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Transborder Studies at the National Museum of Ethnology

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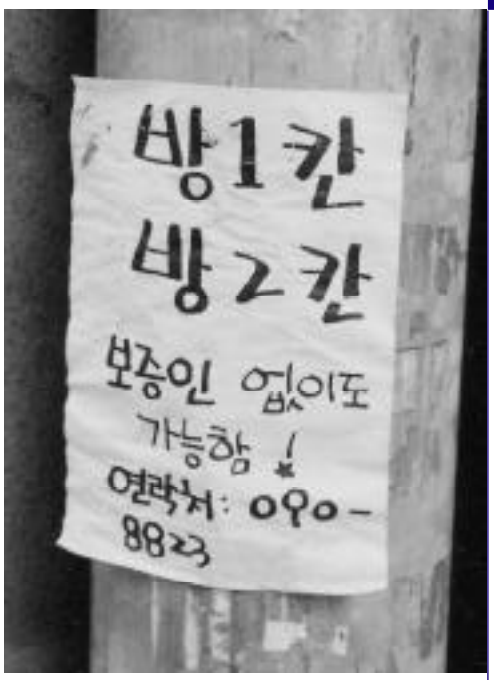
Nearly two years have passed since the Transborder Conflicts Research Project was launched at Minpaku in April 1999. This project emerged after a long series of discussions to set up new medium-term research projects. Two other projects, ëMuseum Anthropological Studies of Cultural Representationí and ëThe Construction of History in Anthropological Perspectiveí were also initiated at this time.

In 1998 Minpakuís research departments were fundamentally restructured. The overall purpose of the new projects was to take advantage of the restructuring and establish an institutional research system that can deal more effectively with contemporary and urgent issues that confront ethnology and cultural anthropology. At the time of restructuring, Minpaku was concluding or had recently concluded four long-term research projects financed by state or private sources. These previous projects, each lasting ten years or more, were centered on serial symposia, and each series produced a multitude of publications. These symposia were carried out in a uniform manner, with themes and conveners already fixed years in advance. The new projects, in contrast, are allowing participants to conduct research under more flexible organizational and financial conditions. The three new projects are provisionally planned for five years.



A rented room advertisement in Korean in Osaka City.

The main purpose of the Transborder Conflicts Research Project is to describe and analyze transborder phenomena relating to globalization during the last few decades. Globalization has been apparent in massive and cross-border flows of materials, information and people, leading to diverse and deep social changes, even in spheres that were traditionally isolated or protected by physical and conceptual borders such as state, nation and ethnicity. Globalization and its impact on societies have long been studied intensively in social sciences such as sociology, economics and international politics. Ethnological

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Hiroshi Shoji is professor of Linguistics and Language Policies at the National Museum of Ethnology, Osaka. In the last decade he carried out sociolinguistic research on minority languages and language movements in Scandinavia, Estonia, Russia and China. At present he is conducting several projects on multilingualisation and immigrants in Japan. He edited The 20th Century-Era of Languages ***(1999 in Japanese), and co-edited*** Northern Minority Languages-Problem of Survival ***(1997) with J. Janhunen.***

and anthropological studies of globalization, however, have been few-especially in Japan, possibly because of attachments to exotic culture research.

In our project on ëtransborder conflictsí we first looked at the human and cultural dimensions of various transborder conflicts. Here the term ëconflictí should be understood broadly. We were concerned with confrontations leading to hostile or rivalry relations, and those leading to conciliation, accommodation, and coexistence. The details of all social conflicts are culture-dependent and are often culture-specific. Japanese society, for example, has been traditionally regarded as essentially monoethnic and monolingual, but in recent years there has been a conspicuous broadening in the multicultural composition of the society, coupled with booming immigration from many countries. This is strongly influencing peopleís behaviors and attitudes towards foreigners and their activities in Japan. These attitudes are far from identical with those in other countries, and are not uniform among Japanese. Cultural issues are obviously important in this case and will be investigated further in our research project.

Under the broad theme of our project, some fifteen Minpaku staff members have been working as a rather loose project team. The members carry out their research individually, or jointly with other members, or with collaboration on a wider scale. At present, our research topics include transnational management of marine resources and forests, Nepalese immigrant workers in Japan, Muslims in Japan, West African Soninke networks in Asia, multilingualization of immigrants in Japan, overseas Korean networks, language behaviors, the general expansion of ethnic music and the dispersion of ethnic identities, media and indigenous peoples, Asian music in Japan, and ëbarrier-freeí concepts in Japan and the USA. Each member is individually responsible for the financial and academic management of their own research.

