

『アジア社会文化研究』投稿規程

(2015 年度改定)

1. 『アジア社会文化研究』の目的

『アジア社会文化研究』はアジア社会文化研究会において発表・議論された成果を中心に編集される学術誌であり、2000年3月の創刊以来、これまで年1回のペースで刊行されている。同研究会は、アジア研究にかかわる者が専門分野の枠をこえて学際的に討論し研究の幅を広げることを目的に、主に広島大学大学院総合科学研究科に所属する教員および総合科学研究科と国際協力研究科の大学院生を中心に運営されている。

2. 投稿資格

原則として本研究会の目的に適い、本研究会にて発表した者とする。なお編集委員会（ならびに院生の場合には当該指導教員）が質的に掲載に十分値すると認めた論文の投稿申し込みを受理し、厳正な査読制度の下で掲載の可否を決定することとする。

3. 論文集完成までの過程

- (1) 投稿希望者は9月30日までに所定の用紙（「投稿申込書」）で申し込むこと（電子メールによる添付書式も可。「申込用紙」の書式については、研究会に問い合わせること）。
- (2) 投稿希望論文の提出期限は12月1日までとする。
- (3) 投稿希望者は本年度の研究会において、投稿論文の主題に沿った発表を少なくとも一度以上行わなければならない。ただし海外居住者や遠隔地に居住する者、また長期に渡り海外での調査活動に従事している者の場合等においては、編集委員会での審議を経たのちに、レジュメ等の提出で発表に代えることができる。
- (4) 発表と投稿論文の提出を終えた者から随時、査読制による審査を受け、そこの結果により、掲載の可否が決定される。

- (5) その後、編集作業（投稿論文の加筆・修正を要請することがある）を経て、翌年の3月末日に刊行する。
- (6) 本誌は、原則としてその内容を広島大学学術情報リポジトリにおいて発行次年度に公開するものとする。

4. 執筆要項

(1) 掲載論文の種類および分量

- ①論説：16000～20000字程度（400字詰め原稿用紙で40枚～50枚程度）
- ②研究ノート：12000字程度（同30枚程度）
- ③研究動向・調査報告・資料紹介等：8000字程度（同20枚程度）
- ④書評：4000字程度（同10枚程度）

(2) 要旨について

上記①に関しては、執筆者の責任において英文による要旨（200words程度）を提出すること。

(3) 書式等

原則として「ワード」横書き（34字×30行）で、本文を記述する言語は日本語に限る。ただし、引用など必要に応じた他言語の使用は認める。また、「ワード」の編集機能やレイアウト機能などは使用しないこと。なお、規定の書式から著しく外れたものは投稿を受理できない場合がある。

(4) 原稿の提出方法と提出先

投稿希望者は上記①～④に該当する原稿を作成し、編集委員会宛に以下のものを提出すること。

- (a) 電子メールの添付ファイルもしくはUSBなど
- (b) 印刷したもの1部（直接・郵送いずれも可）

なお投稿申し込みが受理された場合、投稿者は編集委員会の指示に従うものとする。

5. 書式の設定

(1) フォント・文字サイズなど

| | |
|-------|-------------------------------|
| タイトル | MS ゴシック フォントサイズ 11 |
| 章見出し | MS ゴシック |
| | 1. 2. 3. ... (全角, フォントサイズ 10) |
| 節見出し | MS ゴシック |
| | (1) (2) ... (半角, フォントサイズ 9) |
| 本文 | MS 明朝 フォントサイズ 9 |
| 数字・英文 | 章, 節見出し以外は全て「Century」 |
| 脚注 | 文末脚注 脚注番号は「アラビア数字」で設定 |
| 参考文献 | 必要に応じて「注」の後に別途に掲載 |
| 連絡先 | 論稿末尾に執筆者の電子メールを記載 (希望者のみ) |

