



THE FUKUOKA
ASIAN CULTURAL PRIZES

第9回
福岡アジア文化賞

THE 9th
FUKUOKA ASIAN CULTURAL PRIZES

1998

大 賞
GRAND PRIZE

イ キ アン
李 基 文

LEE Ki-Moon

ソウル大学校名誉教授

Professor Emeritus of Seoul National
University

1930年10月23日生

Born October 23, 1930

大韓民国

The Republic of Korea





ワシントン大学で、ニコラス・ポッペ先生（左）と
Standing with Professor Nicholas Poppe, a leading authority in the Altaic and
Mongolian linguistics (left) at Washington University



韓国政府の文化勲章受勲を祝う会で、夫人と（1990年）
Professor Lee with his wife at the celebration of the Order of
Culture by the Korean Government in 1990



比叡山延暦寺の叡山文庫で、藤本幸夫教授（右）と
Professor Lee and Professor Fujimoto Yukio (right) at Eizan Library of Enryakuji
Temple in Mt. Hiei



ソウル大学校校庭で、恩師李崇寧先生（右）と服部四郎先生（中央）
Professor Lee at Seoul University campus with his mentor



東京大学文学部評価委員会で（中央）
At the Review Committee of Faculty of Letters, Tokyo University (center)

Brief Biography

- 1930 Born in Chongju, P'yonganbuk-to, Korea
1953 Graduated from the Department of Korean Language and Literature,
College of Liberal Arts and Sciences, Seoul National University
1959 - 61 Assistant Professor, College of Liberal Arts and Sciences, Korea University
1960 - 61 Visiting Scholar, Harvard-Yenching Institute, Harvard University
1962 - 96 Lecturer, Assistant Professor, Associate Professor and Professor, College of Liberal
Arts and Sciences, SNU (present College of Humanities, SNU, reorganized in 1975)
1965 - 67 Visiting Associate Professor, University of Washington
1973 Obtained a Ph.D. in Literature from the Graduate School, SNU
1974 Visiting Professor, Japan Society for the Promotion of Science
1975 - 78 Director, Institute of Asian Studies, SNU
1977 Visiting Professor, Linguistic Institute, Linguistic Society of America
1978 - 80 President, Linguistic Society of Korea
1980 - 81 Senior Research Fellow, Columbia University
1981 - 85 Director, Institute of Korean Studies, SNU
1982 - Member of the National Academy of Sciences, the Republic of Korea
1985 Awarded the Sam-il Cultural Prize
1985 - 87 Director of the Central Library, SNU
1988 - 90 President, Society of Korean Linguistics
1990 - 98 President, Altaic Society of Korea
1993 Awarded the Prize of National Academy of Sciences
1993 - 94 Visiting Professor, Faculty of Letters, University of Tokyo
1996 - Professor Emeritus, SNU

Major Works

- Introduction to the History of the Korean Language*, Minjung-Seogwan, Seoul, 1961
Introduction to the History of the Korean Language (Revised Edition), Minjung-Seogwan, Seoul, 1972
* Japanese Translation: *Kankokugo-no Rekishi*, by Fujimoto Yukio, Taishukan Shoten, Tokyo, 1975
* German Translation: *Geschichte der Koreanischen Sprachen* by B. Lewin, Ludwing Reihert Verlag, Wiesbaden, 1977
A Genetic View of Japanese (essay in English) compiled in *Journal of the Academic Association of Koreanology in Japan 27*, The Academic Association of Koreanology in Japan, Nara, 1963
The Language of Ancient Koguryo Kingdom and its Characteristics (essay) compiled in *Paeksan Hakpo 4*, Paeksan Society, Seoul, 1968
* Japanese Translation by Nakamura Tamotsu, *Ronshu Nihon Bunka-no Kigen 5*, edited by Ikeda Jiro/Ohno Susumu, Heibon-sha, Tokyo, 1973
A study of Hunmong Cahoe, Institute of Korean Studies, Seoul National University, 1971
A Study of Korean Historical Phonology, Institute of Korean Studies, Seoul National University, 1972
Remarks on the Comparative Study of Korean and Altaic (essay in English) compiled in *Proceedings of the International Symposium Commemorating the 30th Anniversary of Korean Liberation*, National Academy of Sciences, Seoul, 1975
The Comparative Study of the Japanese Language: Problems in Methodology (essay) compiled in *Nihongo-no Kigen*, edited by Mabuchi Kazuo, Musashino-Shoin, Tokyo, 1986
Historical Studies on the Lexicon of the Korean Language, Tong-a Publishing Co., Seoul, 1991
Language Atlas of Korea (co-author), National Academy of Sciences, Seoul, 1993
The Interpretation of Place-names Appearing in the Samguk Sagi (essay) compiled in *Korean Culture 2*, Department of Korean Culture, University of Tokyo, Tokyo, 1995

Award Citation

Professor Lee Ki-Moon is a world authority on the study of the Korean language. After graduating from the Department of Korean Language and Literature, Seoul National University (SNU) in 1953, he pursued his career as a dedicated researcher and educator at SNU until his retirement in February, 1996. Outside the campus, he has held distinguished posts as President of both the Linguistic Society of Korea and the Society of Korean Linguistics. His analysis employing the theory of linguistic universal has secured the position of Korean linguistics in the field of linguistics worldwide and his findings on individual linguistic phenomena of the Korean language has helped greatly to establish a theory of general linguistics. His research work and studies have been a source of inspiration for many researchers home and abroad, including a great number from Japan. He has also served as Director of the Institute of Korean Studies where he addressed the organization of orthography and language policy. As a member of the National Academy of Science, his contributions have been profound, as demonstrated by his dedication in the project for the compilation of a linguistic atlas for languages in the world. In this project held under the auspices of International Academic Union, he participated as the representative of South Korea to produce *Language Atlas of Korea*. He is also eminent in international academic exchanges from his career as a visiting professor at many universities including Harvard University and the University of Tokyo. His one-year stay at Tokyo University in 1993 as the first visiting professor at its Department of Korean Culture newly added to the Institute for the Study of Cultural Exchange of the Faculty of Letters has opened a new channel for exchanges between Japan and South Korea.

Professor Lee Ki-Moon has examined the languages of Korea and other East Asian countries from various angles and presented a body of papers and books from his analysis with clarity and insight. His core study of the Korean language in the Middle Age and other elaborate research on wide ranging episodes in the history of the Korean language from its formation until today have been compiled into a number of publications, including *A Study of Korean Historical Phonology*, *Historical Studies on the Lexicon of the Korean Language*, and *The Formation of the Korean Language*, to name a few. Above all, he is highly esteemed from the international academic circle for his meticulous and detailed accounts in *Introduction to the History of the Korean Language*. The work translated into Japanese by Mr. Fujimoto Yukio was published in 1972 and later into German by Professor B. Levin in 1977. The latest English version with new findings now being organized by Professor Lee in collaboration with Professor S. R. Ramsey will undoubtedly be highly evaluated worldwide. Professor Lee adopted an innovative approach to identify characteristics of the language of ancient Koguryo kingdom from the interpretation of place-names in the *Samguk Sagi* and to use them as a key to his comparative study of Korean, Japanese and Altaic. This achievement not only represents a new method for comparative linguistics contributed by an Asian linguist but has advanced greatly the research on linguistic genealogy of East Asian languages including Japanese.

His contributions to the development of general linguistics, historical linguistics and comparative linguistics through his work on the Korean language and the comparative study of Korean, Japanese and Altaic, has not only earned him high recognition as a distinguished scholar of East Asia from the linguistics community worldwide, but also has served to disseminate the significance of Asian culture and its study throughout the world. The Grand Prize of the Fukuoka Asian Cultural Prizes is presented to Professor Lee Ki-Moon in recognition of his unparalleled accomplishments in the field of linguistics.

