates both the running of the cosmos and the operation of human society. This human-animal analogy on the basis of the Dao is a philosophical transformation and a cultural translation of the evolutionary analogy between animals and humans in Western biology, and can fit with the traditional Chinese poetics of Bi 比(comparison) and Xing 興(evocation and stimulus), which implies an explicit or implicit analogy between nature images and human affairs. Overall, this paper will argue that these Darwinian poems demonstrate the then-emerging thought of nationalism, the transformation of Western biology through

the lens of Chinese philosophy, and the intersections between classical Chinese poetics and the discourse of Western Darwinism.

‘Yi Sang’s Troubled Singularity and Linguistic Hybridity’
—Yoon Jeong Oh, Cornell University

The spatiotemporal borders of regions usually involve the distinction of national languages, which has been constructed through the modern nation-states’ bordering enterprise for the national identity. Separating one language from the others requires configuration of multiple languages, namely the institutionalization of translation. The translator observes the spatiotemporal orders all intertwined due to hybridity of language but is destined to remain silent. As the subject of transit in common with the translator, on the other hand, translanguing writers often disclose what happens in the process of translation: A modern Korean writer and artist Yi Sang, who began writing in Japanese but later switched to his colonized mother-tongue Korean, challenges the singularity of any national language by blurring the distinction not only between the mother-tongue and foreign languages but also between the translatable and the untranslatable. Instead of being trapped in between two countries and two languages during the Japanese occupation of Korea, Yi intends radical divergence focusing on all the differences carried across via languages and even non-languages: his use of various non-Asian languages puts any linguistic exclusion to shame, and for him even typographic errors and ambiguous homonyms shed light on the inherent foreignness of language as such. As a former architect, Yi also uses mathematical symbols and non-verbal images in his poetry, raising interesting questions on the untranslated. Through analysis of Yi’s experiments with the translatable and the untranslatable, this paper will attempt to show the troubled singularity of the national language due to the immanent hybridity of language. Also, it will discuss how translations of Yi’s work into modern Korean of today deal with the intertwined relationship among Korean, Japanese, and Chinese in the original as well as the spatiotemporal bordering in the national language construction.

‘Between and Beyond the Boundaries of Translation, Adaptation, and Re-creation: Examining Originality in Oshikawa Shunrō’s Shin Arabian Naito’

—Wakako Suzuki, University of California at Los Angeles

Literary translation played a significant role in establishing and shaping adventure stories as a genre in Japan, particularly in the Meiji and Taishō periods. In the late 19th century, just before and after the Meiji Restoration, many adventure stories were translated from their original languages to stimulate or satisfy Japanese people’s curiosity about exotic places and cultures. For example, a magazine titled *Shōnen Sekai*

(1885-1933) by Iwaya Sazanami (the founder of children's literature during the Meiji period) presented the translations or adaptations of a wide range of adventure stories, including Daniel Defoe's *Robinson Crusoe* (1719). In particular, Morita Shiken's translation of Jules Verne's *Deux ans de Vacances* (1888), which was serialized in *Shōnen Sekai* between 1 March and 1 October in 1896, attracted a large number of young readers. Meanwhile, Oshikawa Shunrō, a translator and writer of children's literature, loosely adapted adventure stories by Robert Louis Stevenson and published them as his own work. Despite his transgression of the boundaries between translation, adaptation, and plagiarism, his stories sold well and reached the pinnacle of success in popular children's literature. This paper examines how Shunrō transformed Stevenson's *New Arabian Nights* (1882) and created a unique version, *Shin Arabian Naito* (1903), by utilizing Stevenson's plot and adding dynamic elements to the original. Specifically, I will illuminate the way in which Shunrō's manipulation of a foreign text undermined the basic assumptions of authors and authorship as he reproduced what he calls *iyōmonogatari* (an outlandish story) by amplifying the hybridity of the text and the strangeness of the story's characters. Thus, Shunrō's use of hybrid language facilitated the formation of Japanese adventure stories in the realm of popular children's literature and broadened the use of Stevenson's work from pedagogical material to literary entertainment in Modern Japan.

'The Influence of Japanese in Translated Fiction of Late Qing and the Modernization of Literary Concepts in Early 20th Century'
—Yan Zhang, Nanjing University

Japanese translation style as well as the literary taste and ideas embodied in translations deeply influenced China. During the Meiji Period, the language used in translating Western works went through a transition from word-for-word translation in Chinese characters to translation in European style. Such transition influences the target language the Chinese translators used in translated works. Sometimes, Japanese translation style determines the translator to translate in vernacular or classical Chinese. Over time, the Japanese translation style promotes the modernization of the Chinese language. The form of both the vernacular novel and classical Chinese novel changed greatly during the course. In modern times, Japan or China both went through a reform of the literary theory about "elegant" and "vulgar" literature. There appeared the tendency of unity of elegant and vulgar. The confusion of elegant and vulgar was still far from the forming of modern literary concept. But in this tendency, the traditional structure of the literary concept began to disintegrate. In both China and Japan, the style of the Political Novel became more and more legendary, which incorporates traditional literary elements. However, in the Japanese context, these elements were associated with Tsubouchi Shoyo's "outlook of human relations" while in the Chinese context the entertaining function dominated.