The first joint activity of the project was a ëpreí-symposium held in February 2000 (see brief report in Newsletter No. 10). This was expected to clarify various aspects of the transborder phenomena that could be deepened and expanded in the future within the framework of ethnology and neighboring disciplines.

The major event that followed was an international symposium held in January 2001. This focused on a specific theme, ëFisheries Resource Management in the Troubled Waters of North and Southí, and was convened by Tomoya Akimichi. During sessions over the three days, thirteen papers were presented on marine resource management and fisheries conflicts in northern cold and southern tropical regions. Special attention was given to interactions between local, national, and international interests in the era of globalization. Invited speakers included those from Russia, Indonesia and the Philippines.

In addition to symposia and seminars, several lectures and small-scale colloquia by guest speakers have been held as part of this project. These occasions were also opened for scholars and students outside Minpaku. So far, the following lectures have been given: ëThe Language Act and Language Policies toward Estonian and Russian in Estoniaí by I. Tomusk (Estonia); ëLinguistic Situation and Native Languages in Karelian Republic, Russiaí by T. Oispuu (Estonia); ëThe Acadiens of Prince Edward Island and the Language Legislationí by H. Hasegawa (Japan); ëMother Tongue Education for Immigrant Children in Kanagawaí by M.Ishii (Japan); ëForest Management and Common Resource Exploitation in Indiaí by M. Tiwary (United Kingdom); ëLanguage Legislation and Linguistic Rights in Finlandí by P. Nuolijarvi (Finland).

For the current fiscal year, three larger events are already on agenda: two international symposia on international forest resource management, and the impact of the immigration explosion on Japanese internal borders. There will also be a seminar on ethnic music and art as identity symbols. These events have emerged from project membersí individual research topics, and will be carried out with full support from the project team.

Foreign language media are flowering in Japan. Over 200 titles are published in at least 15 languages.

Land Utilisation in Mongolia

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Editorial Board ëAsien, Afrika, Lateinamerikaí, Berlin, GERMANY

No serious scholar would really doubt that research into ëLand Utilisationí in Mongoliaí is important. Nevertheless, it seems that this research has been neglected up to now because of the Mongolís nomadic life and the difficult source situation. Foreign scholars with no experience of nomadic life and no command of the Mongolian language would have no access to this topic. I was fully aware of the difficulties when I accepted Prof. Konagayaís invitation to deal with this topic during a three-month research visit to the National Museum of Ethnology.

Since I am also concerned with modern Mongoliaís affairs, I saw in this visit a chance to approach land utilisation from a historic-ethnological point of view, always bearing in mind that todayís transformation process and land-related legal disputes require the definition and resolution of property and property rights.

From the very beginning, it was clear to me that I should tackle the topic of ëLand Utilisationí from a historical point of view. Thus the first matter to determine was the period to be analysed. Since I had previously studied the Manchu banner system in Outer Mongolia, I knew how the regularization of nomadic macro-structures had been long imposed on the life of Mongol nomads. This process has continued since the Khalkh-Mongols submitted to the Chíing dynasty in 1691. The Chíing legislations of 1789 and 1811[1)] for Mongolia and for the outer provinces, respectively, provided Outer Mongolia with binding legal frameworks. Until now, the only work on these frameworks was the compilation of unreviewed documents by Sharch¸¸¸ and various case studies by Mongolian historians on applications in actual and practical situations.

The legal acts were available to me as originals in Manchu language or as Mongolian compilations. I was soon able to collect the Mongolian research works relevant to this subject. There was a good reason to draw the upper limit of the time frame at the year 1940. Nomadic life experienced very few fundamental changes. My overall time frame included the periods of foreign Manchu rule (1691-1911), autonomy of Outer Mongolia (1912 - 1919), the ëPeopleís Revolutioní (1921), and the presocialist stage (1921 - 1940).

The legal acts that regulated land utilisation were repeatedly altered, exclusively by external powers (the Chíing dynasty, Russia, and Soviet Union). The Manchu dynasty and, later, the Soviet Union followed similar premises with respect to Outer Mongolia, and for similar reasons. Both powers wanted to maintain the Mongolian way of living (for China as a buffer zone against Russia, for Russia as a buffer zone against China); and both powers therefore refused to allow the emergence of real private ownership of land. They created an administrative and legal framework that preserved the nomadic way of living of the Mongols but did not regulate pasturage down to the last detail (e.g. the distribution of grazing grounds).