学術研究賞・国際部門
ACADEMIC PRIZE : INTERNATIONAL

スタンレー・ジェヤラジャ・タンバイア

Stanley Jeyaraja TAMBIAH

ハーバード大学教授

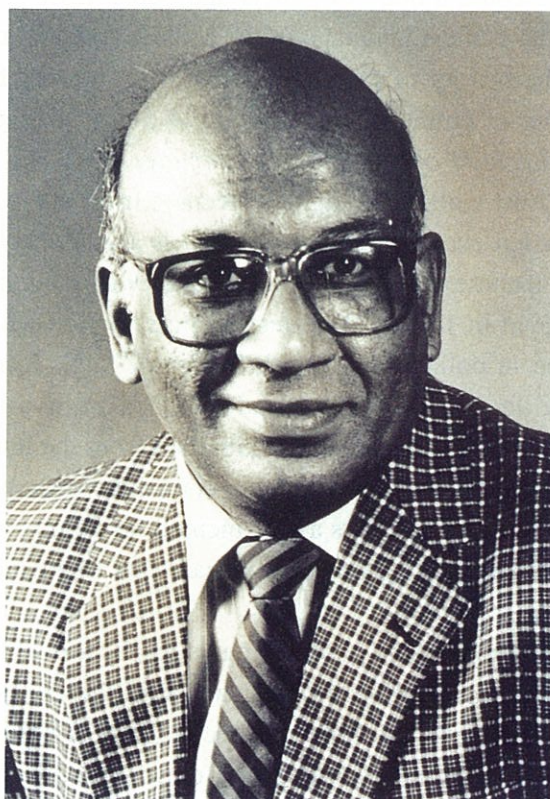
Esther and Sidney Rabb Professor of
Anthropology, Harvard University

1929年1月16日生

Born January 16, 1929

アメリカ合衆国

The United States of America





コーネル大学、大学院生の頃 (24歳)
A graduate student, aged 24, at Cornell University



北東タイの村にて (中央)
Staying in a village in Northeast Thailand (center)



ハーバード大学で人類学者エドモンド・リーチ氏 (左) と並んで座る
Professor Tambiah sitting together with Sir Edmund Leach, an anthropologist (left), at Harvard University



シカゴ大学人文学名誉博士号を取得
Receiving the Honorary Doctorate of Humane Letters at University of Chicago



バルザン賞受賞 (1997年、スイスにて)
Receiving the Balzan Prize in Switzerland in 1997

Brief Biography

- 1929 Born in Jaffna City, Sri Lanka
- 1951 Obtained a B.A. from the University of Ceylon (First Class Honours)
- 1951-60 Lecturer, University of Ceylon
- 1954 Obtained a Ph.D. from the Cornell University (Sociology, Social Anthropology, Social Psychology)
- 1960-63 UNESCO Technical Assistance Expert in Thailand
- 1964-72 Lecturer, University of Cambridge
- 1968 Malinowski Memorial Lecture, London School of Economics
- 1970-72 Fellow of King's College, Cambridge
- 1973-76 Professor, Department of Anthropology, University of Chicago
- 1973 Rivers Memorial Medal awarded by the Royal Anthropological Institute of Great Britain and Ireland
- 1976- Professor, Department of Anthropology, Harvard University and Curator of South Asian Ethnology, Peabody Museum, Harvard University
- 1979 Radcliffe-Brown Memorial Lecture, British Academy
- 1981 Fellow of the American Academy of Arts and Sciences
- 1984 Lewis Henry Morgan Memorial Lectures, University of Rochester, USA
- 1989-90 President, American Association for Asian Studies
- 1991 Doctor of Humane Letters, University of Chicago
- 1991 Doctor of Letters, University of Peradeniya, Sri Lanka
- 1991 Daryll Forde Memorial Lecture, University College London
- 1994 Fellow of the United States National Academy of Sciences
- 1995- Esther and Sidney Rabb Professor of Anthropology, Harvard University
- 1997 Huxley Memorial Medal awarded by the Royal Anthropological Institute; and Huxley Memorial Lecture, Royal Anthropological Institute
- 1997 Awarded the Balzan Prize (Fondation Internationale Prix E. Balzan - Fonds)

Major Works

- Buddhism and the Spirit Cults in Northeast Thailand*, Cambridge University Press, 1970
- Bridewealth and Dowry* (co-author), Cambridge University Press, 1973
- World Conqueror and World Renouncer; A Study of Religion and Polity in Thailand Against a Historical Background*, Cambridge University Press, 1976
- The Buddhist Saints of the Forest and the Cult of Amulets, A study in Charisma, Hagiography, Sectarianism and Millennial Buddhism*, Cambridge University Press, 1984
- Culture, Thought and Social Action*, Harvard University Press, 1985
- Sri Lanka: Ethnic Fratricide and the Dismantling of Democracy*, University of Chicago Press, Chicago, 1986
- Magic, Science, Religion and the Scope of Rationality*, (translated into Japanese) Cambridge University Press, 1990
- Buddhism Betrayed? Religion, Politics and Violence in Sri Lanka*, University of Chicago Press, Chicago, 1992
- Leveling Crowds: Ethnonationalist Conflicts and Collective Violence in South Asia*, University of California Press, Berkeley, 1996

*Titles without place of publishing are published in Cambridge.

Award Citation

Professor Stanley J. Tambiah's anthropological work on Thailand and Sri Lanka has earned him the highest international acclaim through his original interpretation based on incisive field data analyses. Furthermore, his refined theory of rituals, magic, religion, state or identity has spread his influence far beyond the discipline of anthropology and made itself felt in the other social sciences and even in the humanities.

Born in Sri Lanka, Professor Tambiah, of Tamil descent, obtained his first degree from the University of Ceylon and his Ph.D. from Cornell University. From 1960, he served as a UNESCO Technical Assistance Expert in Thailand, carrying out the studies which were to have a great influence on his subsequent career. After his work in Thailand, he taught at Cambridge University and the University of Chicago until 1976 when he became professor of anthropology at Harvard. He has since been regarded as one of America's leading scholars in the fields of Asian Studies and Anthropology.

His trilogy of Thai Studies, consisting of *Buddhism and the Spirit Cults in Northeast Thailand* and two other monographs, is a work of detailed ethnography and historical anthropology. Its discussion of rituals, state, and charisma has earned it the status of a classic. In addition, the theoretical thoughts reflected in his *Culture, Thought and Social Action* and *Magic, Science, Religion and the Scope of Rationality*, continue to influence theories of symbol and ritual.

In 1983, the intensified ethnic conflict in Sri Lanka marked a turning point for Professor Tambiah and led to a renewal of his Sri Lankan research, which had been interrupted by Thai studies and various professional commitments. Since then, he has actively voiced his opinions on the interplay between religion, politics and society in Sri Lanka, focusing on such factors as conflict, violence and Buddhism. At present, he is compiling his comparative studies of ethnic identity, ethnic conflict, and collective violence in South Asia.

One of anthropology's most distinguished scholars, he has been invited as a speaker for many influential lecture series and has received three honorary doctorates, an indication of how widely his academic achievements are recognized. Professor Tambiah is also a fellow of the prestigious American Academy of Arts and Sciences and in 1989 became president of the internationally-active American Association for Asian Studies. His insightful scholarship, informed by a highly ethical sensitivity, has had both academic and social influence.

Professor Tambiah, born in Asia, as a scholar and intellectual, has made significant contributions to understanding and pursuing not only Asia's social problems but those of the greater world. His insight into the relationship between religion, ethnicity and national identity, makes him a worthy recipient of the International Academic Prize of the Fukuoka Asian Cultural Prizes.