(2) ページ設定

「ワード」：ツールバーの「ファイル」→「ページ設定」にて設定

| 文字数と行数 | 余白 | 用紙サイズ |
|------------|------------------------|---------------------|
| 文字数 34 | 上 30mm | 用紙サイズ A4 印刷の向き 横 |
| 行数 30 | 下 30mm | |
| フォント MS 明朝 | 外 20mm | |
| フォントサイズ 9 | 内 25mm | |
| 段数 1 | とじしろ 0 | |
| 横書き | ヘッダー 15mm | |
| | フッター 17.5mm | |
| | 印刷の向き 袋とじ とじしろの位置 横 | |

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テーマ：聖地を切り売りする人々

——現代チベットの経済開発と民衆的信仰空間の特性

広島大学学術情報リポジトリ 『アジア社会文化研究』

http://ir.lib.hiroshima-u.ac.jp/ja/list/HU_journals/AA11472506/—

創刊号からのデータが公開されています。ご活用ください。

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英文要旨

**The present condition of Hong Kong's Yu Lan Festival,
and Shi Egui (Festival of the Hungry Ghosts)**

ARAMI, Hiroshi

The ritual of the Yu Lan Festival, whereby clothing and food are given to ghosts and thanksgiving is shown for the protection of the gods and Buddha, is conducted in various regions and districts of Hong Kong every year in July in the Lunar calendar. However, although this is said rather simply to be happening in 'Hong Kong', but there have since ancient times in each generation been immigrants, apart from immigrants from Guangdong under the rule of Chinese dynasties and mainly its neighboring regions, along with immigrants from a wide area which have come along with the weighty upheaval since modern times, as well as others, and so in a cultural sense multilayered and complex aspects are presented. Furthermore, there now exists a complex situation whereby in the flow of today's modernization in Hong Kong the various rituals are fusing together and constantly changing.

This group of authors has been surveying the situation of the Festival of the Hungry Ghosts and Shilu Zhai etc in each part of East Asia from the point of view of the historical transition of the Shi Egui ritual since the time of ancient China. Also this time, from the same angle, this survey was conducted in order to investigate the rituals of the Lantern Festival and Shi Egui. Here, the authors also seek to deepen the discussion supplemented by some documents connected to the research angle of the authors who are in the process of compiling the outcome of the surveys.

Ethno-Knowledge of the Shan and Modernity

TAKATANI, Michio

This paper aims to discuss how the Shan view their self-image and history and focuses on their concept of *māng* in Shan/*Tay* or *kuni* in Japanese by comparing them with concept of ‘nation’ in a modern historical sense. Shan as an ethnic term was and is used to refer to Tai-language speaking people in Burma/Myanmar. Its origin and fabrication are ethnologically controversial. During the field research in Kachin State, the author came across a Shan intellectual acquaintance who narrated their own history not by referring their ‘glory chiefdom’ but by comparing it with that of the Bamar (Burmese): “We, the Shan have never founded a nation like the Bamar”. According to some legendary stories, Mogaung (*Māng Kawng*) located in the present Kachin State was one of the capital sites among the chiefdoms, having been founded by a legendary hero who came from *Māng Maaw*. *Māng Maaw* is thought to be one of the earliest sites of the Shan in Burma/Myanmar. It is certain that the ethno-knowledge of the Shan was given a framework by Westerners including colonial officers (e.g. J.G. Scott), Christian missionaries (e.g. J.N. Cushing, who edited a Shan-English dictionary) and academics (e.g. E.R. Leach). These phases and their significance in social terms will be treated from the following aspects.

- 1) Shan and *Tai/Tay* as ethnic terms and their usage
- 2) *Māng* in Shan and Pyi or Naing in Bamar
- 3) Ethno-knowledge and modernity

The abovementioned narrative seems to be influenced by not only the

‘imagined glory chieftdom’ but also the modern concept of ‘nation’. The ethno-knowledge of the Shan was and is constructed and reconstructed through ethnic identity and discourse by themselves and intellectual influences originating in Western modernity.

A Study of Jinmen Identity under Taiwanization of R.O.C

KAMIZURU Hisahiko

The purpose of this paper is to clarify anew the position of Jinmen in Taiwanese society, and to clarify the topic of research into Jinmen henceforth.

