



THE FUKUOKA
ASIAN CULTURAL PRIZES

第7回
福岡アジア文化賞
THE 7th
FUKUOKA ASIAN CULTURAL PRIZES

1996

大 賞
GRAND PRIZE

ワン・チョン シュー
王 仲 殊

WANG Zhongshu

中国社会科学院考古研究所教授 Professor of the Institute of Archaeology,
The Chinese Academy of Social Sciences

1925年10月15日生

Born October 15, 1925

中華人民共和国

People's Republic of China



BRIEF BIOGRAPHY

- 1925 Born in Ningpo, Zhejiang Province, People's Republic of China
- 1950 Graduated from the Faculty of History of Peking University. Joined the Institute of Archaeology, the Chinese Academy of Social Sciences
- 1952 Assistant Professor, the Institute of Archaeology, the Chinese Academy of Social Sciences
- 1958-62 Academic Secretary of the same institute
- 1962-65 Vice Head of the Han and Tang Studies Group of the same institute
- 1973-today Professor Emeritus, Peruvian National University of Cuzco
- 1978-82 Acting Director, the Institute of Archaeology, the Chinese Academy of Social Sciences
- 1979-today Professor of the same institute
- 1979-88 Managing Director and Chief Secretary, the Chinese Archaeological Association
- 1981-today Professor, the Graduate School, the Chinese Academy of Social Sciences
- 1982-88 Director, the Institute of Archaeology, the Chinese Academy of Social Sciences
- 1988-today Overseas Member, the Institute of Archaeology, Germany
Member, the National Committee of Chinese People's Council on Politics and Commerce
- 1990-today Councilor, the Association of Asian History
- 1993-today Chairman, the Japan-China Friendship Association
- 1994-today Chief, the Scientific Committee of the Institute of Archaeology, the Chinese Academy of Social Sciences
Chief, the Xia Nai Research Award Committee of the same institute
- 1995-today Visiting Researcher, the Institute of the Okinawan Studies, Hosei University, Japan

MAJOR WORKS

- Han Civilization*, Yale University Press, New Haven and London, 1982
- Searching for the Contact Point of Japanese and Chinese Ancient Cultures*, (co-ed.), Yamakawa Publishing Company, Tokyo, 1982
- An Outline of Archaeology of the Han Period*, Zhong Hua Book Company, Beijing, 1984
(Translation in Korean, Seoul, 1993)
- Mystery of Triangular-rimmed Bronze Mirrors with Mythical Figure and Animal Designs Unearthed from Japan: Japan-China Joint Symposium on Ancient History*, (co-ed.), Kadokawa Publishing Co., Tokyo, 1985
- International Symposium on Internationalization in Ancient Japan: Transformation from the Yamatai Kingdom into A Unified Nation*, (co-ed), Asahi Shimbun Publishing Co., Tokyo, 1990
- Triangular-rimmed Bronze Mirrors with Mythical Figure and Animal Designs Unearthed from Japan*, Gakuseisha Press, Tokyo, 1992
- Ancient Japan Seen from China*, Gakuseisha Press, Tokyo, 1992

Award Citation

“Professor WANG Zhongshu, one of the most prominent archaeologists in the present-day Asia, enjoys internationally high reputation. He was born in Ningpo, Zhejiang Province, in 1925. He graduated from the Faculty of History of Peking University in 1950, and joined the Institute of Archaeology, within the Chinese Academy of Social Sciences the same year. Ever since, he has engaged himself in scientific excavation at important ruins, and made all possible efforts in establishing a discipline of anthropology in China.

His academic focus encompasses from the Ages of the Warring States, and through the Periods of Chin, Han, Sui, and Tang. He has made remarkable achievements in studying various subjects, including castle towns, tombs, and bronze mirrors of ancient times. His research method has a distinctive feature, which is that he comprehensively scrutinizes archaeological objects obtained from excavation sites, such as relics and remains, together with remaining historical records which are available in relative abundance, and then proves his hypothesis.

Professor Wang has undertaken initiatives in numerous research excavation projects of historical significance. Among them are the large tomb in Guwei-cun, Hui Xian, Henan Province, which is believed to have belonged to the Wei Dynasty in the middle of the Age of Warring States, and the tomb of Lord Zhongshan Jing and his wife constructed in the middle of the Western Han Period in Mancheng Xian, Hebei Province. These discoveries have greatly influenced the academic circles of not only archaeology, but also historical studies, in China and abroad.

He has also made an important contribution from an educational perspective, by writing general remarks on archaeology in the Han Period, ancient China's castle town systems, and tomb-building methods, based upon his broad knowledge accumulated through his many years' commitment to research work.

In the meantime, the 1972 discovery of the Takamatsuzuka Tomb in Japan provided Professor Wang with impetus to take deep interest in Japanese archaeology and her ancient history. The enthusiasm led him to conduct research on *sankakubuchishinjukyo*--triangular-rimmed bronze mirrors with mythical figure and animal designs--which were unearthed in Japan, the Takamatsuzuka Tomb, and the origin of ancient Japan's castle town systems. Following the series of research work, he has proposed a unique theory concerning the history of ancient Sino-Japanese relations. Above all, he caused a controversy among the academic circles of archaeology and historical studies in Japan when he introduced his new theory, claiming that the triangular-rimmed bronze mirrors unearthed from the Early-Kofun-Period tombs in Japan were manufactured by Chinese craftsmen who had come over to Japan from the then Chinese state of Wu. This assumption contradicted with a commonly accepted view that the bronze mirrors were presented to the messengers of Himiko, female ruler of the early Japanese political federation known as Yamatai, from the imperial court of the Chinese Dynasty of Wei.

In addition, Professor Wang has served many important posts dealing with science, the preservation of cultural assets, and international relations of China. He has also participated in international conferences held in Japan and the Republic of Korea, given lectures at universities in the U.S.A., and thus contributed to the enhancement and popularization of scientific research activities in China and abroad. Furthermore, he has rendered services to training young scholars.

Professor Wang Zhongshu's achievements have not only contributed to the systematization of Chinese archaeology and to the explication of early Sino-Japanese relations, but also exhibited the significance of Asian culture to the world, and thus Professor Wang Zhongshu is truly worthy of receiving the Grand Prize of the Fukuoka Asian Cultural Prizes.”