学術研究賞・国内部門
ACADEMIC PRIZE : DOMESTIC

うえだ まさあき
上田 正昭

UEDA Masaaki

京都大学名誉教授

Professor Emeritus of Kyoto University

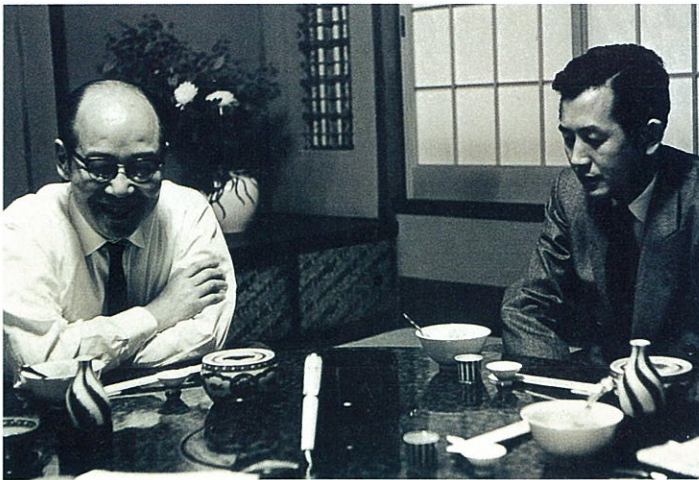
1927年4月29日生

Born April 29, 1927

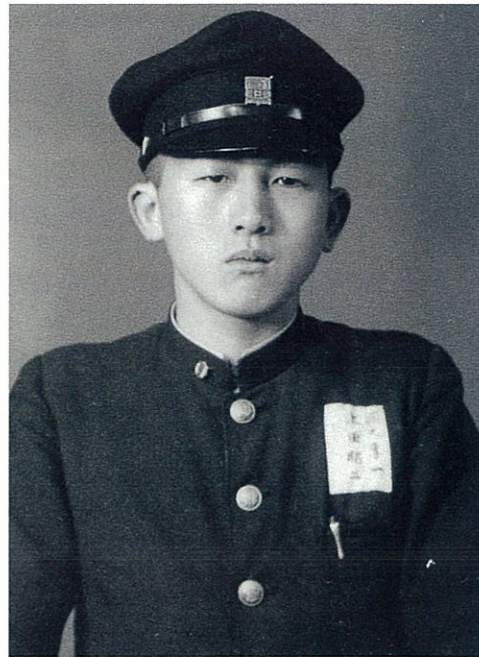
日本国

Japan





湯川秀樹先生（左）と対談
Professor Ueda talks with Dr. Yukawa Hideki (left)



國學院大学専門部入学の頃
Entering Kokugakuin University



「日本の中の朝鮮文化」創刊の頃。金達寿氏（右）、司馬遼太郎氏（左）と
Around the time Professor Ueda published *Nihon no naka no Chosen Bunka* (Korean Culture in Japan)



NHK教育テレビ「歴史の中の人間」にて司馬遼太郎氏（右）、湯川秀樹氏（中央）と
Appearing on an NHK TV program, "Mankind in History," with Mr. Shiba Ryotaro (right) and Dr. Yukawa Hideki (center)



中国西北大学名誉教授称号授与式にて（左から2人目）
Professor Ueda attending an awarding ceremony to celebrate his appointment as Professor Emeritus of Xibe University, China (second from left)

Brief Biography

- 1927 Born in Kinoshiki-cho, Hyogo Prefecture in Japan
1950 Graduated from the Faculty of Letters, majored in History, Kyoto University
1963-71 Assistant professor, the Faculty of Liberal Arts, Kyoto University
1969 Ph.D. in Literature, Kyoto University
1970 Received the Mainichi Publication Cultural Award
1971-91 Professor, the Faculty of Liberal Arts, Kyoto University
1976-78 Member of University Council, Kyoto University
1978-79 Dean, the Faculty of Liberal Arts, Kyoto University
1983-85 President, Center for Archaeological Operations, Kyoto University
1985 Awarded the Distinguished Service Medal in Social Education by the Education Minister
1991 Professor Emeritus, Kyoto University
1991-97 President, Osaka Women's University
1992 Awarded the Ema Prize by the Japan Society for Historical Research of Manners and Customs
1994 Professor Emeritus, Xibei University, China
1996 President, Society for Asian History
Recognized a Man of Cultural Merit by Kyoto City
1997 Honorary Director, Osaka Prefectural Central Library
Director, Himeji City Museum of Literature
Chairman, Kyoto Human Rights Research Institute
Professor Emeritus, Osaka Women's University
Awarded the Osaka Bunkasho (the Osaka Cultural Prize)
1998 Director, the Koryo Museum of Art

Major Works

- Shinwa no Sekai* (A Mythical World), Sogensha, Inc., Publishers, Osaka, 1956
Nihon Kodai Kokka Seiritsu-shi no Kenkyu (Study on the Formation of Japanese Ancient State), Aoki-Shoten Publishing Co. Ltd., 1959
Kikajin (Naturalized Japanese), Chuokoron-sha Inc., 1965
Nihon Kodai Kokka Ronkyu (Study on the Ancient Japanese State), Hanawa Shobo Publishing Co. Ltd., 1968
Nihon Shinwa (Japanese Mythology), Iwanami Shoten Publishers, 1970
Kodai Bunka no Tankyu (The Pursuit of Ancient Culture), Kodansha, 1977,
Kodai no Nihon to Chosen (Ancient Japan and Korea), (Iwanami Graphics), Iwanami Shoten, Publishers, 1986
Kodai no Dokyō to Chosen Bunka (Ancient Taoism and Culture of Korea), Jinbun Shoin, 1989
Kodai Densho-shi no Kenkyu (Study on the Ancient Oral Traditional History), Hanawa Shobo Publishing Co. Ltd., 1991
Nihon no Shinwa o Kangaeru (Giving Thoughts to Inquiring into the Japanese Mythology), Shogakukan Inc., 1991
Yoshinogari/Fujinoki to Kodai Higashi Asia - Nihon, Chugoku, Kankoku Kokusai Shymposium (The Yoshinogari/Fujinoki Ruins and Ancient East Asia - Japan, China, Korea International Symposium)(co-author), Shogakukan Inc., 1991
Kodai no Nihon to Higashi-Asia (Ancient Japan and East Asia)(ed.), Shogakukan Inc., 1991
Nazo no Goseiki o Saguru - (Symposium) Higashi Asia no Saihakken (Study of a Mystery 5th Century-Symposium on Rediscovery of East Asia)(co-author), the Yomiuri Shimbun, 1992
Rekishika no Me (View of a Historian), Shogakukan Inc., 1995
Chosen Tsushinshi - Zenrin to Yuko no Minori (Korean Envoy to Japan - Productive Good-neighbor and Friendship Relations) (ed.), Akashi Shoten Co. Ltd., 1995
Asia Sanmin Kaimin no Minzoku Geino (Folk Arts of Mountainous and Coastal Peoples in Asia) (co-author) Yuzankaku Publishing Co., 1995
Shinto to Higashi-Asia no Sekai (Shintoism and the East Asian Countries), Tokuma Shoten Publishing Co. Ltd., 1996
Higashi-Asia to Kaijo no Michi (East Asia and its Marine Routes), Akashi Shoten Co. Ltd., 1997
Kodai no Nihon to Torai no Bunka (Ancient Japan and the Introduced Culture), (ed.), Gakuseisha, 1997
Ronkyu - Kodai-shi to Higashi-Asia (Deliberation on Ancient History and East Asia), Iwanami Shoten Publishers, 1998
Ueda Masaaki Chosaku-shu (The Collective Works of UEDA Masaaki), 8 vols., Kadokawa Publishing Co. Tokyo, Publication began in 1998

(and 358 other works)

*Titles without place of publication are published in Tokyo.