PANEL 5

VENUE: S 050

JAPANESE MODERNITIES

DISCUSSANT: TOMIKO YODA

‘Spatiality of Ero, Kuro, Nansensu: the Expansion of Representational Space from Japan to Manchuria’

—Yu-ting Dong, Harvard University

The period after World War One in Japan has seen a surprising rise of consumerism and the formation of mass-consumer society. At the same time, a social ideology began to form, spread and reach every part of Japanese society. This social ideology is summarized as "Ero, Kuro, Nonsense", which is a Japanized expression of Erotic, Grotesque and Nonsense. This social ideology is a vivid reflection of the social condition during that time. In this paper, rather than analyzing this social ideology from a mass media perspective, I will utilize the methodology of geography, adopt a perspective of spatiality and try to focus on the continuous changing of social environment and transformation of the living environment of individuals and groups of people, such as cafe maid and modan girl. I would incorporate literature as well as historical materials to support my research on the changes of spaces and its effects on individuals' perspectives as well as lives. I should argue that ero, kuro, nonsense is a force that breaks and erases the boundaries between different spaces, such as, urban and suburb, modern and tradition as well as private and nation. It is this force that finally challenges Japanese traditions and brings to the ideology of "overcome by modernity" and a sense of "danger" before the "Fifteen Years War" (1931-1945). By utilizing geographical methodology, especially Foucault's theory of spatiality, this analysis of ero, kuro, nonsense could not only provides a vivid reconstruction of the social ideological condition during the Showa period, but also facilitates the understanding of Japanese transformation of ideology in later times, especially during 1930s. Moreover, this analysis may provide a new perspective to look into the social ideology from a geographical perspective.

‘The Genesis of A-symmetrical Aesthetics within Japanese Culture: From Music to its Incarnation in Manga’

—Chia-wei Ko, National Taiwan University

In 2000, Timothy J. Craig pointed out that Japanese popular culture featured its “cross-fertilization between old and new.” This statement has presaged the advent of the art form this paper proposes—the A-symmetrical Aesthetics, in the past decade. The 90s marked the rise of Japanese popular culture in the global market, and it has reached

the most influential power around 2000, when Korean popular culture also took off in the Eastern Asia market. It was during this power interchanging phase that the Japanese rock singer, Shiina Ringo, released her album, *Karuki Zamen Kuri no Hana* (KZK) in 2003. The market success of KZK in Japan stands for not only the genesis of A-symmetrical Aesthetics, but also the mass acceptance of such art form. This paper explicates how KZK is structured and transformed into the autonomy of A-symmetrical Aesthetics, focusing on its arrangement of the songs, and its self-referentiality to the singer's oeuvre and culture within the songs. Such transformation "within the self" characterizes what I call "A-symmetry" in Japanese popular culture. With the abundance of self-referential elements, KZK opens the gateway for A-symmetrical Aesthetics into an even wider market—manga. *Gintama* (2004), depicting a parallel past in Japanese history, concretizes A-symmetric Aesthetics into its plots and characters, and has reached a vast readership. Later on, investing such aesthetics, *Saint Young Men* (2007, animated in 2012) is gaining its popularity with modern-version Jesus and Buddha as protagonists. Even though A-symmetric Aesthetics is yet a mainstream popular art form, the aforementioned works have ignited the possibility of its further incarnations—ready to be embraced by the global market.

'Fukuoka: The Making of an "Asian" City'
—Hannah Shepherd, Harvard University

Fukuoka is a growing and lively port city on the island of Kyūshū in Japan. It describes itself as the "Gateway to Asia". Airplanes and cruise ships from China, Korea, and beyond shuttle large numbers of visitors to and from Japan and the Asian mainland. Fukuoka's traditional foods of *rāmen* and *mentaiko* are Japanese variations on Chinese and Korean dishes. The city's castle grounds contain the remains of the *Kōrokan*, a Heian-era guesthouse for visiting foreign envoys, who left behind them traces of trade and interaction with countries as far away as Persia. My paper is an exploration of the "rediscovery" in post-war Japan, of these "longstanding links" between the city of Fukuoka and the Asian mainland. It reveals the role of historic and cultural institutions in providing an atavistic justification for conscious political and economic policies on both a national and regional level. Through an analysis of the city's representation of its history of encounters with Asia in international expositions, museums and symbols of exchange, the paper draws on ideas of self and other, native and foreign, and how these concepts have shaped, and continue to inform, Japanese national identity. I discuss whether this "identity posturing" is for a domestic or international audience, and the extent to which Fukuoka's recourse to history can create an international future for itself. This work addresses Japan's relationship with Asia from both an historical and contemporary perspective and on various scales, from the local to the international. It draws on methodology from disciplines including Museum Studies, Political Science, History, and Anthropology. Thematically, the work looks at issues of identity;

internationalization; the invention of tradition; urban history and its representation, and Japan's political, economic and cultural policies towards China, Korea and the wider Asian region in the post-Cold War era.