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

ファン・フイ・レ

PHAN Huy Le

ハノイ国家大学教授・ベトナム歴史学会会長 Professor of National University of Hanoi
President of the Association of Vietnamese Historians

1934年2月23日生

Born February 23, 1934

ベトナム社会主義共和国

Socialist Republic of Viet Nam



BRIEF BIOGRAPHY

- 1934 Born in Hatinh Province, Vietnam
- 1956 Graduated from University of Pedagogy of Hanoi
Assistant and Lecturer at Faculty of History, Hanoi University (renamed as National University of Hanoi in 1993)
- 1958-88 Head of the Department of Vietnamese Ancient and Medieval History, Hanoi University
- 1973 Order of Labor 3 Level
- 1980 Nominated Full Professor by the Prime Minister
- 1982-84 Vice-Chairman of Central Academic Council for History-Ethnology-Archaeology
- 1987-today Member of National Council for Supervising Vietnam Encyclopedia Edition, Deputy of General Editor of the Encyclopedic Dictionary of Vietnam
- 1988 Nominated "Emeritus Teacher"
- 1988-95 Director of the Center for Cooperation in Vietnamese Studies, Hanoi University
- 1988-today President of Association of Vietnamese Historians
Vice-President of Vietnamese Union of Science and Technology Association
- 1989-today Member of the National Committee on Science and Technology Policy
- 1994-today Vice-Chairman of Hanoi National University Science and Training Council
- 1994 Nominated "People's Teacher"
- 1995-today Director of Center for Vietnamese and Intercultural Studies, National University of Hanoi
Dean of the Faculty of Oriental Studies, College of Social Sciences and Humanities, National University of Hanoi
Order of Labor 2 Level

MAJOR WORKS

- Land Ownership and Agriculture in the 15th Century*, Literature-History-Geography Publishers, 1959
- History of the Feudal System in Vietnam*, Vol. 2, Education Publishers, 1960, 1962
- The Peasant Movement of Tay Son*, Education Publishers, 1961
- History of the Feudal System in Vietnam*, Vol. 3 (Chief Editor), Education Publishers, 1962, 1965
- National Uprising of Lam Son (1418-1427)*, (Co-author), Social Sciences Publishers, 1965, 1969, 1977
- Our Military Tradition*, (Chief Editor), Foreign Languages Publishers, 1978
- History of Dai Viet: Author, Text and Work*, Social Sciences Publishers, 1983, 1993
- History of Vietnam*, Vol. 1 (Chief Editor), University Publishers, 1983, 1985, 1991
- Nghe Tinh: yesterday and today* (Chief Editor), Verity Publishers, 1985
- Phan Huy Chu: Hai trinh chi luoc / Recit sommaire d'un voyage en mer*, (Co-author), Association Archipel, Paris, 1994
- History of Than Long-Hanoi Capital-city*, (Co-author), National Politics Publishers, 1995
- Land Registers of Ha Dong*, (Chief Editor), The Center for Co-operation in Vietnamese Studies, 1995
- Gom Bat Trang / Bat Trang's Ceramics*, (Chief Editor), World Publishers, 1995
- The Traditional Values and Present Vietnamese People*, (Chief Editor), Vol.1, 1994, Vol. 2, 1996

*Titles without place of publishing are published in Hanoi.

Award Citation

“Professor Phan Huy Le is one of Vietnam’s leading historians. He is well known for his outstanding roles and noteworthy contributions to various scientific activities, including lecturing at the National University of Hanoi, participating in international conferences and meetings, and taking part in international exchange programs. He is respected particularly for his efforts in initiating *Doi Moi*--or innovation--in the field of humane sciences, examining the situation of Vietnam from the viewpoint of socioeconomic history, and establishing his own theories. He is subsequently known to have opened up a new field of study to the point of redrawing the history of Vietnam.

Professor Le was born in Hatinh, a province in Central Vietnam, in 1934. His clan is distinguished for having produced a number of *Van Than*--Confucian scholars. He graduated from the University of Pedagogy of Hanoi in 1956, and was appointed Assistant at the Faculty of History, Hanoi University, same year. From then through until 1975, Vietnam’s academics went through extreme difficulties. Despite the hardship, however, Professor Le continued to devote himself for as long as 32 years to scrutinizing an enormous amount of documents on Vietnam’s socioeconomic history up until 1988, in that process steadily producing good results. In addition, he has offered guidance and training to young scholars who have now become distinguished scholars of Vietnamese history. He has also been in charge of supervising overseas graduate students since 1975. So far, over ten Japanese scholars have received firsthand advise from Professor Le.

His gentle personality, along with a steadfast refusal to allow ideology to sway his research is highly evaluated in many countries including those throughout Southeast Asia, Japan, and France. He has been invited to give lectures at Paris VII University and Amsterdam University. Professor Le is also well known for having shed light upon the socioeconomic history of Vietnam, a field which had been long neglected in studies of Vietnamese history. After many years of extensive labor, he published a book entitled, *History of the Feudal System in Vietnam*, which has provided the impetus for other scholars to re-examine Vietnamese history with a new outlook. He has exerted every effort in discovering important historical records, including land registers, genealogies, and so-called red books, materials corrected in red ink by emperors--of Nguyen Dynasty, thus bringing a log of new knowledge to light. These pioneering works are widely known and respected throughout the world. Most of these works are put together in his 14 books and over 200 research papers on the feudal system, the socioeconomic structure of rural villages, and the traditional culture of Vietnam. Moreover, Professor Le spends his time writing textbooks, which is work that requires steady and painstaking effort.

In March 1990, he chaired an international scientific symposium entitled *The Seventeenth Century’s Japan Town--Hoi An*, in Da Nang, Central Vietnam. The symposium was held in cooperation mainly between Japan and Vietnam, and Professor Le became well-known as the first Vietnamese professor who propelled his country towards opening to the rest of the world. Ever since, he has been one of the Vietnamese responsible for initiating studies of the Hoi An Japan Town, and street preservation projects. These programs were made possible due to bilateral scientific cooperation between Japan and Vietnam. He has also filled various important posts, including the presidency of the Association of Vietnamese Historians, which he assumed in 1988. Today’s internationalization of Vietnamese studies can not be discussed without referring to the name of Professor Le, and the role he plays in this sphere seems to be becoming increasingly important.

Professor Phan Huy Le’s achievements have not only contributed to the development of the studies of socioeconomic history of Vietnam, but also played an essential role in exhibiting the significance of studying traditional rural villages in Asia to the world. These accomplishments make Professor Phan Huy Le particularly worthy of receiving the International Academic Prize of the Fukuoka Asian Cultural Prizes.”