Award Citation

Professor Ueda Masaaki is a rarity among distinguished Japanese historians in his method to elucidate ancient Japan in association with the history of East Asia. Professor Ueda is highly esteemed at home and abroad for his far-sighted and multifaceted approach in the study of ancient Japan and its culture, which has culminated in a new historical view of Japan in the Asian context.

Professor Ueda was initiated into the charm of the study on Japanese ancient culture as early as in his student years when he studied under Mr. Orikuchi Shinobu and Mr. Mishina Shoei. Since then he has committed himself to the study of ancient Japan. His basic research method is to verify history from exhaustive analyses of historical literature and documents. But the uniqueness of his method lies in his interdisciplinary approach based upon his profound knowledge about Japanese literature, mythology, folklore study, religion history and archaeology to present the historical context of ancient Japan.

His research took a new shape in the 1960s by introducing the ties between ancient Japan and East Asia into the study on the formation of ancient Japanese societies. Professor Ueda indicated the importance of Chinese and Korean cultures as well as marine routes stretching out to Asia and the Pacific in terms of how they influenced ancient Japan and its culture. For example, he made a comparison between Japanese myths and those of the Chinese Continent and the Korean Peninsula in his work *Nihon no Shinwa o Kangaeru* (Giving Thoughts to Inquiring into the Japanese Mythology), in addition to his interdisciplinary method comprised of history, folklore study and archaeology. Through his studies, Professor Ueda has not only produced a body of research work but also has established a new perspective in regional history which describes the Japanese history in the Asian context.

Professor Ueda's contributions are prominent at many academic international symposia on ancient East Asia held in and out of Japan. His promotion of academic exchanges combined with his scholastic interest has prompted him to play a key role to unite historians and archaeologists in Asia. Thanks to his painstaking efforts, Japan Society of Asian History was founded in 1990, the first international society of its kind. Although Professor Ueda assumed the post as President at the 6th congress of the Society held in Beijing in 1996, throughout his career, he remains unchanged in his devotion to enhance mutual recognition about history through solidarity among researchers in Asia and to thereby pave the way for new dimensions of historical study.

Professor Ueda serves important posts as Director of both the Koryo Museum of Art and Himeji City Museum of Literature and as Chairman of Kyoto Human Rights Research Institute. These posts allow him to inspire as much the community at large in terms of social activities as his studies do the academic circle.

Professor Ueda Masaaki has presented the formation of ancient Japanese societies in the East Asian context. He has also made a great contribution to the promotion of academic exchanges in East Asia and to the well-being of the Japanese society by serving as a source of inspiration for building a link through social activities. Given the scope of his accomplishments, Professor Ueda Masaaki is truly worthy of receiving the Domestic Academic Prize of the Fukuoka Asian Cultural Prizes.

芸術・文化賞
ARTS AND CULTURE PRIZE

R. M. スダルソノ

R. M. Soedarsono

ガジャ・マダ大学教授

Professor of Gadjah Mada Univeristy

前インドネシア国立芸術大学
ジョクジャカルタ校学長

Former Rector of Indonesia Institute
of the Arts Yogyakarta

1933年4月5日生

Born April 5, 1933

インドネシア共和国

The Republic of Indonesia





インドネシア文化ミッションとしてオーストラリア公演 (前列中央)
 Tourign Australia as artistic director of the Indonesian Cultural Mission (center), front row



「マハーバーラタ」の英雄アルジュノ役を踊る
 Professor Soedarsono dancing Arjuna, the refined hero of the 'Mahabharata'



オランダのジャワ文化研究第一人者ピジョー博士 (右) と
 With visiting Dr. Th. Pigeaud, a great Dutch scholar in Javanese culture (right)



ハワイ大学・ケネディ劇場で踊る
 Dancing a duet at Kennedy Theatre, University of Hawaii



スダルソノ一家
 Professor Soedarsono with his family

Brief Biography

- 1933 Born in Yogyakarta, Indonesia
1962 Obtained a M.A. in Cultural History, Gadjah Mada University, Yogyakarta
1962 - Professor of History of Arts and Culture, Gadjah Mada University
1963-80 Director, National Dance Academy (former Indonesia Institute of the Arts Yogyakarta)
1967 Award from the French Government
1974 Visiting Associate Professor of Dance, University of Hawaii
1977 Visiting Professor of Dance, University of Michigan
1980-83 Award from the Ford Foundation
1983 Obtained a Ph.D. in Southeast Asian Studies, focusing on Performing Arts, University of Michigan
1988- Chairman, Graduate Program in Performing Arts Studies, Gadjah Mada University
1992 Adhikarya Award from Ministry of Tourism and Telecommunication
1992-97 Rector, Indonesia Institute of the Arts Yogyakarta
1994- Chairman, Consortium for the Arts, Ministry of Education and Culture of the Republic of Indonesia
1995 Award from the Japan Foundation for touring Japan
1996 Gold Award, from Didik Nini Towok Dance Company, Yogyakarta
1997 Cultural Award from the Institute of Javanese Culture, Surakarta, Indonesia
1997 Siva Nataraja Award from the Indonesia College of Arts, Denpasar, Indonesia

Major Works

Rama the Ideal Hero and Manifestation of the Good in Indonesian Theatre (Studies in Indo-Asian Art and Culture, Vol. 3), Bombay, 1973

Dances in Indonesia, Gunung Agung Ltd., Jakarta, 1974

Living Traditional Theatres in Indonesia, Gadjah Mada University Press, Yogyakarta, 1974

Java dan Bali: Dua Pusat Perkembangan Drama Tari Tradisional di Indonesia (Java and Bali: Two Centres of Dance Dramas in Indonesia), Gadjah Mada University Press, Yogyakarta, 1974

Tari-Tarian Indonesia (Indonesian Dances), Departemen Pendidikan dan Kebudayaan, Jakarta, 1977

Wayang Wong: The State Ritual Dance Drama in the Court of Yogyakarta, Gadjah Mada University Press, Yogyakarta, 1984 (Second printing 1990)

Gamelan, Drama Tari, dan Komedi Jawa (Javanese Gamelan Music, Dance Drama, and Comedy) (co-author), Departemen Pendidikan dan Kebudayaan, Yogyakarta, 1984

Seni Pertunjukan Jawa Tradisional dan Pariwisata di Daerah Istimewa Yogyakarta (Javanese Traditional Performing Arts and Tourism in the Province of Yogyakarta), Departemen Pendidikan dan Kebudayaan, Yogyakarta, 1989

Sultan Hamengku Buwono IX, Pengembang dan Pembaharu Tari Jawa Gaya Yogyakarta (Sultan Hamengku Buwono IX, the Developer and Innovator of Javanese Dance, Yogyakarta Style), Pemda DIY, Yogyakarta, 1990

Tari Tradisional Indonesia (Indonesian Traditional Dance)(co-author), Yayasan Harapan Kita, Jakarta, 1996

Teater Boneka Tradisional Indonesia (Indonesian Traditional Puppetry) (co-author), Yayasan Harapan Kita, Jakarta, 1996

Teater Tradisional Indonesia (Indonesian Traditional Theatre)(co-author), Yayasan Harapan Kita, Jakarta, 1996

Wayang Wong: Drama Tari Ritual Kenegaraan di Keraton Yogyakarta (Wayang Wong: The State Ritual Dance Drama in the Court of Yogyakarta), Gadjah Mada University Press, Yogyakarta, 1997

Seni Pertunjukan Indonesia di Era Globalisasi (Indonesian Performing Arts in the Era of Globalization), Directorate General of Higher Education, Jakarta, coming soon

*Titles without place of publication are published in Yogyakarta.