'The Girl in the Red Shoes: Themes of Longing Through a Keychain'
—Alexis Agliano Sanborn, Harvard University

In the summer of 2011 Tokyu Hands, a department store branch of the Tokyu Group focusing on hobby, home improvement and lifestyle began to sell “Made in Yokohama” [MIY] products nationwide. MIY products were purposefully designed by precedence; everything from form, font and general design alluding and attempting to recreate and recapture industries, culture, movements and emotions of times past. “The Girl in the Red Shoes” product line was inspired by the 1920s children's song set in the Yokohama which relates the story of a girl “taken away” by a foreigner across the seas. The song remains relatively well known and has accordingly become a symbol to the city of Yokohama itself. While MIY may have simply drawn upon historical precedence for product development, The Girl in the Red Shoes product line alludes to continuing tensions within post-modern Japan society. This paper highlights the historical, cultural and political origins of the keychain and its broader reflection of modern trends within the country as a whole. In particular the work will highlight the unresolved emancipation of women and anti-globalization movements. By examining interconnected histories, cultures and uses present within this simple—essentially throw-away object—we shall uncover many of the deep, unresolved issues still present in modern society today and captured through the simple image of the Girl in the Red Shoes.

PANEL 6

VENUE: S 030

ETHNICITY AND IDENTITY

DISCUSSANT: SHI-LIN LOH

'Looking less/more Sinicized by Choice: Comparing Ethnic-Boundary Making among Uyghurs and (Southern) Mongolians'
—Sansaar Tsakhirmaa, Johns Hopkins University

Given a common P. R. China ethnicity regime, empirical observations tend to inform a high co-extensiveness of officially recognized ethnic categories with practically perceived ethnic boundaries in the case of ethnic Uyghurs in East Turkestan (Xinjiang) in relation to a low level of such co-extensiveness in the case of ethnic Mongolians in Southern (Inner) Mongolia. This paper analyzes the differing ethnic category-boundary co-extensiveness both by assessing boundary characteristics at the group level and by

delving into boundary-making strategies at the individual level. Engaging Wimmer's multilevel process theory while questioning the endogeneity inherent in such explanations as cultural, historical or state policies for higher level of Sinicization among ethnic Mongolians than Uyghurs, the paper tentatively examines three macro-level variables, i.e. institutional order that determines the types of boundary as ethnic in both cases, inter-ethnic distribution of power that shapes higher level of Uyghur-Han inequality and differentiation than Mongolian-Han ones, and networks of alliances that locate ethnic boundaries in such a way that may, in the Uyghur case, or may not, in the Mongolian case, be co-extensive with ethnic categories. Further cross-case comparison will be focused upon interaction between micro-level individuals opting for different boundary-making strategies and upon the degree of consensus reached among them, in order to characterize the differing category-boundary co-extensiveness in terms of cultural differentiation, social closure, political salience, stability of the ethnic boundary in question.

'What's Trust Got to Do with It? Trust Networks among Diasporic Chinese Communities in Colonial Singapore'

—Daniel Murray, McGill University

This paper will analyze diasporic Chinese communities in Singapore during British colonial rule in relation to Charles Tilly's theory of trust networks based on evidence from stone inscriptions and commemorative publications of temples. From these records we see how temple associations worked to organize social life in new ways to fit with different circumstances and newly developed relations and conflicts. Tilly's theory of the trust networks, seen in the links between members of temples, helps to not only present migration as continued transnational interactions, but also illuminates how such networks are able to transform social structures by altering the organization of power, regulate social life, and act as a form of social insurance.

While scholars have analyzed temple networks within China, and to a lesser extent how they expanded outside of its borders, studies of the Chinese networks in Southeast Asia tend to focus on mercantile networks. However, within temple records one sees not only a continued exchange between Southeast China and Singapore based on earlier networks, but also the interactions of multiple Chinese diasporic groups and other inhabitants within their newly established home. These records show how socio-cultural relations were organized and how conflicts were dealt with among Chinese under Singapore's colonial rule. This, thus, moves research away from a perspective of overseas Chinese as "Confucian capitalists," and presents us with a "Greater China" of hybridity and multiplicity, rather than of conservative singularity.

