

Royal Succession in the Ryukyu Kingdom:
On the Coronations of Shoiku and Shotai

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Beginning in the the early 17th century, it became necessary for the kings of the Ryukyu Islands, called Ryukyu Kokuo 琉球国王 or Chuzan'ō 中山王, to be approved by the Satsuma 薩摩 feudal clan and the Tokugawa Bakufu before succeeding to the throne. At the same time, official envoys to neighbouring tributary states (*cefeng-shi* 冊封使) from the Qing dynasty were also dispatched to appoint the kings of the Ryukyus. The titles held by the Ryukuan kings therefore differed in both their meaning and use depending on whether they were dealing with intra-island, Japanese and Chinese foreign affairs. However, while much is known about the royal titles influenced by foreign relations, the study of the particulars concerning the succession of kings in domestic terms is still insufficient.

Accordingly, the present article takes up Ryukyuan royal succession during the 19th century, focusing on the actual transfer of the throne from King Shoko 尚灝 (1787-1834) to King Shoiku 尚育 (1813-1847) then on to King Shotai 尚泰 (1843-1901) from the viewpoints of foreign affairs and indigenous ritual. Furthermore, the author examines what influence the diplomatic relations between Qing China and Japan exerted upon the Ryukyus.

His findings may be summarized as follows. He begins with a clarification of the negotiations with the Satsuma Clan and measures dealing with China leading up to coronation. In the case of the succession from Shoko to Shoiku, which began with the retirement of the former, it was timed strategically so as to avoid any diplomatic friction with the Satsumas, while at the same time Shoko's retirement was kept secret from the Chinese. The author concludes that the coronation of Ryukyuan kings can be observed as an important event in the foreign relations.

Secondly, royal authority was transferred from one king to his successor through a series of ceremonial rituals. The pomp and circumstance, which began with the appointment of the most favored candidate to the princely title of Nakagusuku Oji 中城王子 and the performance of a coming of age ceremony, comprised a series of events held at Shuri 首里 Palace and elsewhere

designed to gradually transfer the power and authority of kingship to the newly enthroned monarch. The process, which involved such agenda items as the determination of the new king's name, the choice of his coronation wardrobe and various behavioral restrictions imposed before and after enthronement, functioned organically to ensure a smooth transition of power.

This is why in order to fully understand the nature of Ryukyuan kingship, the researchers must consider the various elements re-enforcing royal authority within the kingdom, in addition to considering its diplomatic ramifications.

From the China Medical Missionary Association to
the Chinese Medical Association

Jo Jeong-eun

The China Medical Missionary Association (中国医療伝道協會; CMMA) was a protestant medical missionary organization established in China in 1886, which made a significant impact on modern Chinese society and its medical care practices. It began the *China Medical Missionary Journal* in 1887.

This article examines the transformation that took place in the CMMA between 1907 and 1932, which ended in its merger with the Zhonghua yixue hui 中華医学會 (National Medical Association of China; NMA), for the purpose of considering the indigenization of the Christian medical missions in China.

The process began in 1907 when the CMMA changed the name of its journal from “China Medical Missionary Journal” to “China Medical Journal”, and at the same time gave itself and its journal Chinese names, Boyihui 博医會 and Boyihui Bao 博医會報 respectively. There was also a growing feeling that some kind of organization was needed to unite all fully qualified physicians into a single association. Therefore, the CMMA was renamed the China Medical Association (CMA) in 1925, and its membership was extended to “all physicians,” not just medical missionaries. What this change means is that the CMA now intended to be a bona fide medical association, not merely a group of evangelist Christian doctors, and represented an important transition of medical missionaries to being health care givers first and evangelists second.