

State-sponsored research on conquest dynasties in Chinese history during Japan's authoritarian rule in WWII

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This paper focuses on a research project of non-Han regimes rule of China commissioned by Japan's East Asian Research Institute during World War Two, through examining documents in the Diplomatic Archives of the Japan's Ministry of Foreign Affairs, those in the National Institute for Defense Studies and "Haneda Tōru Diaries" from 1938 to 1940. The project on the Northern Wei, Jurchen Jin, Mongol Yuan and Manchu Qing dynasties of China contracted by the state-sponsored institute (EARI) was intended to provide policy recommendations on rule of Han people in China for the Japanese empire.

The findings of this paper are: academically Haneda proposed that sinicization was initiated by non-Han rulers to successfully govern China, whose argument influenced younger scholars and the final report written collectively. Administratively Haneda was a coordinator between the EARI and the group doing the research and also saw the project through. By examination of the project, as WWII intensified in the field, the final report more and more emphasized on immediately putting into practice in the occupied lands or colonies on the one hand, and the superiority of the imperial Japanese historical view on the other.

Strategies in the Chinese Translation of International Law Primers during the *Yangwu* Period:

An Analysis Focusing on the Concept
of “Non-Discriminating War”

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Translated into Chinese by William Alexander Parsons Martin and associates, the 1864 publication of *Wanguo Gongfa* 萬國公法, the Chinese translation of Henry Wheaton's *Elements of International Law*, constituted the first full-fledged translation of an international law textbook into the Chinese language.

For years, scholars have debated whether or not this Chinese translation placed excess emphasis on natural law over that of the original, but a convincing answer to this debate has yet to emerge. This paper presents new evidence to support the validity of this claim.

To do this, the paper specifically analyses how the notion of “Non-Discriminating War Theory” was rendered in Chinese translation; a theory which posits that no distinction should be made in the application of international law in wartime to all belligerent countries regardless of the reason or purpose of the war. However, the paper's purview extends beyond the *Wanguo Gongfa*, offering additional analysis on how this notion was dealt with in other international law texts produced during the so-called *Yangwu*, or “Self-Strengthening” era of the late Qing (1861 to 1895). Specifically, in addition to the *Wanguo Gongfa*, it examines how this concept was dealt with in the *Gongfa Bianlan* 公法便覽, *Gongfa Huitong* 公法會通, and *Geguo Jiaoshe Gongfa Lun* 各國交涉公法論.

By comparing how this notion was rendered in Chinese translation with that of the source texts, and by analyzing the strategies used to complete these translations, this paper argues that additional emphasis was indeed placed upon natural law when rendering these texts into Chinese.

An Annotated Translation of the *Complete Abstinence from Alcohol and Meat* by Emperor Wu of the Liang Dynasty

By Research Seminar “Chinese Laity’s View of Buddhism:
Reading the *Expanded Collection of the Propagation of Light* compiled by Daoxuan in the Tang”

The present research seminar (April 2020–March 2024) attempts to shed a new light on the actual situation of Buddhist Laity in medieval China. As Chinese Buddhism underwent various developments between the fourth and seventh centuries, not only monastics but also laypeople played a large role. Significant topics include the following questions: To what extent did laypeople possess knowledge of Buddhism? On what points was that knowledge similar to and different from the knowledge held by monastics? Were there any shared likes and dislikes of particular Buddhist scriptures and ideas among laypeople? Being a partial result of the seminar projects, the present report is an approach to achieving a goal in the form of an annotated translation of the *Complete Abstinence from Alcohol and Meat* (*Duan jiu rou wen* 斷酒肉文 in the 26th fascicle of Daoxuan’s *Daoxuan Guang hongming ji* 道宣廣弘明集), a lecture delivered by Emperor Wu of the Liang (Liang Wudi 梁武帝, r. 502–549) together with his dialogues with major *vinaya* masters (*lüshi* 律師) in Jiankang 建康 (present-day Nanjing) around 520 CE or slightly earlier.

Corridor Studies and Ba Shu Culture:
Taking the example of the Liao peoples entering Shu

ZHANG Xi

The study of Ba Shu culture, which began roughly in the early twentieth century with the revision process, includes the recognition of a national spirit such as “Ba Shu culture,” which has a positive effect on the regional community. Because the Three Kingdoms, Wei, Jin, and North and South Dynasties were key points in the formation of the Han nation, they were also key periods in the formation of the historical and cultural perceptions of the area of Ba Shu. The mentioning of the culture of Ba Shu is necessary to refer to the “entry of the Liao people into Shu”, which cannot be simply considered as immigration into Shu, but rather as a complex interaction with other ethnic groups in different spaces such as the movement of the routes and settlements. The cultural holism, which recognizes the culture of a regional society as a dynamic whole in the past, present, and future, is an effective theoretical framework for understanding the Liao people’s entry into Shu, and the introduction of the contact zone here facilitates the solution of the socio-cultural mechanism of ethnic integration in Shu and even in northern China as a whole after the two Jin and Northern and Southern Dynasties.