'Donning Culture: Standardization of Dress and Manipulation of the Mind'

in the Empire of Japan'

—A. Carly Buxton, University of Chicago

How should a citizen of the Empire of Japan clothe his or her body, and what are the implications of clothing choices on the development of cultural identity? During its years of colonial expansion, the Japanese administration struggled to integrate a broad population of disparate ethnic minorities across East Asia into a unified imperial citizenry, and the policies enacted by the Japanese administration ranged from prohibitions of regional dialects in schools to obligatory obeisance before the portrait of the Emperor. This paper explores the Japanese government's interest in the development of a standardized "national dress" (kokuminfuku) for men and "standard dress" (hyōjunfuku) for women in the 1930s and 1940s in the context of this broader project of assimilation through cultural hegemony. Through the example of a vision of standardized clothing, I draw conclusions about the Empire of Japan's manipulation and regulation of the body and mind as a part of a program to achieve a Greater East Asia Co-Prosperity Sphere with Japan at the helm. My historical analysis draws on an interdisciplinary approach that also incorporates methods of Anthropology as I search for meaning in material culture, to Psychology as I attempt to understand how movement and expression shape cultural identity and the cultivation of taste. I believe that by delving into this history of a crisis of cultural definition in the Asian region, my research will provide a means to understand the rhizomic functions of internal and external colonialism in a way that will have implications far beyond the war years of the Empire of Japan.

'Wiping out Imperial Remnants: Decolonization and Subjectivity in Postwar Korea and Japan'

—Jonathan Glade, University of Chicago

The August 15, 1945 broadcast of the Imperial Rescript on the Termination of War instantly reduced Japan's territorial possessions from a vast empire to that of the Japanese archipelago. This abrupt dissolution, resulting in a sudden shift in the social/legal status of Koreans, ruled out the possibility for colonized subjects of Japan's colony Korea to carry out, through either violent or non-violent means, a gradual process of decolonization. Newly "liberated" Koreans, therefore, now faced the daunting task of constructing a new nation and decolonized Korean subjectivity. Groups such as the League of Korean Residents in Japan (Zainihon Chōsenjin renmei) and the Korean Writer's Alliance (Chosŏn Munhakka Tongmaeng) defined this project of "decolonization" as one that combined a dismantling of colonial hierarchical structures and institutions with a transformation in consciousness and subjectivity. This paper will examine how, while under US Military Occupation during the immediate aftermath of World War II, these two geographically distant groups—one in Korea (Korean Writer's Alliance) and

one in Japan (League of Korean Residents in Japan)—sought to construct an ethno-national (minjokchŏgin) Korean community across what became separate nation-state borders. Early on in the occupation, boundaries—such as those separating Korean and Japanese literature or Koreans living on the peninsula and “Zainichi” (resident) Koreans—were porous, but as the Cold War order became entrenched and efforts to decolonize and deimperialize were suppressed or thwarted, the boundaries of nation, language, race, and ideological affiliation became rigid and exclusionary.

PANEL 7

VENUE: S-050

AESTHETIC TRANSMISSIONS

DISCUSSANT: EUGENE WANG

‘First Visual and Technical Study of Central Asian Textile Aesthetics in Europe’

—Mariachiara Gasparini, University of Heidelberg

The unpublished textile collection in the Asian Art Museum of Berlin, gathered in Turfan by the Prussian Royal Turfan expeditions before the First World War, allows us to de-code a ‘textile imagery’ that developed between the 6th and the 14th centuries and spread from Central Asia to Europe. These fragments can be compared with others found in Tibetan temples, Central Asian caves and burial sites to retrace aspects of the rich cultural entanglements along the Silk Road. Particularly productive in terms of artistic expression were cultural encounters occurred between the 6th and the 10th centuries in an area conventionally called ‘Sogdian-Turfanese’. These constituted an artistic matrix from which eastward and westward similar fabrics were woven, developed and transmitted. In the following centuries some patterns and compositions were reproduced in new luxurious ‘grounds’ that reached Europe. The Battle of Talas in 751 and the Mongol Empire emerging in 1206 mark the temporal frame of my project. During these two major historical events, deportations of artisans and goods exchange provoked visible changes in the textile developments. I will base the de-codification of Northern Silk Road textile imagery on modern museological and fashion design-related techniques, such as microscopic photo-shots and digital reconstructions, applying the current international textile colour system in order to reconstruct original colour palettes. I will critically reconsider written and visual sources of material life to understand ritual, social, and trade aspects incorporated by these rare relicts. My study necessitates an interdisciplinary and methodologically broadened scope of art history that incorporates various expertises: from archaeology to (digital) image sciences, from anthropology to Asian languages and questions of cultural economy. Analysing the transcultural production and textile circulation along the Silk Road I will in turn

contribute to existing findings in these disciplines and foster a ‘global’ perspective.