In my research on land utilisation, I was able to rely on legal provisions as well as documents and case studies that described practical life. In addition, I eventually found, in the libraries of the National Museum of Ethnology and Toyo Bunko, meticulous reports by Russian researchers from the second half of the nineteenth century. Because of their geopolitical and commercial interests, the Russians paid growing attention to Outer Mongolia at that time. They sought possibilities to acquire real property in Outer Mongolia, and therefore investigated Manchu legislation and legal practices. They found that de-facto property ownership had emerged in the course of urbanisation (with the foundation of monasteries), but such property and ownership did not exist ***de jure***.

The utilisation of land by Mongols remained primarily restricted to the use of grazing areas. This gave rise to questions about the power of disposal of the pasture-land, the factual mechanisms of distribution and regulation, and actual usage of pastures.

My case studies indicated that the above-mentioned mechanisms had been applied almost identically in nearly all banners because of their integration

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1) 1789: ***monggo fafun-i bithe;*** 1811: ***hese-i toktobuha tulergi golo-be dasara jurgan-i kooli hacin-i bithe*** (in Manchu).

The Founder of the National Museum of Ethnology, Prof. Tadao Umesao, a pioneer of field-research in Mongolia.

within the banner administration. However, the Chíing authorities repeatedly pointed to the redistribution of the Mongolian ***aimaks*** (prefectures). While the number of banners grew, the area available to a single banner was shrinking. Urbanisation followed the foundation of monasteries, and the Shaví population group was subordinate to Lamaistic dignitaries, and not bound to a banner. This group was therefore allowed to freely nomadize in contrast to the banner population. The demand for land for emerging crop production, as well as the formation of special imperial territory (controlled by the border protection service, and postal service) increasingly narrowed the pasture-land available to the banner population, affected their pasturage and sometimes challenged the mechanisms for distribution and regulation of the grazing grounds.

Mongolian historians pointed to increasing social tensions as early as the end of the nineteenth century, but have scarcely considered the above - mentioned developments for explanation. The fact that these developments were also related to conditions defined by the geographical environment and disturbances of ecological balance has not even been mentioned in research literature, until now.

A Greek philosopher once said (and I paraphrase): ëThe more I know, the less I knowí. My own research at the National Museum of Ethnology led to new questions and research possibilities. For instance, analysis of the tax files of banners living in various larger landscapes (e. g. Gobi, Khangai) and unable to raise certain species of animals (e.g. cattle, horses in the Gobi region), would reveal hitherto unknown aspects of the utilisation of pasture-land. Such analysis could rely on extensive material in Mongolian archives.

Much more important would be an exploration of the rich body of traditions held by Mongol livestock breeders. Many of these traditions are passed on only orally and will be forgotten by the next generation. Their traditions could be valuable as the principal basis for a distinct ecological philosophy.

Visiting the National Museum of Ethnology was an important experience for me because of the opportunity to exchange views with my colleagues, especially with Tadao Umesao, one of the pioneers of field research in Mongolia, and Yuki Konagaya.

Australian Foragers: from the Tropics to the Temperate Zone

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Ian Keen holds the position of Reader in the School of Archaeology and Anthropology at the Australian National University. He gained his B.Sc. in Anthropology at University College London in 1973 and his Ph.D. at the Australian National University in 1979. He has carried out fieldwork in several parts of Australia,

During my year as visiting professor at Minpaku, I have been working on two projects. The first is an edited volume arising from the Eighth International Conference on Hunting and Gathering Societies, held at Minpaku in October 1998. This was published in the Senri Ethnological Series in 2001. The second is a book on variation in Aboriginal economy and society ëat the threshold of colonisationí.

The book will present seven case studies of ways of life in contrasting environments, with a focus on economy, and is intended to fill several gaps. First, there have been no recent systematic comparisons of ways of life in several regions of Australia, comparable with, those by Sahlins on Polynesia or Rubel and Rosman on New Guinea. Existing overviews, such as ***Australian Aborigines*** by A.P. Elkin (1954), ***The World of the First Australians*** by Ronald and Catherine Berndt (1964), and Maddockís ***The Australian Aborigines: a Portrait of Their Society*** (1972), sample variation in different institutions - kinship, religion, local

groups and so on - in a piecemeal way. Comparative studies concentrate on particular institutions such as kinship or religion (e.g. R.M. Berndtís ***Australian Aboriginal Religions***, 1970).