Currently, in colonialism research on Taiwan, it is maintained that Taiwan experienced double colonial rule or, as a place where foreign powers carried out the process of decolonialization, has different issues than the former colonies of Africa and Southeast Asia. In Taiwan R.O.C., Jinmen however, while having experienced Japanese invasion during the war, did not experience colonial rule like the main island of Taiwan, and therefore is a place which does not have the cognizance of going through a change of ownership through decolonization. In Taiwan R.O.C., which as a country experienced double colonial rule it is a special region having nothing to do with colonial rule. Furthermore, in recent years as the Taiwanization of Taiwan has continued, recognition that the Republic of China=Taiwan has continued to grow in society. This, as the national body of the Republic of China, is different from the recognition in China as a whole, and the question of what Jinmen's position is in the 'Republic of China=Taiwan' paradigm has become a very important issue. This in itself, in examining Jinmen's social context in Taiwan, taking into account the 2 views of the gaze from Taiwan and also Jinmen's self- cognizance, is an important issue in examining the future of Taiwan R.O.C.

This paper, through interviews with Jinmen residents, Jinmen residents on the main island of Taiwan, Taiwanese residents of the main island of Taiwan, and also independence activists and supporters of unification, as well as comparison of the cultural property of Jinmen and

the main island of Taiwan, makes clear the view from the main island of Taiwan and the self-recognition of the people of Jinmen and reveals the gap between the two. The issues of Jinmen in Taiwanese society which become apparent from this investigation are, 1. The inconsistency of the political importance of Jinmen in the Taiwanization of the Republic of China, 2. The generational divide in the identity of Jinmen, and 3. The dilution of Jinmen in historical recognition in Taiwan.

**Gender expression as shown in the wearing of string bags :
The symbolic world of string bags in the Abelam, Papua
New Guinea**

SHINMOTO, Mariko

The use of string bags is widespread throughout the inland districts of the island of New Guinea for carrying crops and children. Traditionally, there were gendered differences in the way string bags were worn, with men wearing them slung from the shoulder and women using cords across their foreheads to drape the bags down their backs throughout Papua New Guinea. However, women have recently begun wearing small string bags in the same manner as men. At the time the style of wearing the bags began to change, in the Abelam society of East Sepik Province, women were criticized that “women should not carry bags on their shoulders.” by men. It is thought that women’s practice of carrying a bag on their shoulders had become commonplace by the 1980s. Using the case study of the Abelam, this paper aims to analyze what the differences in the way of wearing string bags symbolized with regard to gender relations between men and women. Then, I also explore why women were criticized for this change in carrying style at the time it took place.

Self-Portrait of the “Minh Huong” Chinese-Vietnamese in Central Vietnam

NGUYEN Thi Thanh Ha

The aim of this paper is to examine the self-portrait of Chinese-Vietnamese called “Minh Huong” in Hoi An city by analyzing mainly their family genealogies. The category of Chinese-Vietnamese refers to people who share the roots of having migrated from regions that historically were geopolitically delineated as part of China and their descendants. In this category, those who continue maintaining their “Chinese-ness”, are regarded as ethnic Chinese (華人), one of the minority groups living in Vietnam. On the other hand, people who lose their consciousness of their Chinese origin and choose indigenization are, at present, registered not as one of the 53 minority groups but as the major ethnic group “Kinh.” The category “Minh Huong” falls under the latter. The author conducted fieldwork focusing on people describing themselves as “Minh Huong” in Hoi An for about one year from April 2015 to March 2016. Hoi An is a small city in Quang Nam Province in Central Vietnam. It prospered as an overseas trading port and a base for trade between Vietnam and foreign countries from the 16th century to the 19th century. At that time, the rise of Hoi An was supported by Chinese immigrants. Among the Chinese immigrants in Hoi An at the time, it is widely known that a large number of people fled from China during the fall of the Ming dynasty from the 1600s to the late 17th century, aiming for permanent residence when they first arrived in Hoi An. Those Chinese immigrants and the mixed-heritage children who were born between them and the local women were called “明香” (this was changed to “明鄉” from 1827, but the two words have the same Vietnamese pronunciation, “Minh Huong”).