‘A Portrait of King T’aejo of the Chosŏn Dynasty and Its Chinese Counterparts’

—Ka-yi Ho, University of California, Los Angeles

A portrait of King T’aejo (r. 1392–1398) of the Chosŏn dynasty (1392–1897), currently stored at the National Palace Museum at Kyŏngbok Palace in Seoul, is the earliest work among the sixteen extant portraits of Chosŏn kings. This portrait was believed to be an exact copy of a prototype and reproduced in 1872. The setting and the sitter’s posture as well as his costume in this portrait remind us of imperial portraits of the Ming dynasty (1368–1644). Current scholars have already discussed the transformation of Ming imperial portraits, regarding whether their use or stylistic characteristics, in the context of ancestral worship. However, the close similarity of the visual representation between the portrait of a Chosŏn king and that of Ming emperors implies a wider spread of Ming imperial portraits, which were originally considered ritual objects whose use were solely restricted to ancestral worship of the Ming court and were exclusively possessed by the royal family. In my paper, I examine the accessibility of the Ming imperial portrait to the Chosŏn court through exploring the political, social, and cultural relationship between the two countries. I also infer that the precedence of the extant portrait of King T’aejo was produced no earlier than the middle Ming period from comparing the portrait to Ming imperial portraits of different periods. By discussing the similarity of King T’aejo’s portrait to its Chinese counterparts, I not only trace the stylistic development of the royal portrait of the Chosŏn dynasty but also supplement the study on court production of the middle and late Ming periods by discussing it within the scope of East Asia.

‘Self-Fashioning as Modern Sovereign: Portrait of the Emperor Kojong Sent to the Heads of the U.S.’

—Soojin Kim, Seoul National University

This study examines how the Emperor Kojong (r.1863-1907) altered his image from Confucian sage king to a modern ruler to consolidate his position on the international scene through analysis on his portrait. One of Emperor Kojong’s portraits was brought to the U.S. by Alice Roosevelt, a daughter of President Roosevelt, who visited Korea, Japan, China and the Philippines for the Katsura-Taft Agreement (1905). It was not only the Korean sovereign but also the Empress Dowager Cixi and the Meiji emperor who gave their portraits to Alice. In these portraits, they emphasized their image of a modern ruler to show their efforts to keep up with modernized western countries. According to Alice’s autobiography, when offering portraits, Kojong attempted to persuade US officials to protect Korea from the growing Japanese domination. What is noteworthy about the portrait of Kojong in question is that Kojong sat before machine-made embroidery

screens of Meiji style, breaking the 500-year tradition of sitting before the screens of Il'wol obong (Sun, Moon and Five Peaks) painting. Why did Kjong select new medium and iconography as he sought foreign supports? With analysis on Kjong's economic policy, this paper explores the reason why Kjong established Jikchokuk (the Bureau of Weaving and Textile) and commissioned embroidered and textile arts from the 1880s. In addition, comparing the portraits of the Korean ruler with those of his Japanese and Chinese counterparts, this study investigates how Kjong built his image of modern ruler in the twilight of the dynasty.

'Small Shadow in Slushy Snow: Kou Mei's Portrait and Cultural Memory'
—Ying-zhi Zhao, Harvard University

The paper examines the way late Ming courtesan culture, the quintessential expression of late Ming passion and sensuality, is memorialized in the early Qing and beyond, by focusing on the late Ming courtesan Kou Mei's portrait (1651) and relevant literary accounts and colophons. Early Qing literati create multiple images of Kou Mei in literary accounts, with the heroic female knight-errant as the most prominent one that represents both female and male attributes. The composition of Kou Mei's portrait and the two painters' brush techniques suggest a transcendence of gender boundaries and sensuality, as well as evoke the Buddhist concept of emptiness and illusion. This paper reveals that Kou Mei's multiple images invented by early Qing literati and painters mirror their nostalgia for the past, remorse over failure to defend the Ming dynasty, and perhaps even aspiration of political resistance. Their moral sensibility is reified in the image of the courtesan who symbolizes the late Ming tradition of pleasure and refinement. Their fashioning of Kou Mei as a symbol of cultural memory thus points to the role of women in redefining traumatic experiences.

PANEL 8

VENUE: S-020

EMPIRE AND COLONIZATION

DISCUSSANT: MAX OIDTMANN

'Qing China's Representation of the British Mission to Tibet in 1904: A Historical Perspective'

—Lei Lin, Harvard University

This paper is a presentation and analysis of the British Mission to Tibet in 1904, with contemporary sources in Chinese, Tibetan and Manchu. Given that previous scholarship, in whatever language, on the expedition depends predominantly on the materials written by British army officers and media correspondents of the Mission, this thesis 1) gives voice to the contemporary Chinese and Tibetans, whose accounts have been far

from adequately consulted, 2) balances the one-sided nature and improves of the established knowledge of the mission, and 3) reconstructs a more complete historical process of this important incident on the roof of the world that involves at least three imperialist players. This paper finds that significant inconsistency exists between contemporary British, Chinese and Tibetan accounts of the Mission, and what led to the differences concerns and reveals 1) the Qing empire's changing view of Tibet and its frontier administration at the beginning of the twentieth century, 2) Tibet's changing view of its relations with China/the Qing empire and other imperialist forces, and its own role as a geopolitically significant point in East/Inner Asia, and 3) the imperialist agenda and nation building process of British India that involves the neighboring regions. Three case studies are conducted to further illustrate these threads.