Award Citation

Professor R. M. Soedarsono is a prominent Indonesian dancer as well as a scholar who opened up a new era of Asian Arts Studies based on western academic perspectives.

Born in the ancient city of Yogyakarta, Central Java, Indonesia in 1933, he was trained in the dance from childhood. As a legitimate inheritor of Yogyakarta-style dance, he has been actively engaged in performing not only in Indonesia but also abroad since 1958.

After receiving an M.A. in Cultural History from Gadjah Mada University in Yogyakarta, Professor Soedarsono served as director of the National Dance Academy in Yogyakarta from 1963 to 1980. During that period, he also undertook various activities in Europe and the U.S., including, for example, a lecture in Paris in 1967 and the study of modern dance and ballet at the University of Hawaii with a grant from the Rockefeller Foundation. In 1969, he was offered the post of visiting artist by the University of California, Los Angeles, and wrote the highly-praised dance drama, "Ramayana". In addition, in 1970, he produced the dance drama "Gadjah Mada" based on the motif of the ancient kingdom of Java, which was followed by many other similar dance dramas. Professor Soedarsono's dance dramas were different from traditional Javanese which use narration and words, and, instead, represent a new form of music-dance-drama based on the form of the Western ballet. The introduction of this novel form of Javanese dance has earned him high praise.

In 1983, his research was compiled in his doctoral dissertation, *Wayang Wong: The State Ritual Dance Drama in the Court of Yogyakarta*, which was published in 1984 by the Gadjah Mada University Press. It is the result of thorough research on Yogyakarta-style dance drama in Central Java, encompassing the disciplines of history, the arts and literature. Subsequently, this research made an internationally important academic contribution to Javanese Arts Studies including dance dramas.

After his teaching experiences abroad, he assumed various important posts in Indonesia: Chairman, the Research Project for National Culture; Vice Rector, Indonesian Institute of the Arts Yogyakarta; Chairman, Consortium for the Arts, Ministry of Education and Culture of the Republic of Indonesia; Professor of the History of Arts and Culture, Gadjah Mada University; and from 1992 to 1997, Rector, Indonesian Institute of the Arts Yogyakarta. In addition, he has been a board member of the Asia Pacific Society for Ethnomusicology since its foundation in 1993 by music scholars from the countries of this region, and has participated in international scholarly activities.

Professor Soedarsono has engaged in various activities ranging from performing, including creation of dance dramas both at home and abroad, to research and teaching. In particular, his wide-ranging overseas activities have made important contributions to international exchange through the arts and culture, and thus, make him a truly worthy recipient of the Arts and Culture Prize of the Fukuoka Asian Cultural Prizes.

OFFICIAL EVENTS

Program

Prize Presentation Ceremony

Date & Time: 2:30 - 4:00 p.m. Friday, September 25, 1998

Venue: ACROS Fukuoka Symphony Hall

Press Conference

Date & Time: 4:00 - 5:00 p.m. Friday, September 25, 1998

Venue: ACROS Fukuoka Conference Room 606, 6th Floor

Banquet

Date & Time: 6:30 - 8:00 p.m. Friday, September 25, 1998

Venue: Hotel Nikko Fukuoka, Tsukushi Room, 3rd Floor

Forum: *"Talking About One's Own Life"*

Date & Time: 5:00 - 7:00 p.m. Saturday, September 26, 1998

Venue: IMS Hall, IMS Building, 9th Floor

Javanese Gamelan Performance: *"The Richly Textured Sounds of Gamelan - Gadon"*

Date & Time: Saturday, September 26, 1998

(1) 0:00 noon - 0:45 p.m. (2) 2:30 - 3:15 p.m. (3) 6:00 - 6:30 p.m.

Venue: ElGala, Passage Plaza

Public Forum

1. *Ancient History Seminar: "Kurotsuka, Kitora Burial Mounds and East Asia"*

Date & Time: 1:00 - 4:00 p.m. Saturday, September 26, 1998

Venue: Fukuoka City Hall Auditorium, 15th Floor

2. *Contemporary Asia Seminar: "Religion, State, and Society in South and Southeast Asia"*

Date & Time: 1:00 - 3:30 p.m. Sunday, September 27, 1998

Venue: Fukuoka City Hall Auditorium, 15th Floor

3. *Korean Culture Seminar: "Korean Language - Its History and Infiltration"*

Date & Time: 3:30 - 6:00 p.m. Sunday, September 27, 1998

Venue: IMS Hall, IMS Building, 9th Floor

4. *Indonesian Court Music and Dance Performance: "Java - Essence of the Gamelan and Dances"*

Date & Time: 2:30 - 4:00 p.m. / 6:00 - 7:30 p.m. Monday, September 28, 1998

Venue: ElGala, Main Hall, ElGala, 8th Floor

PRIZE PRESENTATION CEREMONY

Date & Hours: 2:30 - 4:00 p.m. Friday, September 25, 1998

Venue: ACROS Fukuoka Symphony Hall

The Prize Presentation Ceremony of the 9th Fukuoka Asian Cultural Prizes 1998 began in a solemn atmosphere with music performed by the Kyushu Symphony Orchestra attended by approximately 1,000 people, including Ambassadors of Asian countries and their spouses in Japan, exchange students in Fukuoka, other concerned parties from the fields of education, arts and culture, and citizens of Fukuoka.

On the stage, profiles of this year's prize recipients, parts of their studies and artistic activities were introduced and thus the achievements of each recipient were praised. Following the greetings from the organizing committee representative, speeches by the guests and the presentation of the screening process summary, each of the recipients was conferred their prizes by the organizing committee representatives. Each of the recipients related their joy upon receiving the prizes in their acceptance speeches and expressed their views on the Fukuoka Asian Cultural Prizes and Fukuoka City.

In addition to the speeches by the guests, a special artistic performance of Indonesian-Javanese Dance Performance "Srimpi Pandhelori" was presented by the accompanying dance and music troupe of Professor R. M. Soedarsono, the Arts and Culture Prize recipient.



壇上の受賞者
Honorable prize recipients on the stage



芸術・文化賞受賞者R.M.スダルソノ氏の同行公演団によるインドネシア宮廷舞踊「スリンピ・パンデロリ」
"Srimpi Pandhelori" an Indonesian Court dance, performed by a dance and music troupe accompanying Professor R.M.Soedarsono

ACCEPTANCE SPEECH

Lee Ki-Moon

I cannot help feeling humbled by this award and felt hesitant to attend the presentation ceremony which I am not worthy of. But I am here to show my gratitude to the distinguished people who nominated me as a recipient of the Grand Prize.

I feel honored and gratified to have been awarded this prize and accept it as an encouragement to continue to study for the rest of my life. I have wholeheartedly been committed to elucidating the Korean language over its long history as well as the relationship with languages surrounding it.

The work in this area, however, has been beyond a person like me who is untalented and lazy in nature. My contribution, if any, was made possible simply because I was blessed with superb education from my teachers as well as my fellow scholars. Above all, I have benefited from being taught by eminent mentors in and out of South Korea since my youth days. To return their favor, even if a bit of it, has always been my humble wish, which has not yet been fulfilled due to my poor ability.

I have observed that East Asian languages have a great number of research issues that need to be solved and areas to be explored.

The older the language, the more questions emerge that are awaiting for solutions and elucidation. As languages are the basis of all cultures, I am afraid that the absence of linguistic study makes it impossible to gain insight into cultures of East Asia, especially those of ancient times. I sincerely hope competent scholars will be fostered to contribute to the great advance in this field.

I would like to extend my best wishes for further prosperity of the glorious Fukuoka Asian Cultural Prizes celebrating its 9th anniversary, in recognition of its great contribution to the study and promotion of Asian cultures.

I would like to express my heartfelt appreciation to both those involved in the Fukuoka Asian Cultural Prizes for their untiring efforts and distinguished people present here.