学術研究賞・国内部門
ACADEMIC PRIZE: DOMESTIC

え とう しん きち
衛 藤 藩 吉

ETO Shinkichi

東京大学名誉教授・前亜細亜大学学長

Professor Emeritus of the University of Tokyo
Former President of Asia University

1923年11月16日生

Born November 16, 1923

日 本

Japan



写真撮影：長友健二
Photo: courtesy of Nagatomo Kenji

BRIEF BIOGRAPHY

- 1923 Born in Shenyang, China
1948 Graduated from the Faculty of Law, the University of Tokyo
1948-52 Research Associate, Institute of Oriental Culture, the University of Tokyo
1952-56 Associate Professor, Political Science, Tokyo Institute of Technology
1956-67 Associate Professor, International Relations, Faculty of Liberal Arts, the University of Tokyo
1961-63 Senior Fellow, East Asian Institute, Columbia University, U.S.A.
1966 The 1st Yoshino Sakuzo Award
1967-84 Professor, International Relations, Faculty of Liberal Arts, the University of Tokyo
1970-71 Visiting Professor, Princeton University, Princeton, U.S.A.
1982 Visiting Professor, University of Hawaii, Honolulu, U.S.A.
1983-85 President, Japan Association for Asian Political and Economic Studies
1984-87 Professor, International Relations, Aoyama Gakuin University
1984-today Professor Emeritus, the University of Tokyo
1987-95 President, Asia University and Asia University Junior College (formerly Nihon Junior College of Economic)
1991 Purple Ribbon Medal
1995-today Professor Emeritus and Visiting Professor, Asia University

MAJOR WORKS

- Unrepresented People and Politics*, University of Tokyo Press, 1966
A Study of Modern Chinese Political History, University of Tokyo Press, 1968
A Study of East Asian Political History, University of Tokyo Press, 1968
Prospects of Japan, University of Tokyo Press, 1969
Cultural Conflicts with Japan, (ed.), Kobundo, 1980
The Political Structure of Contemporary China, (ed), The Japan Institute of International Affairs, 1982
Introduction to International Relations, (co-ed.), University of Tokyo Press, 1982
My Thirty-Three Years' Dream: The Autobiography of Miyazaki Toden, (translation with Marius B. Jansen), Princeton, Princeton University Press, 1982*
The 1911 Revolution in China, (co-ed.), University of Tokyo Press, 1984*
Biography of Suzue Gen'ichi, (co-ed.), University of Tokyo Press, 1984
Sato Eisaku, Jiji Press, 1987
The President's Bell, Yomiuri Press, 1988
Recommendation of Education for Individualism, Goma Shobo, 1989
Comprehensive National Security and Japan's Future, (co-ed.), Kodansha, 1991
Recommendation of Being A Second-rater, Kodansha, 1993
China's Republican Revolution, (co-ed.), University of Tokyo Press, 1994*

*Titles without place of publishing are published in Tokyo. Titles with asterisks are published in English.

Award Citation

“Professor Eto Shinkichi is the leading authority in Japan in the fields of international relations and Chinese history of politics and diplomacy. His impressive academic record is highly respected not only in Japanese academic circles, but also in those of Asia and the West. As one of Japan’s top opinion leaders, he has influenced the course of Japanese national diplomacy, particularly in regard to China, through his advice and proposals he has offered based on his many years of academic experience. He has also taken the lead in promoting scientific exchange with international academic societies and research institutions.

Professor Eto was born in northeastern Chinese province of Shenyang in 1923. A graduate of the University of Tokyo’s Faculty of Law, Professor Eto has taught as an Associate Professor at the Tokyo Institute of Technology and as a Professor at the University of Tokyo’s Faculty of Liberal Arts. During the research into modern Chinese political history that he carried out at those institutions, Professor Eto formulated theories describing the historical role played by the Chinese Communist Party as the predominant political force in pre-revolutionary China. In order to prove his theories, he began to research the history of revolutionary movements led by the Party. In a pioneering work into the history of the Chinese Communist Party which was read widely in Japanese and Western academic circles, Professor Eto documented evidence of the Party’s involvement in the 1927 farmers’ movements in the Cantonese cities of Haifeng and Lufeng during which the first *soviets* in China were established. This and other papers have been collected and published in books such as *Kindai Chugoku Seijishi Kenkyu* [Studies in Modern Chinese Political History] and *Higashi Ajia Seijishi Kenkyu* [Studies in East Asian Political History].

While he continued to closely examine modern Chinese political history, Professor Eto has expanded the scope of his academic interests to include other disciplines, including Japanese diplomatic policy on Asia. His theories on this subject are detailed in *Mukoku no Tami to Seiji* [Unrepresented Peoples and politics], and many other books and research articles. In appreciation of this work, he was awarded the First Annual Yoshino Sakuzo Award in 1966. His research activity has also expanded to encompass not only China, but all of Asia. In the late 1970s, Professor Eto proposed a concept of ‘cultural friction’ that occurred in the course of international exchange. The large-scale collaborative research project he organized to further explore this idea, entitled ‘Cultural Friction in East and Southeast Asia,’ has contributed to the growth and advancement of related research activities, so much so that it has spawned more than ten volumes of research reports.

Professor Eto has also served important posts in various academic societies. He is, for example, an Honorable Member of the Board, and the Chairman, of the Japan Association for Asian Political and Economic Studies, the largest organization of Asian Studies scholars in Japan. In carrying out his duties in these positions, he has contributed to the improvement of academic standards in the fields of both Asian Studies and International Relations. In addition, he has offered training and advice to many promising scholars. Furthermore, he has exerted himself for many years in the promotion of international academic exchange, in particular with China and other Asian nations.

Professor Eto Shinkichi has made truly monumental contributions to academia and to the promotion of research into Modern Asian International Relations and Political Science. His distinguished record thus make Professor Eto Shinkichi especially worthy of receiving the Domestic Academic Prize of the Fukuoka Asian Cultural Prizes.”

芸術・文化賞
ARTS AND CULTURE PRIZE

ヌスラット・ファテ・アリー・ハーン Nusrat Fateh Ali Khan

カッワーリー歌手 Qawwali Singer

1948年10月13日生 Born October 13, 1948

パキスタン・イスラム共和国 Islamic Republic of Pakistan



BRIEF BIOGRAPHY

- 1948 Born in Faisalabad, Punjab Province, as the eldest child of a distinguished family with a tradition of performing qawwali, Islamic songs of praise
- 1964 At the death of his father Fateh Ali Khan, a great master of qawwali, he decided to follow his father's art and started receiving regular training from his three uncles. Made his debut at the end of 40 days of ritual mourning, Chehlum, after the death of his father
- 1971 Nusrat's uncle Mubarak Ali Khan dies and he becomes the leader of his qawwali party, leading his serious pursuit of a qawwali career
- 1975 Performed at the 700th Anniversary of the spiritual founder of qawwali and well-known Sufi poet, Hazrat Amir Khusraw and won first prize
- 1979 Made a pilgrimage to the shrine of Sufi saint, Moinuddin Chishti in India, and was accorded the rare distinction to perform inside the sanctuary
Gave a concert performance in India, which was his first exposure to cultural elites of subcontinent.
- 1980 Gave a performance for Pakistani communities in Norway, Denmark, and Britain which has since become an annual event
- 1985 Performed at the World Music Arts and Dance festival (WOMAD) in London and was acknowledged as the most promising singer
Performed in France at the Theatre de la Ville, Paris
- 1987 First visit to Japan on the invitation of the Japan Foundation and participated in seminar and the 5th Asian Traditional Performing Art Festival.
Awarded the President's Pride of Performance in art by the Government of Pakistan
- 1988 Second visit to Paris, France. Performed for the sound track of the American motion picture, "The Last Temptation of Christ," directed by Martin Scorsese
- 1990 Second visit to Japan
- 1991-today Held a series of fund-raising charity concerts in U.S.A., Britain, Germany, Norway, Kenya and Gulf States. Also held charity concerts to raise funds for the Imran Khan Cancer Hospital, the Edhi Trust, the Aga Khan Hospital and many other organizations
- 1991 Performed in the first WOMAD concert in Japan
- 1992 Third visit to Japan. Performed at WOMAD '92 Yokohama
- 1992-93 Visiting Professor at the University of Washington, Seattle, U.S.A. Also gave lecture and performances at the University of Wisconsin, U.S.A.
- 1994 Directed and performed for the music track of the Indian film "The Bandit Queen," directed by S. Kapoor. Also performed for inclusion in the sound track of Hollywood film, "Natural Born Killers," directed by Oliver Stone.
- 1995 Performed for the sound track of Hollywood motion picture, "Dead Man Walking," directed by Tim Robbins
- 1996 Performed for the music track of a series of Indian hit films.