The historical explanation of the name is “people who maintain the incense of the Ming dynasty”. The communities named "Minh Huong Xa (明香社)" have been established in many parts of Vietnam since the latter half of the 17th century. Today, among the local people, Hoi An is said to be the birthplace of the first "Minh Huong" community established in Vietnam. Along with the change of times, those descendants who continue to declare themselves "Minh Huong", are actively managing the “Minh Huong 萃先堂” (Minh Huong ancestors hall), a base for meetings and activities of the "Minh Huong" group in Hoi An. By analyzing mainly family genealogies obtained with the cooperation of self-proclaimed "Minh Huong" in Hoi An, the author attempts to elucidate the category "Minh Huong" in the historical and present context, e.g. “how they positioned and position themselves among the genealogies”, “how they are conscious of their ancestors” and “how they intend to maintain their Chinese-ness in the future”.

The experiences of Chinese international students who survived the atomic bombing of Hiroshima

YANG, Xiaoping

This paper deals with the various meanings of 'Hiroshima' in a specific historical context by examining the experiences of Chinese international students who attended the universities now known as Hiroshima University and survived the atomic bombing. When the atomic bomb detonated over Hiroshima on August 6, 1945, 12 Chinese students enrolled in the predecessor universities of Hiroshima University were exposed to the bombing. However, the fact of their exposure is not generally known. Therefore, this paper reexamines the actual situation of the atomic bombing faced by the Chinese students. In addition, we will examine the global meaning of 'Hiroshima' from the perspective of globalization.

編集後記

久しぶりに 2000 年の創刊号をみて愕然としました。当時の編集委員には院生が 3 人もいて、例会も隔週ペースで開催されていました。「えっ」と思い、第 2 号を確認しても、編集委員に院生が 2 名、研究会の開催も年 18 回を数えています。本年度は彙報で紹介したように 1 回のみ、それも OB で研究職につかれている別所裕介さんの報告でした。今後のことを考えると不安ですが、まずは雑誌の公刊を継続してゆくことで、次を展望してゆきたいと願っています。今後ともよろしくお祈りします。

本号の編集に際しては僕の不手際で、諸事に渡り多く方にご迷惑をおかけしました。心よりお詫び申し上げます。それでもなんとか本誌の公刊を継続できたのは、執筆者・査読者・編集委員、そしてニシキブリントの皆さまのご支援の賜です。ありがとうございました。

僕個人としては本号を三木直大先生のご退職を記念する「特輯号」にしたと考え、何人かの先生にはご相談し、また執筆者も募っておりました。というのも、本研究会と本誌を実質的に支えてくださったのは三木先生で、その尽力に対してお礼の気持ちを表したいと考えたからです。しかし、三木先生は固辞され、いまお手元にある内容となりました。

三木先生の初期のお仕事は、周知のように瞿秋白や卞之琳などの 1920～30 年代の中国の文学研究でしたが、やがて研究のフィールドを戦後の台湾に移され、多くの論文を執筆されてきました。同時に、2006 年から公刊された『台湾現代詩人シリーズ』（思想社）などでは、翻訳という困難な仕事の成果を発表されています（個人的には『現代中国文学選集』（徳間書店、1987 年）での史鉄生の翻訳も印象深く読みました）。

柔和な笑顔の一方で、詩人の魂の暗部をも剔抉される鋭利な感性をお持ちの三木先生と、また一献傾けさせていただきたいと願っています。そのときには「なぜ台湾に研究対象を移されたのか？」とか「詩の、そして文学の本質とは何か？」など不躰な質問をさせていただければ、と願っています。これからもお元気で、そして次号にはぜひ原稿をお寄せください。（水羽信男）

編集委員：水羽信男（編集委員長）

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