Stanley J. Tambiah

I would like to offer my deep thanks to Honorable Mayor Kuwahara and the citizens of Fukuoka City, to the Fukuoka Asian Cultural Prize Committee, and to the Yokatopia Foundation for awarding me the International Academic Prize as one of the 9th Fukuoka Asian Cultural Prizes for 1998.

I value this prize in particular because it has the unique distinction of being sponsored by the citizens and officials of a famous city, which for over a decade has promoted cultural artistic, scientific, and other exchanges with many other countries and regions of Asia, with the noble aim of promoting mutual understanding and peace. Indeed, Fukuoka City and the island of Kyushu have had, I understand, a long history of mutual exchanges with their neighboring countries. I therefore, by birth a South Asian, with scholarly interests in South and Southeast Asia, who has lived a peripatetic career spanning both the East and the West, and now come to rest in the United States, accept the prize which carries much symbolism that I value.

In recent years I have been much concerned with the circumstances that have led to an unprecedented number of conflicts, frequently labeled as ethnic and ethnonationalist in nature, that have exploded in many parts of the globe - especially in the former USSR, Eastern Europe, South and Southeast Asia, Africa and the Middle East. In particular, since 1983, I have striven to portray and interpret with special reference to South and Southeast Asia, the challenges to postcolonial nation states mounted by ethnonationalist movements, challenges fuelled by tensions in the relations between majorities and minorities in plural societies, tensions exacerbated by competitive participatory democracy as the primary means by which power is won and resources secured. Violence as a mode of conducting politics has become so endemic and systematized in many countries that it is imperative that social scientists address this development.

Thus a general issue today is how to secure the political viability and economic prosperity of the plural multicultural societies of Asia, how to creatively forge arrangements for coalitionist politics, for the sharing of both power and wealth, for peaceful conflict resolution and tolerant coexistence. The prize I have received embodying the Fukuoka internationalist vision will motivate me to seek the pathways for achieving these goals.



Ueda Masaaki

I am surprised and honored to be presented the prestigious Academic Prize of the Fukuoka Asian Cultural Prizes. It gives me a great pleasure to pay tribute to distinguished committee members and those concerned who nominated me as a recipient of this prominent award.

Fukuoka has played an important role in Japan's history and culture as it has developed as a gateway of the Japanese Archipelago to overseas countries, especially Asia. It is my interpretation that the Fukuoka Asian Cultural Prizes with a proud history symbolizes the past, present, and future commitment of Fukuoka.

Japan's relations with Asia, especially East Asia, is indispensable to produce satisfactory results in the work of Japan's history and culture. This is the belief that I have had since 1960 and have accordingly channeled my efforts to prove that the historical development of ancient Japan had been driven by Asia. My approach has been to identify the influence and the role of migrants and their culture in the formation of ancient Japan that were brought by way of marine routes.

Asia had greatly influenced and portrayed an important role in not only the formation of politics, economy and society but also in the development of Buddhism, Confucianism, Taoism and performing arts. Furthermore the observation on Japan's mythology reveals commonalities with the Asia Pacific Region.

Japan has accepted and assimilated migrant culture and has used it as the basis to develop its unique culture, as Lady Murasaki Shikibu expressed in the chapter entitled "the Maiden" of "the Tale of Genji", quote "It is when there is a fund of Chinese learning that the Japanese spirit is respected by the world", unquote. This cultural process to amalgamate Japanese spirit with learning from China or Western countries is represented by the phrases "Wakonkansai" or "Wakonyosai". It is necessary to employ a global perspective and comparative approach to the study on Japan's history and culture and to identify their universalities and originalities.

The subject of when writing became a form of communication in the Japanese Archipelago involves a number of issues worth of further examination. It is certain, however, that Kyushu was the most advanced at least in adopting the Chinese characters. Then the characters introduced were devised into a simplified alphabet of "Kana" peculiar to Japan, another evidence of how Japanese culture has evolved .

The Fukuoka Asian Cultural Prizes has enabled me to reaffirm my commitment to my studies so that my work will make a contribution to academic exchanges and friendship-building in Asia. In conclusion, I sincerely hope that Fukuoka will continue its efforts to develop and progress as a base to transmit cultural views throughout Asia.



R. M. Soedarsono

It is really a great honor for me to be present here in Fukuoka City today to receive a very prestigious Fukuoka Asian Cultural Prizes. This big event in my life has reminded me my personal and unforgettable experience.

Fifty years ago, when I was at the age of fifteen, my grandfather had always advised me that in the future he expected me to be a good academician rather than to be a talented dancer. I had ever been faced with a very difficult experience in 1957. In that year I was selected as a dancer of the Indonesian Cultural Mission touring Europe for one month. My grandfather knew about that from a newspaper. He was very angry of knowing that I was one of some Javanese dancers who would join the mission. I realized that my grandfather's advice was always best for me. It was therefore that although the departure of the cultural mission was only 7 days ahead, I resigned from the membership of the mission. I believed that in the future I would get more chances to go abroad.

In 1963 I was appointed Director of the first National Dance Academy in Yogyakarta. From that year on my attention to performing arts had become bigger and bigger. I got a grant from the Rockefeller Foundation to join a training in dance and ethnomusicology at the University of Hawaii (1968) and the University of California at Los Angeles (1969). Yet, only by the beginning of the 1980s I completed my Ph.D. degree in Southeast Asian Studies focusing on Performing Arts from the University of Michigan.

In 1984 I was appointed Vice Rector for Academic affairs at the Indonesia Institute of the Arts Yogyakarta until 1992, and in the same year I was appointed Rector of the same institute. I directed the institute until my age of retirement in 1997. Yet, due to its rareness of experts in performing arts, I have got an extension of my retirement for five years as Chairman of the Graduate Program of Performing Arts at Gadjah Mada University. It is really amazing that at the same time of my release from my hard job as Rector of the Indonesia Institute of the Arts Yogyakarta, I receive a very prestigious prize, that is the Fukuoka Asian Cultural Prize. I know that the Committee of the Prizes has worked very hard to select four among all nominees. It is therefore that my wife and I would like to express our deeply gratitude to the Honorable Mayor of the City of Fukuoka and to the Committee of the Fukuoka Asian Cultural Prizes for this very glamorous and unforgettable reception. And I believe that the Fukuoka Asian Cultural Prizes has made a strong friendship and mutual understanding among Asians.



FORUM

Date & Time: 5:00 - 7:00 p.m. Saturday, September 26, 1998

Venue: IMS Hall, IMS Building 9F

Participants: Approximately 300

1. Theme: "Talking About One's Own Life"

2. Panelists:

Prize Recipients:

Professor Lee Ki-Moon, Grand Prize recipient

Professor Stanley J. Tambiah, International Academic Prize recipient

Professor Ueda Masaaki, Domestic Academic Prize recipient

Professor R. M. Soedarsono, Arts and Culture Prize recipient

Coordinator:

Professor Ogura Sadao, Visiting Professor of the Institute of Asian Cultures, Sophia University

3. Outline:

This Forum is the first occasion to bring together all the distinguished recipients for sharing reminiscences of their own lives. Each recipient talked about his childhood, his endeavors that paved the way for his present career and his visions on Asia. They shared their true feelings and opinions with each other.

In the center of IMS Hall, there was an oval table surrounded by participants to the Forum, thus creating a theater-like atmosphere. Accompanied by lilting music, this year's recipients entered one by one walking through the crowded audience of high school students and other citizens of the City, then the Forum was called to open.