MAJOR WORKS

CD's

- Qawwali: The Vocal Art of The Sufis [I]*, Victor Company of Japan, Ltd., 1988
- Qawwali: The Vocal Art of The Sufis [II]*, Victor Company of Japan, Ltd., 1988
- Shahhen Shah*, Virgin Japan, 1989
- Mustt Mustt*, Virgin Japan, 1990
- Shabaz*, Virgin Japan, 1991
- Supreme Collection*, Nippon Columbia Co., Ltd., 1991
- Yeh Jo Halka Halka*, Nippon Columbia Co., Ltd., 1991
- Devotional Songs*, Toshiba EMI, 1993
- Love Songs*, Toshiba EMI, 1993
- Nusrat Fateh Ali Khan: En Concert A Paris Vol.1 ~ 5*, King International Inc., 1994
- Sanson Ki Mala*, Nippon Columbia Co., Ltd., 1995

Videotapes

- An Audio Visual Anthology of World Music: South Asia (Videotape Vol.14)*, Victor Company of Japan, Ltd., 1988
- Nusrat Fateh Ali Khan: Live in Paris 1988*, MSI, 1991

Award Citation

“Ustad Nusrat Fateh Ali Khan is a prominent Pakistani singer famous around the world. Born to a distinguished family from Jalandhar with a 600 year-long tradition of performing *qawwali*, Islamic songs of praise. His deceased father and uncles are still remembered as great masters of qawwali. Mr. Nusrat began to seriously pursue a qawwali career only after the death of his father. However, since his debut in 1965 as the lead singer of his group, he has distinguished himself as a *qawwal*--a singer of qawwali music. He is now known as the “*Shahansha-e Qawwali*”--the King of Qawwali. Mr. Nusrat continues to perform qawwali in religious rites--the original form in which qawwali is sung--at mausoleums of revered saints in Pakistan, which at the same time giving concerts at more conventional venues. In 1979, he was accorded the rare honor of performing inside one of the most prestigious shrines in the subcontinent, the shrine of Sufi Saint Moinuddin Chishti in Ajmer, India. The superb singing talent and musical skill of this great master of qawwali, along with his strong command of Urdu, Farsi (Persian), and his native language, Punjabi, have enabled him to sing the mystic poetry written in these languages with fluency and expressiveness. He is also famous for his unparalleled repertoire, which extends to several thousands of songs. In appreciation of his excellence, the Government of Pakistan awarded him the President's Pride of Performance in Art in 1987.

In the summer of 1985, Mr. Nusrat performed at the World Music Arts and Dance festival (WOMAD) in London, where he stood out as the most promising singer. After the success of that summer, he began to perform his music without regard to genre or tradition. His various experimentations, such as the use of scat-like singing improvisation, brought a fresh breeze into the traditional world of qawwali. This new openness led to the popularization of Sufi music across both geographical and musical boundaries. His concerts in Paris in 1985 and 1988 were received with great enthusiasm as his amazing vocal performances produced a craze for his music throughout Europe. His first visit to Japan took place in 1987, at the invitation of the Japan Foundation. His participation in seminars and his performances at the 5th Asian Traditional Performing Art Festival and subsequent concerts in Japan have earned him a steadily increasing number of fans in this country. He has also released several CDs in Japan, and performed in a number of successful large-scale concerts all over the world.

Ustad Nusrat Fateh Ali Khan's accomplishments have contributed both to the succession and advancement of the qawwali tradition, and to the popularization of South Asia's outstanding traditional music culture around the world. Moreover, he has brought innovation into the sphere of the qawwali by taking advantage of his artistic gifts and flexibility to transcend the rules imposed by tradition. These achievements, taken together, have had an immeasurable impact on cultural exchange between the East and the West; led to the enhancement of both cultures, and thus make Ustad Nusrat Fateh Ali Khan particularly worthy of receiving the Arts and Culture Prize of the Fukuoka Asian Cultural Prizes.”

OFFICIAL EVENTS

Program

Prize Presentation Ceremony

Date & Hours: 2:30-3:30 pm Thursday September 26, 1996

Venue: Fukuoka Sun Palace

Press Conference

Date & Hours: 4:00-5:00 pm Thursday September 26, 1996

Venue: Fukuoka Sun Palace

Banquet

Date & Hours: 6:30-8:00 pm Thursday September 26, 1996

Venue: Hotel Nikko Fukuoka

Commemorative Lectures

Date & Hours: 6:00-8:00 pm Friday September 27, 1996

Venue: ACROS Fukuoka Event Hall

WORKSHOPS

Forum on Ancient History: "Sankakubuchishinjukyo and the Yamatai Kingdom"

Date & Hours: 1:30-4:00 pm Friday September 27, 1996

Venue: Fukuoka City Hall Auditorium, 15th Floor

Forum on Vietnam's 21st Century: "Dynamism of 21st Century Vietnam"

Date & Hours: 12:30-3:00 pm Saturday September 28, 1996

Venue: Fukuoka City Hall Auditorium, 15th Floor

Forum on the Future of Asian Relations: "Japanese in the Meiji and Heisei Eras"

Date & Hours: 4:00-6:30 pm Saturday September 28, 1996

Venue: Auditorium, Fukuoka City Hall, 15th Floor

Islamic Mystic Song Concert: "Soul of Qawwali"

Date & Hours: 7:00-9:00 pm Saturday September 28, 1996

Venue: Fukuoka Bank Main Hall

授 賞 式

日 時：9月26日（木） 午後2時30分～3時30分
場 所：福岡サンパレス

1996年（第7回）福岡アジア文化賞授賞式は、在日アジア各国大使御夫妻、留学生、学術・教育・芸術・文化関係者及び市民等約800名の参加を得て開催された。式典では選考経過報告や贈賞理由説明の後、主催者による贈賞が行われ、受賞者の生い立ちや素顔、研究・芸術活動の一端を家族や研究者仲間等との写真スライドで紹介するなどにより、受賞者の業績を讃えた。