A second gap is in the literature on Aboriginal economy before its articulation with colonial society and the Australian national economy. I am taking indigenous economy as my focus in order to make the study concise but wide-ranging. All major institutions - kinship, marriage, totemism, ceremony, etc. - have a bearing on economy, in the organisation of production, distribution, land tenure and so on.

Anthropologists have tended to treat Aboriginal economy as a separate domain of material culture and subsistence activity. While some general works on indigenous economy by geographers and economists acknowledge diversity, they tend to rely on now superseded general models of Aboriginal social organisation (notably the patrilineal, patrilocal ëclaní), and over generalisations, for example by assuming that a regime of ëgerontocratic polygynyí applied to the whole of Australia.

I am taking an eclectic approach to analysis. It is ësubstantivistí in taking economy as having to do with the production, distribution, exchange and consumption of the material means of life. We can extend the analysis by looking at how these aspects of the economy are organised, how various institutions are implicated in that organisation, and at ways in which other goods and services are exchanged for subsistence products. Where other values such as religious knowledge come into play, then formalist concerns about the choices between values are relevant. Marxian concerns with power and the control of productive forces and relations are also salient.

The book will consist of seven case studies set in contrasting regions of Australia. They will be reconstructions of modes of social life as they were before British colonisation. This project creates problems. Twenty years ago one might have used the expression ëtraditional lifeí. But built into this category is the assumption that ways of life were essentially unchanging, and continue unchanged, at least in some respects, in ëtraditionally oriented communitiesí. Here I am trying to capture modes of life at a particular moment ëat the threshold of colonisationí. However, the time of radical transformations in Aboriginal social life varied from place to place - the 1830s and 40s in Gippsland for example, and as recently as the 1950s in parts of the Western Desert. The nature of the evidence also varies. In some cases the evidence comes from survivors of devastating invasion and decimation. In other cases, amateur ethnographers recorded the customs of people living on pastoral properties, and maintaining strong continuity in their custom. In still other cases, evidence comes from (i) professional social inquiry made relatively soon after the establishment of missions and government settlements, or (ii) among people still living in the bush, in a region that was already subject to radical transformation.

My aim, therefore, is to inquire systematically into the degree and nature of variation in ecology, economy and other aspects of social life and culture (as they have a bearing on economy), as well as the similarities. The work will have a number of implications. One will be to counter some still prevalent stereotypes: that all Aborigines had and have a ëDreamtimeí cosmology, or that people all over Australia organised themselves into ëlocal descent groupsí or ëclansí. It may also have implications for history: perhaps the particular character of economy and social life in different regions shaped the nature of interactions with Europeans and others, and subsequent local histories. Certainly, when historians begin with a sketch of ëtraditionalí Aboriginal life of a region, they need an up-to-date analysis of what it might have been like.

The seven case studies will show people in contrasting ecological, cultural and linguistic regions. The subjects are ëSandbeachí people of eastern Cape York Peninsula (speakers of ***Umpila***, ***Kuuku Yaíu*** and

including Northeast Arnhem Land, the Kakadu region, McLaren Creek and Gippsland. The topics of his research have included kinship and marriage, religion and the control of knowledge, and land tenure. Ian Keen lectured at the University of Queensland from 1979 to 1987, and has taught at the Australian National University since 1988.

Modern Aboriginal painting based on Dreamtime cosmology

neighbouring languages); ***Yuwaaliyaay*** people of the upper Darling River; ***Ganai*** people of Gippsland; ***Pitjantjatjara*** people and their neighbours in the Western Desert; ***Wiilman*** people of what is now the Wheat Belt in the Southwest; ***Kija*** people of the southeast Kimberleys; and ***Yolngu*** people of northeast Arnhem Land.

These cases show contrasts in several dimensions. First, they relate to very different environments, from the tropical coast with a seasonal, monsoon climate, through the arid interior, to the temperate coasts with uniform rainfall. Second, they relate to contrasting resource bases, from rich marine and terrestrial products of the tropical coasts, through riverine and grassland resources, to the search for water in the arid zone. Third, the regions represent the ***Pama-Nyungan*** and non ***Pama-Nyungan*** language families, and contrasting social-organisational systems from patri-moieties and patri-groups to gender and generation moieties.