First of all, they talked about their childhood and the major turning point in their lives as follows. Professor Stanley J. Tambiah was born in Sri Lanka of Tamil descent. At the age of eleven, he left home to enter one of the elite schools where he met boys of different religious as well as ethnic identities. This was an experience that greatly influenced his life. When the war broke out, the school was closed and he was sent to a farm where he could find refuge from the impacts of the war. After the war, he entered the university in the very same year Sri Lanka gained independence. The independence of his country deeply inspired him, as an elite in his country, to contemplate his own identity. Equally inspiring was his meeting an American professor at that time who enlightened him to turn his eyes to rural societies. When he was faced with difficulties in carrying out his research at the university in Sri Lanka due to various issues such as ethnic problems in the 1960s, he moved to Thailand where his research achievements were recognized and he gradually gained world-wide acclaim.

Professor Ueda Masaaki was born in Hyogo Prefecture and was brought up in Nishijin, Kyoto. When he was in the second grade at junior high school, he became the successor of his relative's shrine in Kameoka, Kyoto. Wishing to be a diplomat during junior high school, he read books, which were banned at that time, written by a historian, Tsuda Sokichi. His writings enlightened Professor Ueda and inspired him to study history. His doubt about what he was taught during the war led him to think over what the Emperor meant to Japan. Shocked by Japan's defeat in the war, he once decided to return to his home town. However, his strong intellectual desire to study the Imperial system motivated him to enter the University of Kyoto and begin his work on ancient states. Since the 1960s, he has voiced the important aspects of Japan's relations with East Asia, but he recognized how hard it was to express such thoughts at that time. Professor Ueda briefly explained his way of incorporating archeological findings into his research conducted on the basis that ancient documents and literature were written by rulers and not by the populace.

Professor R. M. Soedarsono was born in Yogyakarta, Indonesia. Recognizing his great talent for dancing, his grandfather gave him an-hour-long lesson every day since he was twelve years old. When he was sixteen, he was selected to perform an important role as a hero in a dance drama. Since that time on, he always danced the role of the refined hero in dance dramas performed for welcoming honorable foreign government officials to Indonesia. In the following year of 1950, his career as a Javanese dancer started. The year 1963, when he became director of National Dance Academy, was a very important year in his life since he had to devote all his time to dance studies while also expanding his performing activities worldwide. Professor Soedarsono further stated that his own identity as a Javanese was strengthened by learning Javanese dancing.

Professor Lee Ki-Moon was born in a village surrounded by abundant nature in P'yonganbuk-to, the Republic of Korea. He said that he was fascinated by books since he was small and read avidly. Among many authors, he was particularly impressed by the prose by Mr. Kim So-wol, who was a leading literati in the country as well as his great senior from his home town. In a calm manner, Professor Lee commented it was very trying for him when the Korean people were forced to abandon their ethnic tradition under Japan's colonial rule. He grew up by listening to his father saying that ethnic people will never perish as long as they preserve their own history and language. Under the Japanese occupation, his family hid a large number of books in Korean language in the basement of their house. Therefore, he had to lead a dual life of studying in Japanese at school and reading books in Korean at home. Despite such hardships, no one in his generation could match him in his extensive knowledge on Korean language and history he had acquired during that time. Professor Lee said the fact that he majored in linguistics and his brother majored in history was not a coincidence but the result of their father's great influence.

Then each recipient exchanged their views on Asia. Professor Lee cited Korean history as an example of maintaining its original culture and language while accepting Chinese culture and Characters. With this example, he stressed that the challenge for Asian nations was how to preserve and develop their own cultural tradition while encountering the European culture surging toward East Asia. He further stated that Japan was in a position now to be a role model in this regard and, by doing so, Japan would surely be able to fulfill the expectations of its neighboring nations. Professor Tambiah positively evaluated the current world-wide trend toward localisms transcending national polity and diversities. At the same time, however, he referred to such questions as: how many diversities and localisms could be recognized; how could they be incorporated into one political framework. Professor Tambiah, therefore, said the challenge facing Asia was how a regional society could embrace multi-culturalism and a pluralistic society while developing its own unique existence. Professor Soedarsono shared the same views as Professor Tambiah. He introduced Indonesia's ethnic and linguistic diversities as well as problems emerging from the very reason of Indonesia being a multi-cultural and pluralistic society. He also stressed the importance of Indonesian as a common language. Professor Ueda voiced that he tried to use the word "local" instead of "regional" as opposed to "central". He further shared his theory of "glocal" to view the situation from local as well as global standpoints, since the stressing of localism alone could not realize a peaceful coexistence.

From the floor, a student from Nakamura Gakuen Sanyo High School asked what he should do during high school. To this question, Professor Soedarsono replied that he should think and choose by himself. Professor Ueda told him to nurture self-confidence and courage that could only be obtained through self-training. Professor Tambiah replied by saying he should find a peer group to conform with and to take interest in the world around him to discover himself. Professor Lee advised him to foster his ability to think and do his utmost to find the answer by himself.

In closing, Professor Ogura, who served as coordinator, concluded the Forum with the following words: The Professors have fostered their aspirations and worked tirelessly to realize them without losing their identities during the post-war confusion. During that process, I believe, there was "creation". It is difficult for different cultures to coexist, and I believe "creativity" is the most important element in our efforts for realizing harmony in the international society and establishing peace.

ANCIENT HISTORY SEMINAR

Date & Time: 1:00 - 4:00 p.m. Saturday, September 26, 1998

Venue: Fukuoka City Hall Auditorium, 15F

Participants: Approximately 400

1. Theme: "Kurotsuka, Kitora Burial Mounds and East Asia"

2. Program:

Keynote Speech Professor Ueda Masaaki, Domestic Academic Prize recipient

Fieldwork Report on the "Kurotsuka Burial Mound"

Mr. Miyahara Shinichi, fellow of the Archaeological Institute of Kashihara,
Nara Prefecture

Fieldwork Report on the "Kitora Burial Mound"

Professor Inokuma Kanekatsu, Professor of College of Humanities, Kyoto
Tachibana Women's University

Panel Discussion

Panelists: Professor Ueda Masaaki / Professor Inokuma Kanekatsu /
Mr. Miyahara Shinichi

Coordinator: Professor Nishitani Tadashi, Professor of the Faculty of Letters,
Kyushu University

3. Outline:

Excitement stirred within the hall filled with researchers and fans of archaeology and ancient history. They expected that Professor Ueda would address the discoveries made at the Takamatsuzuka Tomb and others which have revived the dispute over the location of the Yamatai Kingdom.

Professor Ueda began his keynote lecture by introducing episodes from his book *Kikajin* (Naturalized Japanese) published in 1965 to indicate how cultures brought from the Korean Peninsula, China and South East Asia had greatly influenced the formation of ancient Japanese societies. He enthusiastically discussed that the close relations between East Asia and ancient Japan have been verified through excavation works conducted so far. Then he talked about the significance of the Takamatsuzuka Tomb and the thrill he felt when it was excavated. He further presented an easy-to-understand illustration of the exquisite astronomical charts on the chamber wall of the Kitora Tomb as well as a number of historically valuable artifacts unearthed at the Kurotsuka Tomb. In this context, Professor Ueda argued that all these excavations prove the validity of the approach to link historical developments in Japan with those of East Asia. He also emphasized the necessity to shift more attention to the East Asian region while focusing on central Japan in developing what he terms a "glocal" view of history, a standpoint to view local history with a global perspective. In fieldwork reports following the keynote lecture, Mr. Miyahara gave a slide-presentation about funeral rites observed at the Kurotsuka Burial Mound and Professor Inokuma about the meaning of the astronomical charts of the Kitora Tomb.