'Silks Fit for an Emperor: the Role of Textiles in the Expression of Political Power in the Yuan Dynasty'

—Eiren Shea, University of Pennsylvania

In this paper I shall explore the role that dress and textiles played during the Mongol-ruled Yuan dynasty (1279-1368), specifically their function in assertions of political and economic power. While dress codes and sumptuary regulations certainly existed in China prior to the Yuan dynasty, they had greater significance for nomadic groups such as the Mongols than for sedentary societies. The peripatetic nature of the nomadic lifestyle lent itself to the custom of displaying wealth and power principally through dress and adornment rather than serving merely one aspect of such a display, as was the case in sedentary cultures. In exploring the implications of specific fabrics, decorative patterns, and types of clothing, I shall demonstrate the importance of dress in forming and asserting a political identity for the Mongols as they made the transition from steppe nomads to rulers of the Chinese empire. To fully understand this phenomenon, I will compare the Mongol's use of dress and specific textiles to that of prior Chinese dynasties such as the Tang and the Song, as well as the previous non-Chinese dynasties that controlled parts of China, the Liao and Jin. I hope through a thorough exploration of how the Yuan manipulated these earlier examples, a more complete understanding of the importance of textiles as political and economic tools will be reached. The evidence for this talk comes from official Chinese sources such as the dynastic histories which detail clothing regulations and the textile trade from the 10th-14th centuries, as well as textiles preserved in tombs and painted representations of members of the imperial court from this period.

'Leave Mine to Me: Power, National-Cultural Identity, and Independence Movements in Korea and Ireland'

—Brigit Stadler, University of Washington

Both Korea and Ireland were formally and forcibly brought under the political control of their colonizing neighbour through acts of annexation. While the circumstances of the annexations were different, the policies put in place to assert political, social, and cultural dominance were surprisingly similar. Both nations, in rising against their conquerors, made appeals to the rules of law and to their sovereignty apart from the colonizing regime. This paper aims to analyze the means by which each state asserted itself vis-a-vis the other: policies of assimilation; appeals of the colonized to previous rules of law; and of early modern struggles for independence. To better understand the independence movements in Ireland and Korea, it makes heavy use of Foucauldian notions of sovereign and disciplinary power, of law, *raison d'être* and *raison d'état*, attempted coups d'état, and the nature of each colonial military government's immediate reaction to and suppression of the Easter Rising and March First Movement.

PANEL 9

VENUE: S-050

LAW AND SOCIETY

DISCUSSANT: ERIC SCHLUESSEL

'Betting Beyond Empire: Recontextualizing Gambling and Social Leisure across National Boundaries in Late-Qing China'

—En Li, Washington University in St. Louis

This paper is based off of a part of my Ph.D. dissertation on the social history of gambling in nineteenth-century China. During the Sino-French War of 1885, the Qing finally legalized gambling after long-term ethical quandaries because of financial crisis. Late-Qing travel accounts on gambling activities actually present a rich source from which to draw conclusion on intellectual connections between East Asia, mainly China, and other parts of the world. My work situates the case of gambling into a global context: firstly, it proposes that the ways that Japan, Southeast Asia, the Great Britain, Mexico, and the United States taxed gambling influenced the similar policies in the Qing as a way of regulation instead of prohibition. Secondly, it argues that gambling activities reinforced certain stereotypes of Chinese immigrants, namely that they lacked professional skills, were unconcerned with social affairs, and were inassimilable to local communities, which further caused the discrimination against them. Finally, my work shows how gambling also played a role in the discussions of race and civilization in the late Qing. On the one hand, winning over foreigners at gambling tables, improved views on Chinese immigrants' intelligence amongst native populations. On the other hand, late-Qing travelers deeply admired the self-disciplined Christian life that excluded gambling, because they considered it as a way to save China from indulgence.

“Civilian” and “Military” Legal Categories in Qing Space over Time: the

Case of Zhu Tianzhao'

—John Gregory, Georgetown University

This presentation shows how archival criminal cases involving military themes can be used to map civil-military relations (CMR) during the Qing dynasty. It spans China and Central Asia and has the potential to challenge assumptions of how CMR develop within different cultural contexts at different times. This presentation will focus on the case of an early nineteenth century ethnic-Han civilian (minren) convicted for practicing Catholicism in northern China, sentenced to be a slave to East Turkistani officials in Kashgar, impressed into battle by a Manchu official, captured by a Khoja rebel, and abducted to the Khanate of Khoquand. He eventually escaped and was returned to China via Russian and Mongol officials to face trial for having left Qing territory to begin with. Officials from the Qing Board of Punishments included his finalized case in a Compendium under the statute dealing with officers and soldiers (guanjun) who go absent without authorization as guidance for adjudicating cases of those who are injured and abducted by the enemy but later escape. How this minren came to serve as a binding or persuasive precedent for guanjun demonstrates the elasticity and historicity of the notions of civilian (wen/min) and military (wu / jun) during the Qing, terms which China scholars often uncritically lift from the primary sources, translate into English as “civilian” and “military” and, by default, treat as binary-opposites. This case is part of my larger project to combine insights from the political science subfield of civil-military relations and the law with historical research into Qing criminal cases and normative legal sources, particularly legal cases involving military persons or themes, to finally historicize the categories of civilian and military. Sources for this case include entries in the Veritable Records, memorialsto the emperor, and a legal opinion from the Board of Punishments.