各受賞者は、その挨拶の中で受賞の喜びや、福岡市及び福岡アジア文化賞へのメッセージ、アジアに対する思いなどを語った。なお、ヌスラット・ファテ・アリー・ハーン氏は、健康上の理由で来日できなかつたため、ナヒード夫人による代理受賞となった。

また、来賓による祝詞が述べられ、ヌスラット氏の弟ファルーク氏及び甥のラハット氏を中心とするグループによるカフワーリーの演奏も行われた。

PRIZE PRESENTATION CEREMONY

Date & Hours: 2:30-3:30 pm Thursday September 26, 1996
Venue: Fukuoka Sun Palace

The Prize Presentation Ceremony of the 7th Fukuoka Asian Cultural Prizes 1996 was held with the participation of approximately 800 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. Following the presentation of the screening process summary and the citation for awards, each of the recipients was conferred their prize by the organizing committee representatives. As the achievements of each recipient were praised, their early days, profiles and photos taken with their families and colleagues were introduced with slides.

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, Fukuoka City as well as Asia in general. Since Mr. Nusrat Fateh Ali Khan, the recipient of the Arts and Culture Prize was unable to come to Fukuoka due to an unforeseeable health problem, Mrs. Naheed, wife of Mr. Nusrat, accepted the prize on behalf of her husband.

In addition to the speeches by guests, a special musical performance of qawwali was given by Mr. Nusrat's younger brother, Mr. Farrukh Fateh Ali Khan, and nephew, Mr. Rahat Ali Khan.





ヌスラット氏の弟ファルーク氏及び甥のラハット氏を中心とするグループによるカッワーリーの演奏
Performance of qawwali music by a group led by Mr. Nusrat's brother, Mr. Farrukh, and nephew Mr. Rahat Ali Khan



授賞式フィナーレ（全景）
Prize Presentation Finale

ACCEPTANCE SPEECH

Wang Zhongshu

I am very delighted and honored to have been awarded the Grand Prize of the Fukuoka Asian Cultural Prizes. I wish to express my deepest gratitude to the Members of Fukuoka Asian Cultural Prize Committee as well as the Honorable Mayor, Mr. Kuwahara Keiichi.

My academic interests cover Chinese archaeology in the Han and Tang Periods, and Japanese archaeology and ancient history of the same time. Since the early 1980's in particular I have focused on the history of ancient Sino-Japanese relations. Fukuoka has been an important center of exchange between Japan and China since antiquity, and the cultures of both countries have met and blended with each other here, enriching each culture in the process. Therefore, it is truly meaningful, to me, that I have received, in Fukuoka, an Asian Cultural Prize with the word "Fukuoka" in the name.

There are a number of researchers in the Japanese academic world who study Chinese archaeology and ancient history. It seems to me that the number of Chinese specialists who choose to study Japanese archaeology and ancient history is insufficient. When I was appointed Director of the Institute of Archaeology of the Chinese Academy of Social Sciences, I began to advocate the strengthening of the Japanese archaeology and ancient history programs. I have taught younger generations of researchers to pay more attention to Japanese archaeology and ancient history as they study Chinese archaeology. I have always hoped that scholars in China and Japan will collaborate with one another and move forward together in academic fields.

Of course, we have to promote academic exchange with scholars from countries other than China and Japan in order to promote the further development of Asia's excellent cultural tradition. The Sixth Meeting of the Association of Asian History has recently been held in Beijing with the participation of scholars from China, Japan, the Democratic People's Republic of Korea, the Republic of Korea, and Mongolia. The wonderful results of this meeting are very inspiring.

I consider the bestowal of the Fukuoka Asian Cultural Prize upon me as encouragement to further my efforts in my academic field and bring about more results. Recalling some of the happy scenes which took place in the history of Sino-Japan relations, I sincerely wish that friendship between our two peoples will last forever.

Phan Huy Le

The Fukuoka Asian Cultural Prizes bear great value and significance in the sense that they contribute to the enhancement of Asian studies as well as friendship and cultural exchange among Asian countries and regions. These elements, I believe, form the foundation of the mutual understanding that will accelerate social and economic progress in Asia.

I therefore feel deeply honored to be awarded this prize as the first Vietnamese scholar. At the same time, I feel that a great responsibility has been placed upon myself and other Vietnamese colleagues. We must endeavor to constantly develop cooperative relationships among the Asian nations in the fields of culture and science.

Upon the occasion of this, the prize presentation ceremony of the Fukuoka Asian Cultural Prizes, my wife and I wish to express our deepest gratitude to the Honorable Mayor of Fukuoka, the members of the Fukuoka Asian Cultural Prize Committee, and everyone present today.

I wish you all good health.

Eto Shinkichi

I wish to express my deepest gratitude for the unexpected honor of the Fukuoka Asian Cultural Prize bestowed upon me today. I also would like to offer my respect to the Honorable Mayor Mr. Kuwahara Keiichi and the citizens of Fukuoka who have unfailingly supported the Fukuoka Asian Cultural Prizes since their establishment. My words of appreciation are also extended to those parties who are concerned with the Prize administration under the leadership of Chairman Kawai Tatsuo for their unchanged far-sightedness addressed to the significance of Asia and its Culture.

If you look back on the history of Fukuoka, you will be reminded that this area, formally known as Chikuzen, has produced a number of remarkable figures who were at the forefront of revolutions ever since Takaba Osamu opened her Koushijuku Private Tutoring School. It is also a well-known fact that members of Gen'yosha devoted their fervor and passion to the Freedom and People's Rights Movement, revolutions in Korea and Qing China, and other political activities. After all the turbulences which stormed their-homeland with rage and fury during the first half of Showa Era, present-day Fukuoka people seem to preserve their ancestors' enthusiasm for Asia in the shape of the driving force of promoting peaceful advancement of Asian culture. I would like to commend you for the fact that your effort in this area has come to bloom.

To talk about myself, I thought, after Japan lost the World War II, that there are no winners, and there are not losers in academics. Therefore, I have devoted myself to academic research, and tried to analyze the 19th century Asian history, applying interdisciplinary method. In other words, based upon my belief that we need to study the methods of various disciplines such as historical studies, economics, psychology, political science, and ethology to make free use of them in interdisciplinary pursuit, I have given myself to inputting new blood into the scientific research system at the international relations course of the Faculty of Liberal Arts, the University of Tokyo.

I am also grateful that so many of my students have followed in my footstep, and become prominent researchers and full-fledged members of society. Some of whom have even surpassed me in their academic achievements, that people often quote a Chinese poem which says, "There are hosts of talented pupils under the sun" to comment how fortunate I am to have a circle of fine students. I, therefore, wish to thank my students on this occasion because I feel indebted to them for today's distinction awarded to me. I am very proud of them.