The Yamatai kingdom was on the agenda of the subsequent panel discussion. When asked a comment on the dispute over whether this ancient kingdom was located in Kinki or Kyushu, Professor Inokuma described the dispute as an never-ending intellectual game. Professor Ueda responded that it was not appropriate to focus solely on the period the kingdom was under the reign of Queen Himiko given that it had continued to exist under her successors. He added that the findings of the Kitora and Kurotsuka Tombs clearly suggest that archeology should not be discussed only within the geographical borders of the Japanese Archipelago. In response to this remark, Professor Nishitani concluded that Kyushu served as a gateway to Chinese cultures as can be traced to the discoveries at the Kitora and Kurotsuka Tombs.

CONTEMPORARY ASIA SEMINAR

Date & Time: 1:00 - 3:30 p.m. Sunday, September 27, 1998

Venue: Fukuoka City Hall Auditorium, 15F

Participants: Approximately 200

1. Theme: "Religion, State, and Society in South and Southeast Asia"

2. Program:

Keynote Speech Professor Stanley J. Tambiah
International Academic Prize recipient

Panel Discussion

Panelists: Professor Stanley J. Tambiah
Professor Ishii Yoneo, President of Kanda University of
International Studies

Coordinator: Professor Tachimoto Narifumi, Director of the Center for
Southeast Asian Studies, Kyoto University

3. Outline:

Professor Tambiah spoke of the formation of nation-states in his keynote speech focusing on ethnic minorities' movements claiming for more power, which have been arising all over the world at the end of the 20th century. Furthermore, he pointed out problems and possible peaceful coexistence in a situation created by the diverse cultural mix through demographic movements of workers, immigrants or farmers. He insisted that in a multi-cultural environment, we should think toward resolving frictions and establishing peaceful coexistence. Professor Tambiah concluded by saying that knowing different cultures could enrich one's own culture and that being aware of the differences among people could lead to generosity.

During the Panel discussion, Professor Ishii stated that Japanese people have accepted other cultures not through people with those cultural backgrounds but through goods and books. He went on to say that Professor Tambiah's speech showed us Japanese how we should treat our neighbors from different nations and regions coming to Japan as we enter the 21st century.

There were many questions from the floor, one of which questioned the true possibility of multi-culturalism. To this, Professor Tambiah said, "it is important for each one of us to establish good communication with others. If generous attitudes could be maintained, multi-culturalism is possible."

In conclusion, Professor Tachimoto said, "what underlies these issues of ethno-nationalism or nation-states are 'politics of equality' and 'politics of difference' which seek equality without recognizing differences and ethnic identity at the same time. This is an issue Japan will also face as a host society. The Japanese people are given a challenge to contemplate on their concept of "being a Japanese" and their "cultural identity as a Japanese".



立本成文氏
Professor Tachimoto Narifumi



パネルディスカッション
Panel Discussion

KOREAN CULTURE SEMINAR

Date & Time: 3:30 - 6:00 p.m. Sunday, September 27, 1998

Venue: IMS Hall, IMS Building, 9F

Participants: Approximately 350

1. Theme: "Korean Language - Its History and Infiltration"

2. Program:

Keynote Speech Professor Lee Ki-Moon, Grand Prize recipient

Related Lecture Professor Fujimoto Yukio, Professor of the Faculty of Humanities, Toyama University

Professor Umeda Hiroyuki, Director of C. Hiroike School of Graduate Studies, Reitaku University

Panel Discussion

Panelists: Professor Lee Ki-Moon, / Professor Umeda Hiroyuki / Professor Fujimoto Yukio

Coordinator: Professor Tajiri Eizo, Professor of the Faculty of Economics, Ryukoku University

3. Outline:

Professor Lee spoke about his research in historical studies on the Korean language in the 14th century and before, while touching upon the hardships he had experienced due to the sheer shortage in literatures and materials written in that period. Based on his studies of the Korean readings of Chinese characters in historical documents produced in the Koryo kingdom of the 14th century, he explained how Chinese letters were incorporated into the writing system before the invention of Hangul in the 15th century. His findings indicated that the Korean readings of Chinese characters predated the older kingdom of Silla and that such native language-readings of Chinese characters had been brought into Japan during the Nara period from the Korean peninsula. He then presented his interpretation of place-names recorded in the geography of the "Sanguk Sagii" as well as the linguistic characteristics of the three ancient kingdoms of Koguryo, Silla, and Paekche. In his explanation of comparative linguistics between Koguryo, Altaic, and ancient Japan, he especially pointed to the strong relations between Korean and Japanese. In closing his lecture, Professor Lee gave credit to his predecessors, the ethnic Koreans in ancient and medieval times, for their achievements to maintain and advance the Korean language by creatively devising Korean orthography from Chinese characters and the Korean readings of them that led to the invention of Hangul.

Professor Fujimoto and Professor Umeda were invited to lecture on subjects in relation to the keynote address. Professor Fujimoto presented his examination of the historical materials and episodes of the Nara period to explore the possibility that the native language-readings of Chinese characters had originated in the Korean peninsula before coming to Japan. Professor Umeda emphasized the superiority of Hangul as a phonogram with no match found anywhere else in the world. Based upon his observation on the long history of Korea and Japan, he highlighted some of their past bilateral initiatives to learn each other's language.

In the following session, a panel discussion was held while taking questions from the floor. A great number of the questions were directed to Professor Lee indicating the audience's strong interest in his work as well as the Korean language. In the end, Professor Tajiri extended a wish shared by all panelists. He encouraged the people of Fukuoka to become better acquainted with South Korea as they live closest to it and recommended them to begin by taking interest in the Korean language.

INDONESIAN COURT MUSIC AND DANCE PERFORMANCE

Date & Time: 2:30 - 4:00 p.m. / 6:00 - 7:30 p.m. Monday, September 28, 1998

Venue: ElGala, Main Hall

Participants: Approximately 600 at each performance

1. Theme: "Essence of the Javanese Gamelan and Dances"

2. Program:

Commentary and Performances of Gamelan and Court Dance

Commentary: Professor R. M. Soedarsono, Arts and Culture Prize recipient
Professor Fujii Tomoaki, Deputy Director-general, Chubu
Institute for Advanced Studies

Performance: by 11 musicians, 1 singer, and 8 dancers

- | | |
|-------------------------------------|-----------------------------------|
| (1) Dance - Srimpi Pandhelori | (5) Dance - Ngrema |
| (2) Dance - Klana Topeng | (6) Gamelan Performance - Pangkur |
| (3) Gamelan Performance - Ayun-ayun | (7) Dance - Arjuna Versus Cakil |
| (4) Dance - Jaipongan "Adu Manis" | (8) Dance - Jaran Goyang |

3. Outline:

The hall was filled with the audience. On the stage, various dances were performed along with the Central Javanese-style Gamelan performance - a style composed of the largest number of performers in Indonesia. When lights were dimmed and the music started, the hall turned into the solemn world of the Court.

"Srimpi Pandhelori" is a dance originated in the Central Javanese Court. Professor Soedarsono joined the music performance. Four female dancers performed gracefully to the music. Many of the ancient stories passed on to the present in Java are reflected in the dances. For example, the dance piece "Arjuna Versus Cakil" depicts one scene from the ancient epic "Mahabharata", expressing a fighting scene with beautiful dancing. Among the dances that developed as popular culture, "Jaipongan" is widely appreciated throughout Indonesia and was performed accompanied with a cheerful and lilting rhythm unlike the calm melody of the Court style. In addition, masked dances and music pieces popular in Indonesia were presented on the stage.

The performance was originally to be given only once. Due to the large number of requests, however, it was performed twice; in the afternoon and in the evening. The hall was embraced with a relaxed and graceful atmosphere throughout the performance, and the audience was enchanted by the elegant dances and music.



舞踊 ジャイポンガン「アドウ・マニス」
Dance-Jaipongan "Adu Manis"



舞踊 アルジュノ対チャキル
Dance-Arjuna Versus Cakil



舞踊 ジャラン・ゴヤン
Dance-Jaran Goyang