Cosmologies also varied greatly, from local ancestral totemic sites, to spirits of the sky invoked by shamanic leaders. In the Western Desert people performed increase rites at totemic centres in a system of cooperation across the region, while in the tropical north ancestral powers were invoked for aggressive purposes. People of the Darling River basin held a doctrine of a single, main creator, and did not have local totemic sites. Gippsland cosmology had a focus on the sky, as a home of the dead; local leaders attacked their enemies with personal magic.

About half way through the writing, some significant patterns are emerging. There are striking similarities in the organisation of production and relations of distribution in the regions so far examined. In all cases there is a mix of working alone, working in small single-sex teams, working in larger single and mixed-sex teams (up to thirty or more people at times for major crops of rush corms), in which cooperation is simple (working on similar tasks, in parallel, but exchanging information) or extended (with a division of tasks). In all cases, husbands and prospective husbands had an obligation to provide meat to their wivesí parents.

However, we also find some very strong contrasts, for example in the resources and technologies used. On the east coast of Cape York Peninsula men hunted dugong using outrigger canoes, while women processed toxic roots to render them edible. On the upper Darling River, fish were caught in large stone fish-traps, net hunting was highly developed, and there was a strong reliance on large crops of grass seed, stored in skin bags, and ground into flour to bake into ëdampersí. In Gippsland people also used nets in the lakes. Much food in the Western Desert had to be dug out of the ground - burrowing animals as well as plants. But here, the religious ëtechnologyí of increase-rites involved people in cooperation across the region, with different local groups bearing a responsibility for maintaining different species by ritual means. In northeast Arnhem Land people had complex wooden fish-traps, as well as canoes specially adapted to cutting through and skimming over reedy and grassy swamps. They also processed toxic cycad-palm nuts as well as toxic roots.

Further contrasts will emerge as the case studies proceed, and then I will have the task of trying to understand these differences. For example, as many anthropologists have commented, the constitution of local groups in the Western Desert through many different kinds of links (but especially place of conception or birth) rather than unilineal descent, has to do with the flexibility of movement necessary in an unpredictable, arid environment. These local groups were formed through connections to local ancestral sites. ***Yuwaaliyaay*** people, on the upper Darling River, were also attached to the place of birth. They also lived in a region of variable rainfall, and variable riverine resources, and perhaps needed a similar flexibility of attachment and movement. But their cosmology differed - lacking local ancestral sites they recognised a single creator, ***Baiame***, and vested totemic identity in matrilineal categories which, like the ancestral tracks of the Western Desert, linked people across the region.

It is already apparent that the regimes of ëgerontocratic polygynyí, taken by some to be quintessentially Aboriginal, appeared in the very rich tropical coastal environments of large islands (Groote Eylandt, Melville and Bathurst Islands) and the Arnhem Land peninsula, among people with the requisite social institutions for maintaining the requisite power differences. Here, some older men were able to marry large numbers of wives, to become nodes in exchange networks and leaders of fast-growing groups in highly competitive social systems. But these were the exception, not the rule. Completing the seven case studies will make it possible to draw more comparisons, and then refine the conclusions.

Identity and the Past in the Age of Globalization

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When I arrived at the National Museum of Ethnology, Osaka, I was pleased to discover a lively discussion of the nature of anthropology in Japan in a recent issue of the ***Minpaku Anthropology Newsletter*** (June 2000). This reminded me of my own academic community. A hot issue among Russian anthropologists is ëCrisis in Russian Anthropologyí,[1)] that is, the nature and solution of a crisis in anthropology. In Russia and in the post-Soviet world in general, anthropologists cannot avoid facing the issues enumerated by Shigeharu Tanabe, namely, ëethnic conflicts, civil wars, migrations, minority movements, environmental issues, tourism, identity politicsí, and so on.[2)]

Although it is an integral part of the world anthropological community, Russian anthropology has its own distinct features. The most important of these may concern the objects of research. In Akitoshi Shimizuís terms,[3)] Russian anthropologists can relate themselves to all three types of national anthropology ñ the ëmetropolitan typeí (because they study ethnic cultures outside their own country), the ëdomestic typeí (ethnic minorities within Russia) and the ëauto-anthropologyí (their own culture as well).