There is a phrase from Mengzi which reads, "A man of honor shall not sacrifice his sense of justice even in difficulty, nor deviate from the path of righteousness." To follow what this poem claims, I would like to pledge here that, without losing myself in the honor I received today, I will continue to work and stay on the right passage of education and science. Thank you for your kind attention.

Nusrat Fateh Ali Khan

Mr. Mayor, Members of the Fukuoka Asian Cultural Prize Committee, ladies and gentlemen.

It is a great honor for me to receive the Fukuoka Asian Cultural Prize. I consider the bestowal of this prize as encouragement to further my artistic pursuits, and as an expression of appreciation toward my country and its culture. I wish to express the deepest gratitude to you, on behalf of the people of Pakistan, for giving the honor of this prize to my country. I believe that the aim of the Fukuoka Asian Cultural Prizes is noble and very much worthy of praise. I am sure that the Fukuoka Asian Cultural Prizes are playing a significant role in the promotion of friendship and peace, and a sense of affinity among the Asian countries and regions, and for the advancement of culture in Asia. I am sure that the Prizes will not only contribute to peace and friendship within Asia, but also preserve and enhance Asia's civilization and culture--the true treasure of our societies.

Ladies and gentlemen, if we look around the world, we will quickly see that many people are suffering from anxiety and psychological illnesses. People are feeling the pressure of a life surrounded by machines. It looks as if they themselves are part of the machinery. In the midst of materialism, the human spirit is sickened to the extent that it is almost dead. It is only art and culture--which today's humans no longer think about--that can heal those suffering souls. The Fukuoka Asian Cultural Prizes have made a wonderful and important step, in telling us to think more about the significance of culture, which we have almost forgotten. I assure you, the role that the Fukuoka Asian Cultural Prizes play in the promotion and enhancement of art and culture will leave its mark on history.

In closing, I would like to pray for the continued success of the Fukuoka Asian Cultural Prizes, and once again express my thanks to you for conferring such a prominent prize upon me.

(This message was read by Mrs. Naheed on behalf of her husband.)

COMMEMORATIVE LECTURES

Date: 6:00-8:00pm, Friday September 27, 1996

Venue: ACROS Fukuoka Event Hall

Approximately 700 participants

1. "Japanese Culture in the Context of Ancient Sino-Japanese Exchange"

Professor Wang Zhongshu

Professor Wang Zhongshu opened his speech by talking about the emotional attachment he feels toward Fukuoka as a gateway to Japan in the long history of cultural exchange between Japan and China. He then went on to speak about Chinese and Japanese archaeology and cultural studies as he recalled the history of Sino-Japanese exchange throughout the ages.

He explained that as an expert in early Sino-Japanese relations, he has affection for Fukuoka for several reasons. One is that Japan's oldest rice paddies were discovered in the area of northern Kyushu centered around Fukuoka, and another is that Fukuoka entered the Yayoi Period before anywhere else in the Japanese archipelago. He also said that his scientific paper proved that the Gold Seal of the King of Nakoku of Wa of Han that was found on Shikanoshima Island in Fukuoka City was given by the Han Emperor Wu. He then described how he wrote and donated a Chinese poem to the Ito Museum of History in Maebaru, Fukuoka Prefecture, recalling that the State of Ito was Japan's gateway to the seas in the third century era of the Yamatai Kingdom.

Professor Wang's father taught him about Chinese poetry, and suggested that he major in ancient history at university. Professor Wang, however, later found himself attracted to the beauty of the Japanese language which he had chosen as his second language. He was absorbed in Japanese literature at first, and then his interest shifted to Japanese ancient history. After graduating from university, Professor Wang joined the Institute of Archaeology in the Chinese Academy of Social Sciences, where he studied Japanese archaeology while majoring in Chinese archaeology of the Han and Tang Periods. In the meantime, he took a deep interest in Japanese culture, which, according to Professor Wang, was influenced by Chinese culture without losing its ethnic uniqueness. Professor Wang has come to Japan fifteen times since 1981. Sometimes his unique theories on Japanese archeology and ancient history have been the object of praise from Japanese scholars, and sometimes they have met with rebuttal. However, Professor Wang says that he has always followed the principle that there are no borders in academics, and has never hesitated to trade blows with the Japanese academic community. It has been his consistent policy in matters related to academic studies to not become haughty when he receives praise, and to not lose his self confidence when he meets with opposition.

Professor Wang said he thinks that modern Japanese culture has managed to preserve its old ethnic cultural traditions even while accepting a great deal of influence from Western culture. He concluded his speech by reading a few Japanese *tanka* poems he wrote when he visited the Lafcadio Hearn's old home in Matsue, Shimane Prefecture, which demonstrated his deep knowledge of not only archaeology, but also of Japanese culture.

2. “My Passage to History”

Professor Phan Huy Le

Professor Phan Huy Le talked about his life as a historian in his speech.

He was born in Vietnam into the family of a Confucian scholar. He studied Chinese characters at home, and Vietnamese and French languages at school. At secondary school, he had been keen on mathematics and physics. When he entered university, therefore, he applied to enroll in mathematics and physics courses. However, the classes were already full, and he had to enroll in literature. As he studied at the University of Pedagogy of Hanoi under favorable conditions, however, he began enjoying studying history indeed. In 1956, he became a lecturer at Hanoi University (renamed the National University of Hanoi in 1993). While he was a lecturer, he had several scientific works published, and found himself willingly regarded historical research as his life's work although he had chosen the subject accidentally.

As the war spread to Northern Vietnam, his university was forced to evacuate from Hanoi to a mountainous district. Professor Le, his colleagues and students lacked materials for teaching and learning, but they had a lot of opportunities to go out to field work all over the northern part of the country. They discovered numerous genealogies from these field trips, and produced good results by collecting those materials. In the wartime, the main subject of his studies was the antiaggression history of Vietnam. It was because he believed that the mission of a historian was to devote himself to his country when his nation was engaged in warfare to achieve independence and reunification. After the war, he returned to research work on socioeconomic and cultural problems, the issues he had interest in since the beginning of his career. At present, Professor Le studies genealogies, and works on the issues such as land ownership in villages, and inheritance of traditional culture of Vietnam.

In wartime, Vietnamese historians were almost completely isolated from interaction with foreign colleagues. This had some negative affects on the historical studies in Vietnam. As President of the Association of Vietnamese Historians, Professor Le says he tries his best to contribute to overcome those shortcomings by broadening contacts and cooperating with foreign historians, and creating desirable conditions for Vietnamese historians to integrate into international historical organizations and activities.