'Arming the Chinese: Foreign Guns and Chinese Society (1860-1920)'

—Lei Duan, Syracuse University

Personal weapon ownership was surprisingly common in late 19th and early 20th century China, when many civilians became owners of foreign guns. Foreign guns or yangqiang, which were vastly superior to the traditional Chinese fowling gun (niaoqiang), constituted one of the greatest threats to public safety. My project examines the gun, as the weapon of the individual, seeking to understand its sociocultural implications during the late Qing and early Republic. It demonstrates that gun ownership both contributed to persistent social unrest, but also changed Chinese culture. Starting in the mid-19th century, the foreign arms firms faced slumping domestic sales, and saw China as a potential new market. Sales representatives from America, British, Germany, and Japan came to China in large numbers to sell their wares. The importation of foreign guns spurred the emergence of Chinese munitions merchants, who served as intermediaries

between foreign arms firms and their Chinese clients. A mutually dependent relationship was established among foreign arms firms, munitions merchants, and government officials, who cooperated to facilitate foreign guns' circulation in Chinese society. The arms trade of this period suggests China was a participant in the global economic and political market and a globalization was already at work. The relative popularity of foreign guns in Chinese society also provoked cultural responses. In the early 20th century, these arms firms started targeting adult men as their market. Some tabloid newspapers, in both their advertisements and texts, promoted owning foreign guns as key to becoming strong and aggressive, a crucial part of male nature. Among some intellectuals, too, the gun became a symbol of power and masculinity. In many martial arts books, the images of traditional kungfu exponents were displaced by those of new heroes with foreign guns.

'A Carl Schmittian Vindication of the 1962 Constitution of the Park Chung Hee Regime: the Political and Legal Thought of Han Tae Yeon (1916-2010)'
—Kyung Min Yi, University of Cambridge

The research examines how the 1962 constitution of the Park Chung Hee regime has been furnished with its ideological vindication by Han Tae Yeon, the most vigorous interpreter of the Korean constitution with intellectual ammunition provided by Carl Schmitt. Whereas Han has been in blind ignorance of Western academia, his domestic reputation as a legal apologist for Park Chung Hee's constitutional regime has been widely endorsed. As much as the influence of and controversy over Carl Schmitt's philosophical works in interpreting the Weimar constitution and intellectual landscape, it is profoundly important to examine how Han's Schmittian vindication of the 1962 constitution has moulded the constitutional conception and practice of the Park Chung Hee regime. This is because the 1962 constitution was a way to provide Park Chung Hee's state building with the element of modernity by erecting a fresh version of the state: the positive state as a grantor of positive rights. The research consists of three parts. Firstly, it will scrutinise Han's academic background in order to seek for the Japanese ingredient in his understanding of Carl Schmitt and German legal philosophy. He studied law in Waseda University in the early 1940s, in which the state science of Japan had been reformulated in the traumatic aftermath of the Minobe affair of 1935. The second topic of the research concerns how a new version of right was invented in the 1962 constitution under the tutelage of the state reformation project of Park Chung Hee. Lastly, and most importantly, it examines how Han applied the Schmittian definition of a sovereign as the one who decides in the state of emergency to justify the yushin constitution of 1972.

PANEL 10

VENUE: S-020

CROSS-CULTURAL ENCOUNTERS AND EXCHANGES

DISCUSSANT: DEVIN FITZGERALD

‘What’s in a number? (Mis)recognizing the Seventh Dalai Lama’

—Ian MacCormack, Harvard University

Kelsang Gyatso is now universally reckoned as the seventh Dalai Lama. The Kangxi Emperor, however, named him as sixth Dalai Lama, denying the legitimacy of both the sixth Dalai Lama Tsangyang Gyatso and a puppet candidate installed by Lajang Khan during his brief control over Lhasa. Kangxi’s decision is well documented, notably in the form of a seal bestowed upon Kelsang Gyatso in 1720 when, at the age of 13, he was escorted from Qinghai to be placed on his throne in Lhasa. The seal and accompanying edict clearly identify Kelsang Gyatso as the sixth Dalai Lama. However this discrepancy between Tibetan and Qing enumerations of the Dalai Lama line is conspicuous by its absence in Tibetan historical and biographical accounts. Even those authors who do mention the seal and edict do not make any effort to address the questions raised about Tsangyang Gyatso's legitimacy or Kelsang Gyatso's reincarnate relation to the preceding Dalai Lamas. The event was, in effect, written out of history. We find, for instance, that a Tibetan study of official seals from the early 20th century is at a loss to explain the seemingly incorrect 1720 seal. Many Western authors relying solely on Tibetan sources have also either overlooked or only fleetingly addressed the scope and consequences of this misrecognition. My paper will examine Tibetan historiography and political correspondence from the period to show how Tibetan authors explicitly or implicitly negotiated this question of enumeration in writing about the Dalai Lamas. I will also situate this question with respect to some broader questions about the Qing court's involvement with the Dalai Lamas; political and religious dimensions of the Dalai Lama institution; the legacy of the Fifth Dalai Lama; and the nature and use of Tibetan historical sources for studying this period of Tibetan and Chinese history.