Actually, anthropology is defined in many countries as a discipline for studying ëothersí. As Russia has borrowed extensively from German intellectual traditions, it is appropriate to discuss the state of Russian anthropology in relation to the German distinction between Volksk¸nde (studies focused on oneís own culture) and Vˆlkerk¸nde (studies of others). However, Russians went even further to believe that the culture of every group is equally worthy of study. They tried to study all cultures, whether they were others or their own, to avoid discrimination. The Center for Studies of Ethnic Russians was established at the Institute of Ethnology and Anthropology in Moscow about ten years ago. The sudden emergence of a ëNew Russian Diasporaí following the dissolution of the Soviet Union was the backdrop for the establishment of the center, which aims to study ethnic Russians both within Russia and abroad.

The approach in question was practiced in former days by all Soviet anthropologists, not just by ethnic Russians alone. For instance, apart from studying their own cultures, Georgian anthropologists also studied the culture of Abkhazians and South Ossetians who inhabited the territory of Georgia. Also, some Tatar anthropologists studied ethnic Russians who lived in the Tatar Republic. To put it briefly, there was no difference between mainstream and ënativeí anthropology in the former USSR with respect to the objects of study, and there is no big gap in Russia today. Even the new trend to study the Russian diaspora involves not only the ethnic Russian anthropologists but also many ënativeí anthropologists.

In the view of Russian anthropologists, the field of anthropology does include studies of their own culture. This approach is not without problems. More often than not, ënativeí anthropologists who represented the titled population were fixated with their own cultures and tended to ignore minorities. The focus on native cultural studies encouraged ethnocentrism and xenophobia, and was accompanied by ethnic competition under the hierarchical political-administrative system characteristic of the former Soviet Union and inherited by contemporary Russia. It is in this framework that the ideology of ethnic confrontation was forged. It is no accident that some ënativeí anthropologists, archaeologists and philologists have been politically active since the late 1980s: some have headed nationalist movements.

Local cultures and histories have been powerful mobilizing tools in contemporary ethnic and nationalist movements. Why is that? First, under growing globalization, a great many minorities are losing their local economic autonomy, native languages and cultural distinctions, and even dominant majorities sometimes feel that they are suffering similar losses. In this situation, images of traditional

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1) For example, see Tishkov, V.A. 1992. ëThe Crisis in Soviet Ethnographyí, ***Current Anthropology*** 33(4).

2) Tanabe, Shigeharu 2000. ëOn Humanity and Anthropology in Japaní. ***Minpaku Anthropology Newsletter*** 10: 1-3.

3) Shimizu, Akitoshi. 2000. ëDoes Anthropology Exist in Japan?í ***Minpaku Anthropology Newsletter*** 10: 5-8.

culture and native past are often the only means for preserving identity. Second, a view of early history or prehistory often plays an outstanding role in ethnic or national integration since, based on very scarce and fragmentary sources, it is easily manipulated and reinterpreted. This allows proponents of ethnic or national integration to represent an early community in cultural rather than social or political terms. Indeed, it is much easier to imagine and reconstruct a cohesive community in remote periods than in the recent past, when ethnic and national groups were obviously crosscut by social and political boundaries. A simplistic congruence between an archaeological culture and ethnic groups helps a lot here. Third, a lack of sophisticated methodology for discovering early states opens grounds for politically motivated reconstructions of ëearly politiesí from very ambiguous archaeological data. In the contemporary political milieu, it is easier for an ethnic group to claim political rights if it can prove that its ancestors enjoyed their own state.

As I have argued elsewhere, it is commonly accepted that a group has to demonstrate the deep roots of its culture, the distinctiveness of its language, and outstanding cultural achievements in order to make its claims for political rights and ambitions much stronger. For many peoples of the world, the historical period is associated with colonial oppression and other well-remembered hardships, and they find nothing there but slavery. Logically enough, they assume that their Golden Age was somewhere back in early history or prehistory. To my amazement, some ethnonationalist factions in countries with rich historical traditions refuse to acknowledge the value of these, and look instead to the remote past for the origins of their ethnocultural and political bodies.[4] A restless search for the glory of remote ancestors is highly characteristic of a great many nationalists.