Professor Le says the forty years of teaching created a good environment for him in which he had contact with the young and the best generations of the nation every day. His favorite expression is: “It is not tiring to learn, it is not boring to teach.” Professor Le concluded his speech by stressing that scientific studies, training young researchers, and international cooperation are interrelated, therefore, by means of scientific exchange, scientific study of history can be further developed.

3. "I Wanted to Become a Doctor"

Professor Eto Shinkichi

Professor Eto Shinkichi talked about how he came to major in law at university and became a scholar of international relations to pursue interdisciplinary research although he first wanted to become a medical doctor.

Professor Eto was born in Manchuria. His parents were from Kumamoto. During his vulnerable Junior High School era, he was fascinated by the biography of Dugald Christie, a Scottish doctor who spent most of his life in the medical and missionary services in present day Shenyang and that of Mrs. Curie. With the decisive influence that these scientists had upon him, he wanted to become a doctor. However, because human beings are the subject that doctors study, he thought he could not forgo study humans. His parents objected his idea of applying to enter Kyushu Imperial University's Medical School. In the end, he enrolled in Tokyo University's law school, and graduated. As a student, he was sent to Hiroshima under the Student Mobilization Law.

While he was in Hiroshima, the atomic bomb exploded. After he was demobilized, Professor Eto thought that, in academics, there are not winners, and there are not losers. And with the advice of his teacher, he decided to study Chinese political history. He then joined the University of Tokyo's Institute of Oriental Culture where he was influenced by many prominent scholars, and took up his study of exactly how much Late Qing China changed under the pressure of European and American modernization.

In this sort of research, he thought, the complicated phenomena which occur in international society cannot be understood by looking at them solely from one discipline, such as economics or political science. He reached a conclusion that when analyzing a complicated new problem, researchers should learn the disciplines necessary for that analysis even though such disciplines are outside of one's speciality. A flexible mind is the most important asset people who research international relations possess. Accordingly, the teaching of international relations at the University has placed emphasis on producing graduates with flexible minds by having their students fully study the fundamentals of the social sciences, history, and other fields. In recent years, Professor Eto as the president of Asia University has studied the issue of university education itself from an interdisciplinary approach, and worked very hard to carry out reform at the university.

In the end, Professor Eto touched upon the joy and satisfaction he feels to be surrounded by flexible-minded students, graduates, and researchers who are making use of a flexible, overall approach to academic problems. He concluded his speech by stating today's issues facing humankind can only be solved with an interdisciplinary approach, therefore, he keenly feels that interdisciplinary research and education is more necessary now than ever.

4. "Song of the Heart: Talking to God"

Ustad Nusrat Fateh Ali Khan

Ustad Nusrat Fateh Ali Khan talked of his background, the origin of qawwali, his perception of qawwali, and other related matters in his speech.

His ancestors immigrated from Guzney, Afghanistan, to Jalandhar in the Punjab district [currently under Indian rule] about 600 years ago. There were two schools of music in his family--one took interest in mysticism and formally studied classical Dhurpad and Khayal music; the other studied qawwali and Khayal. So, both his grandparents, his father, and his uncles were all classical musicians. People normally think that classical elements are not necessary in qawwali--the only thing old is the lyrics. However, his family placed importance on classical music, and sang classical poetry of the leaders of Islamic mysticism.

Mr. Nusrat also said that when he sing in Europe, U.S.A., and other countries abroad, which he often does recently, he sings from the point of view that music is the "universal language of the world." In other words, he brings the melody to the fore, and use less poetry. When he sing in Pakistan, on the other hand, he puts emphasis on the lyrics.

There are times that he and his accompanists shed tears to see the audience become intoxicated by the spiritual poetry they sing and start to cry. Other times, he feels that he is in another world--the great presence in the song appears before him and he feels as if he is actually talking to that person. According to Mr. Nusrat, by listening to qawwali to one's heart's content, one can reach, in an instant, a spiritual level that would normally be impossible to reach without many years of spiritual training.

Furthermore, qawwali is one part of worship, and an effective means of delivering oneself to the presence, truth, knowledge, and law of God.

There is criticism, however, from the older, more conservative generations against his singing with Western instruments. In response to that, Mr. Nusrat explained that he has changed only a very little in response to the demands of the age, and introduced Western instruments with the goal of reaching younger generation that doesn't know much about qawwali. He also said when he writes a song, sometimes it takes hours, sometimes he can write three or four songs in ten minutes.

In the end, Mr. Nusrat expressed his wish to establish an academy to help qawwali gain international status so that he and other qawwali musicians can pass on to the next generation of pupils that they have inherited from their forefathers.

(At the commemorative lectures, videotaped interview taken at his home in Lahore in May 1996 was shown.)

Forum on Ancient History

Date: 1:30-4:00pm Friday September 27, 1996
Venue: Fukuoka City Hall Auditorium, 15th Floor
Approximately 500 participants

1.Theme “Sankakubuchishinjukyo and the Yamatai Kingdom”

2.Program

Keynote Speech	by Professor Wang Zhongshu Grand Prize recipient
Presentation of Problems	by Professor Higuchi Takayasu Director, The Archaeological Institute of Kashihara, Nara Prefecture
Discussion	Professor Wang Zhongshu Professor Higuchi Takayasu Coordinator: Professor Nishitani Tadashi, Faculty of Literature, Kyushu University

3.Contents

Professor Wang Zhongshu opened the discussion by unfolding his theory that the so-called “Himiko’s Mirrors,” one hundred *sankakubuchishinjukyo*--triangular-rimmed bronze mirrors with mythical figure and animal designs--were manufactured by Chinese craftsmen who had come over to Japan from the then Chinese state of Wu. Professor Wang then referred to the result of his excavation work carried out in China and the Republic of Korea, and the comparative analysis he conducted in detail on the unearthed bronze mirrors from these sites to support his hypothesis. The assumption contradicts the commonly accepted view that the bronze mirrors were presented to the messengers of Himiko, female ruler of the early Japanese political federation known as Yamatai, from the imperial court of the Chinese Dynasty of Wei in the third century.

Following Professor Wang’s keynote speech, Professor Higuchi argued that the triangular-rimmed bronze mirrors were “specially cast” in Wei upon the request from Japan. He based his argument on the historical background which explains the transfer of bronze-mirror manufacturing technology from the continent to Japan. He also referred to the methodology of archeological studies by introducing valuable photos of numerous bronze mirrors and those of the ruins he had excavated.

The two great authorities of archaeology from Japan and China precisely defined the positions and theories they share and do not share during the first debate ever of its kind in the history of archaeology. At the end of the forum, the two prominent scholars confirmed that they would continue to have this type of earnest discussion in pursuit of the truth, and further work on field research and scientific exchange.



