Paper ID	151
Author(s)	Shinobu Iguro
Title	A Comparative Study on Local and Modern Knowledge of Famine Relief: Based on Chinese Cases in the 1870s and 1920s

Abstract

This paper examines the relationship between local knowledge and modern knowledge by comparing the responses of various actors to the drought and subsequent great famine that struck northern China in the 1870s and the relief activities of the International Famine Relief Committee of China, which was established in response to the great famine in the 1920s. In response to the famine of the 1870s that killed more than 10 million people, various relief activities were carried out not only by the Qing government but also by local communities, including philanthropists called "Shanshi " and foreign missionaries. On the other hand, during the famine of the 1920s that occurred in almost the same region, the International Famine Relief Committee of China and Western engineers and researchers commissioned by the Committee carried out various efforts to solve the more fundamental problems, such as canal excavation, forestation, and soil improvement. This paper not only compares the political, economic, and technical efforts in response to these two large-scale famines, but also clarifies the views of the parties concerned about the mechanism of the famine and natural environmental factors, and what measures they considered necessary.

Keywords	Drought, Famine, Water

Paper ID	106
Author(s)	Michihiro Ogawa
Title	The Relation between the Local and the Modern Knowledge of Agriculture in the Deccan Region under the British Rule

Abstract

Under the British rule, part of the Deccan Plateau belonged to the Bombay Presidency, which is called the Bombay Deccan. Major famines, most of which were caused by crop failures due to droughts, hit the Bombay Deccan several times from the last quarter of the nineteenth century to the first quarter of the twentieth century. In this situation, the Famine Code was enacted not only at the level of the British India but also at the level of province mainly in the 1880s. As famine relief works under the codes, the Bombay Government employed peasants to construct irrigation facilities including canals and water reservoirs while some peasants set up wells for themselves. Moreover, the Agriculture Department at the central and provincial level of the British India was established to promote agriculture mainly for the prevention of famine in the same period and published agricultural statistics and textbooks. For example, Textbook on Indian Agriculture in 1910, which was widely used in the Bombay Deccan, introduced the local knowledge of agriculture including irrigation as well as the modern one.

This paper considers the following points to explore the relation between the local and the modern knowledge in the Bombay Deccan: First, how were the local and the modern knowledge recorded in the agricultural textbooks and other related documents? Second, how were they applied to construct the irrigation facilities in the Bombay Deccan in the above period? Third, how were they related to the knowledge in other colonies under the Britian?

Keywords	Knowledge, Agriculture, Irrigation, India, Water, Colonial History

Paper ID	088
Author(s)	Wakako Kumakura
Title	The Nile River as an Object of Care: Colonial Knowledge of Nature

Abstract

The water level of the Nile River, which is affected by the amount of rainfall on the Ethiopian Plateau during the monsoon season, reaches its highest point every year in September and its lowest point in summer. Since the time of the ancient dynasties, Egypt has employed an irrigation system that uses the seasonal nature of the Nile River and an agricultural system centered on winter crops. When Great Britain made Egypt a protectorate in 1882, the critical issue in the new colony was the method of caring for the Nile River. The annual flooding of the Nile River provides water essential for the cultivation of winter crops. However, it also requires the maintenance and management of irrigation facilities to prepare for flooding. Under the Ottoman rule, the maintenance and management of irrigation facilities was conducted on a village basis and was essential for obtaining benefits. However, the British viewed this as a cost and proceeded with the development of irrigation along the Nile River from the perspective of earning revenue while reducing costs.

This study explores the ideas of British politicians and engineers involved in irrigation projects in Egypt by examining their writings. This study investigates three questions. First, how did they incorporate the lives of the local people who lived along the Nile River into their thoughts? Second, how did they digest and absorb the local, historically cultivated knowledge and experience into modern knowledge? Third, how does modern irrigation expertise in Egypt relate to colonies outside Egypt?

Keywords	the Nile River, colonization, colonial knowledge, Egypt, British Empire

Paper ID	212
Author(s)	Seika Wazaki and Adham　Ashirov
Title	Fertility cults and agricultural traditions in the Fergana Valley:　Cultural practices and beliefs

Abstract

The Fergana Valley, with its temperate climate, abundant water resources, and favorable natural and geographical conditions for farming, stands out among the historical-ethnographic regions of Central Asia. According to historical and archaeological sources, the culture of irrigated agriculture in this region began in the mid-2nd millennium BCE (Anorboev, 2004). Agricultural activity was concentrated in the basins of rivers such as Khujabokirgon, Isfara, Sokh, Shakhimardan, Isfayramsay, Akbuyra, Karadarya, Naryn, and Kasansay.

Over the centuries, the local population developed a distinctive culture and folk traditions based on accumulated agricultural experience, refined methods, and precise phenological observations. Within this traditional agricultural knowledge, agrarian culture was closely intertwined with observations of natural phenomena, as well as religious and mythological rituals, all of which played a significant role.

The ceremonies conducted in connection with agricultural work were rooted in a belief in the magical power of agrarian cults. The genetic foundations of these beliefs can be traced back to pre-Islamic practices of deifying natural phenomena and worshiping sky and earth deities. Rather than disappearing with the advent of Islam, agrarian cults underwent a process of syncretism, merging with Islamic beliefs and surviving in modified forms to this day.

From an academic perspective, the study of agrarian cults serves two important purposes: first, it provides valuable material describing ancient agricultural worldviews; and second, it offers insight into the patterns of integration between these ancient beliefs and Islamic perspectives.

In the valley, agricultural activities traditionally began with the new year according to the Eastern calendar?when the sun transitioned from the Pisces constellation (Hut) to Aries (Hamal). In the current lunar calendar, this corresponds roughly to the period from March 21 to April 21.(Kisylyakov, 1947.; Narziqulov,1991.) In other words, the initial agricultural work began around Navruz. During this time, people started planting crops and tending to fields and orchards. Farmers, gardeners, and herders, having endured the harsh winter months, eagerly awaited the warm days of spring and made serious preparations for the new agricultural season. It was precisely during these days that the first seeds were sown into the soil.

In the spring, elderly individuals with deep knowledge of farming would go out to the fields to determine whether the soil was ready for plowing. If the land was deemed suitable, a ritual known as shokhmoylar?considered one of the traditional customs of agriculture?was performed. According to this custom, a cauldron would be hung over a fire, oil was poured in and heated, then traditional pastries such as bogirsak and chalpak were fried in it. Afterward, using the same oil from the cauldron, the oldest male in the household would anoint the horns, shoulders, and hooves of the ox, as well as the metal blade of the plow. Once all the elements of the shokhmoylar ritual were completed, the local mullah would recite passages from the Treatise on Agriculture.

In the village of Damobod, located in the Chust district of Namangan region, tractor drivers from the farmers' association gather at the machine-tractor station before beginning spring fieldwork to perform a ritual sacrifice?typically slaughtering a bull or a sheep?in honor of the Hazrat Dawud (Prophet David). This act serves, first and foremost, as a ritual sacrifice to mark the beginning of the spring agricultural season. Secondly, it symbolizes the tractor drivers' reverence for Hazrat Dawud, who is honored as the patron saint of blacksmiths.

In many parts of the Fergana Valley, holding a khudoyi (a ritual sacrificing) near a mosque or cemetery before the start of the spring agricultural season has become a distinctive tradition. Farmers in the Kosonsoy district perform the khudoyi at the reno

Keywords	Traditional Farming Practices, Cultural Heritage, Fergana Valley, Central Asia