‘In an Antique Land: Chinese Travel Writings on India from the Nineteenth and Twentieth Centuries’

—Chao Ren, Harvard University

The historical connections between the Chinese and the Indian civilizations have been explored extensively in scholarly literature. These studies generally focus on Buddhist pilgrimages and their travel writings, such as those of Faxian and Xuanzang. However, little has been written on the connections of these civilizations after the 12th century, when the Chinese Song Dynasty had shrunk from the cosmopolitan aspirations of its predecessor, and the Indian subcontinent underwent significant political changes with the establishment of Muslim rule. The cultural connections between the two civilizations

in the last millennium did not attract much scholarly attention. This paper attempts to rescue this scholarly vacuum. Through the examination of five Chinese texts of travel literature from the 19th to the 21st centuries, this paper aims to explore the perceptions and opinions of India that these texts exhibit, and to outline the changes and continuities of such perceptions and opinions through time. These Chinese texts on India can be read as accounts of cultural encounters, and therefore subconscious ethnographies. Through a hermeneutic reading, we may further gain an understanding of the self-perception of China by these authors, through an analysis of the subject positions in the texts. As Paul Ricoeur famously puts it, ethnographic encounter is the “comprehension of self by the detour of the comprehension of the other.” Therefore by reading these travel literatures, we can understand both the Chinese perception of India and the changing self-perception of China. The five texts of travel literature are Chaojin tuji (朝覲途記, Ma Dexin, 1861), Yindu youji (印度遊記, Kang Youwei, 1901), Yindu zhouyouji (印度周遊記, Tan Yunshan, 1933), Tianzhu jiushi (天竺舊事, Jin Kemu, 1986), and Luomo qiao (羅摩橋, Zheng Chen, 2011).

‘Beyond Borders: the Concept of Re-use in Buddhist Caves’

—Martha Schulz, University of Bonn

The cultural exchange in Asia and along the Silk Road with the many entwined cultures along its path, are prominent for the transmission of goods. Yet, especially it is well-known for bringing silk from the East to the West during the second century CE. In this regard, the context of transcultural exchange within Asia itself and the encounters among its regions, such as India, Central Asia and China are interconnected within history. Against this background, my paper focuses on Buddhist caves that are 'indigenous' in India and have become a product of transmission like Buddhism itself to the Eastern world. While the Buddhist cave represents a structure from one culture, it is now found within a different framework of society, movement and region. How has the transmission of these structures taken place? Do they in anyway change in function and form? At the present day these caves structures represent world heritage, but have we ever reconsidered their legacy? My paper intends to analyze cave structures that originate in India, yet can be found in Central Asia and East Asia, as they intertwine with form and functions of local cultures and regions. One issue of discussion concentrates on the similarities between the Bamiyan Buddhas and the monumental sculptures in China. Moreover, it examines the existence of Buddhist caves in Korea and Japan.

‘Ridiculous Tales of Heaven and Hell: Literary Tradition and the Reception of Journey to the West’

—Yuanfei Wang, University of Pennsylvania

Recent post-colonial studies has carefully examined early modern English and European

literature as a cultural depository of the empire's military and cultural encounters. However, the ways late imperial Chinese literature responded to early modern transnational flows have far from been adequately addressed in either the field of comparative literature or the field of Chinese literature. My paper addresses the interactions between fiction and history by analyzing the late Ming full-length vernacular fiction *Journey to the West* that delineates the Buddhist monk Xuanzang's famed pilgrimage to India in the Tang dynasty. Specifically, I look at how some late Ming literati's perception of *Journey to the West* as a ridiculous account of the world evinces their anxieties over the popularity of the unprovable narratives of the cosmos in their times. I will discuss the trope of *Journey to the West* in various ritualistic performances of the Buddhist story *Mulian Rescues his Mother* in the late Ming. I will then juxtapose the literati's commentaries on the ritual theatre with their discourses on Southeast Asian geography and Matteo Ricci's world map, the many versions of which were popularly circulated at the times. Finally, I will analyze the imagined spatiality of the ocean in *Journey to the West* as the main medium of imagining India and beyond. I argue that *Journey to the West*--in contrast to its precursors of the transformation texts and drama of the lore of *Journey to the West*--represents a new world system in motion that at once disorients and reorients the mutually contesting religious and cartographical world systems of the times.