王仲殊氏 Professor Wang Zhongshu



対論 Panel Discussion

Forum on Vietnam's 21st Century

Date: 12:30-3:00pm, Saturday September 28, 1996
Venue: Auditorium, Fukuoka City Hall, 15th Floor
Approximately 150 participants

1.Theme "Dynamism of 21st Century Vietnam"

2.Program

Keynote Speech by Professor Phan Huy Le
International Academic Prize recipient
Presentation of Problems by Professor Ogura Sadao
Professor, Faculty of Letters, Tsuru University

Panel Discussion

Panelists: Professor Phan Huy Le
Professor Ogura Sadao
Professor Tsuboi Yoshiharu, Faculty of Law, Hokkaido University
Coordinator: Professor Ishizawa Yoshiaki, Professor and Dean,
Faculty of Foreign Studies, Sophia University

3.Contents

In his keynote speech, Professor Phan Huy Le analyzed factors of Vietnam's driving force from the two aspects of men and culture based upon his viewpoint as a historian. He then stated that the current problems facing Vietnam as a country advancing to modernization and industrialization is how to extract endogenous forces at the maximum, adopt exogenous elements in terms of investment and scientific technology, and blend these two kinds of forces to make overall development possible. Following Professor Le's speech, Professor Ogura pointed out three problems of Vietnam: how to see a sense of community in villages, how to promote globalization of Doi Moi, and how to create a model for development. In the panel discussion, Professor Tsuboi commented on the Vietnamese War and the Vietnamese people's poetic mind that loves nature, leading the discussion to a profound level. In concluding the forum, each panelist expressed their hopes for the future of Vietnam. Professor Tsuboi said, "I would like to see Vietnam create a model which allows the country to develop slowly but equally for everyone." Professor Ogura stated, "I expect that Vietnam will establish a so-called 'Vietnam Model' within Asia." "I believe Vietnam will play an important role in the course of development in Asia, working with other Asian nations in future," concluded Professor Le.



ファン・フイ・レ氏
Professor Phan Huy Le



パネルディスカッション
Panel Discussion

Forum on the Future of Asian Relations

Date: 4:00-6:30pm, Saturday September 28, 1996
Venue: Auditorium, Fukuoka City Hall, 15th Floor
Approximately 250 participants

1.Theme “Japanese in the Meiji and the Heisei Eras”

2.Program

Keynote Speech by Professor Eto Shinkichi
Domestic Academic Prize recipient
Comment by Mr. Matsumoto Ken-ichi, Critic
Panel Discussion
Panelists: Professor Eto Shinkichi
Mr. Matsumoto Ken-ichi
Professor Furuta Motoo
College of Arts and Sciences, University of Tokyo
Ms. Yung Yingyue, Assistant Professor,
Faculty of General Education, Asia University
Coordinator: Professor Kojima Tomoyuki
Faculty of Policy Management, Keio University

3.Contents

In his keynote speech, Professor Eto commented on what the differences between the Japanese in the Meiji Era and those in the Heisei era are, and what type of Japanese are wished for in establishing relations with other Asian nations toward future. In response to these points, Mr. Matsumoto shed light upon the Japanese in the Meiji Era, especially in the last days of the Tokugawa shogunate regime, and then talked on how the Japanese in the Heisei Era should live the period of “opening the country to the world” that Japan is urged to undergo for the third time following the Showa Era in which Japan opened itself for the second time to the world by going to war.

In the following panel discussion, Professor Furuta referred to some common factors seen in the Eras of Meiji and Heisei as the period of structural(or systematic) changes. Ms. Yung talked from the viewpoint of former exchange student about what people should learn from Japan. Four overseas students also participated in the discussion from the floor, and expressed their opinions.

In such a manner, lively discussion took place in search of answers to the questions such as: how Japan should associate with other Asian nations toward the twenty-first century with the historical background of Asian relations in modern times that is filled with many aspects from the search for coexistence to expansionism, and how the Japanese in the Heisei Era should behave in the new relations with Asia, recollecting the Japanese in Meiji Era’s experience in Asian relations.



衛藤 藩吉 氏 Professor Eto Shinkichi



パネルディスカッション Panel Discussion

イスラーム宗教讃歌コンサート

日 時：9月28日（土）午後7時～9時

場 所：福岡銀行本店大ホール

参加者：約600名

- 1 タイトル 「カッワーリーの神髄」
- 2 出演者 ファルーク・アリー・ハーン（ヌスラット氏の弟）、ラハット・アリー・ハーン（ヌスラット氏の甥）他8名のグループ
- 3 演奏曲目
 - アッラー・ファー, アッラー・ファー
(ハムド：アッラーをたたえる讃歌)
 - この恩恵を何と感謝すればよいだろうか
(ナート・シャリーフ：予言者ムハンマドへの讃歌)
 - 息をするたびにアリーの名がでる
(正統第4代カリフでムハンマドに次ぐ予言者とたたえられているハズラット・アリーへの讃歌)
 - 恋人が我が家に訪れた
(パンジャープの中世神秘主義詩人ブッレー・シャー作の恋歌)
 - 有名なパンジャープの聖者バーバー・ファリードをたたえる讃歌
 - 目から涙がこぼれ落ちる
 - マスト・マスト・カラングル
(陶酔遊行聖者ラール・シャハバース・カラングルをたたえる讃歌
パキスタンでも最も有名なメロディの一つ)
 - ラール・シャハバース・カラングルをたたえる讃歌

Islamic Mystic Song Concert

Date: 7:00-9:00pm, Saturday September 28, 1996

Venue: Fukuoka Bank Hall

Approximately 600 audience

1. Title "Soul of Qawwali"

2. Musicians

Farrukh Fateh Ali Khan (Mr. Nusrat's younger brother)

Rahat Ali Khan (Mr. Farrukh's son) and eight other accompanists

3. Program

Allāh hū, Allāh Hū

[Allah Hoo, Allah Hoo]

A song in praise of Allah in the Hamd style

Is karam kā karū shukr kaise kaiase adā

[How Can We Thank Prophet Muhammad for the Benefit He Provides with Us]

A song in praise of Prophet Muhammad in the Na't Sharif Style

Maulā Alī

[Every Time I Breathe, I Utter His Name, "Alli"]

A song in praise of Hazrat Ali, son-in-law of Prophet Muhammad

Merā piyā ghar āyā

[My Sweetheart Visited My House]

A love lyric by Bullhe Shah, a medieval mystic poet in the Punjab

Ganj-e Shakar, merā Ganj-e Shakar

A song in praise of Baba Fariduddin, a famous saint in the Punjab

Akhiyā udik diyā

[Tears Are Falling from My Eyes]

Mast mast Qalandar

[Mustt, Mustt]

A song in praise of the ecstatic traveling saint, Lal Shahbaz Qalandar

Dam-ā-dam mast Qalandar

A song in praise of Lal Shahbaz Qalandar. One of the most famous melodies in Pakistan



ファルーク・アリー・ハーン氏
Mr. Farrukh Fateh Ali Khan



ラハット・アリー・ハーン氏
Mr. Rahat Ali Khan