In fact, the remote past is highly obscure, and every archaeologist is aware of how difficult it is to build a prehistory, especially, an ethnogenetic prehistory. Indeed, one should trace the biological evolution, linguistic evolution and cultural evolution of various political bodies quite separately, and each of these processes may have different origins. Moreover, an ethnic identity is a complex psychological phenomenon that is by no means stable and is affected by many factors. For example, I was surprised to find in 1995 how strongly Slavic-speaking Bosnian women from Srebrenica identified themselves with Muslim history.

Ethnic nationalists are thus provided with many choices. More often than not, an ethnic group arises from cultural and biological interactions between indigenous people and newcomers. This provides at least two choices for constructing ancestors: as either indigenous people or as great conquerors with a superior civilization. It is obvious that in order to claim territorial rights, native ancestors seem more appropriate, but with respect to political and cultural glory, the conquerors sometimes have a more pleasing image. That is why both the Tatars and the Chuvash of the Middle Volga River region are fascinated with the Turkic ancestors who were civilizers and bearers of the state tradition; and that is why Finnish ancestry is played down there.[5] In contrast, the Azeris of Transcaucasus have preferred for decades to trace themselves to local Albanian ancestors rather than to Turkic-speaking newcomers. They deliberately made this choice in relation to contested lands between the Kura and Arax rivers. Here the Armenians have long maintained that, until recently, these lands were occupied by their own ancestors.

During the Soviet days, the Azeris had another reason to distance themselves from their Turkic ancestry ñ the long combat by Soviet authorities against pan-Turkism and pan-Islamism. It was unsafe for them to overemphasize Turkic ancestry, and to express Muslim loyalty. But this has been done since the late 1980s. When the political regime changed, revisionist Azeri historians and archaeologists began recalling their Turkic ancestry and have gone so far as to identify the early Albanians with the Turkic-speaking population.[6] In this way, they have tried to reconcile local origin with Turkic language affiliation.

Many people base their identity on language. However, this is by no means universal. Some ethnic groups emphasize their religious rather than linguistic loyalty in order to claim some political or cultural rights. Well-known cases include of course Serbs (Orthodox Christians), Croats (Catholics) and Bosnians (Muslims). Such groups are known in Russia as well. For example, claiming their religious and cultural rights, the Kriashens (Tatar Orthodox) distance themselves from the Muslim Tatars and are inventing a separate early medieval history in order to prove their deep roots in Ukrainian territory.

If well-established historical evidence

4) Shnirelman, V. A. 1995. ëAlternative Prehistoryí. ***Journal of European Archaeology*** 3(2).

5) Shnirelman, V. A. 1996. ***Who Gets the Past? Competition for Ancestors among Non-Russian Intellectuals in Russia.*** Washington, D. C., Baltimore: Woodrow Wilson Center Press and Johns Hopkins University Press.

6) Actually, this is not true since the Albanians spoke one of the North Caucasian languages.

7) Shnirelman, V. A. 1998. ***Russian Neo-pagan Myth and Antisemitism.*** Jerusalem: ACTA.

8) In fact, although the Urartians spoke a related language, it does not mean that they can be treated as the direct ancestors of the Chechens. Moreover, in the Armenian view, the great bulk of the Urartians were integrated into the Armenian community.

9) Chinese civilization predated 12,000 years. ***The Japan Times,*** 11 November 2000.

is scarce or non-existent, local intellectuals may invent the past or use forgeries. For example, some Ukrainian intellectuals have mobilized all possible archaeological data to argue that their ancestors already lived there during Neolithic, if not Palaeolithic, times. The Russian nationalists use a different strategy. Shocked by the disintegration of the USSR and desiring to rescue Russia from the same disaster, Russian nationalists strive to prove that Russians have inhabited the territory of the Russian Federation since ancient times. They identify Russian ancestors with the bright Aryans, as if the latter roamed extensively between the Chinese borderlands in the East and the Carpathian mountains in the West. In order to support their thoery, they refer to archaeological data, and above all to ëBook of Vlesí, a text fabricated by Russian emigres in the early 1950s.[7)] Also, some Chechen intellectuals claim sovereignty by refering to the state of Urartu as if it was built by their remote ancestors.[8)]

Although archaeology and early history are often highly politicized, this does not mean that all ethnocentric presentations of the remote past have immediate and practical purposes. Archaeology and early history often provide valuable symbolic resources. For example, recent attempts by the Chinese to extend the history of their state deeper into the past is apparently aimed at improving Chinese prestige within international community.[9)]

The dynamic contemporary world definitely provides anthropology with new fields that are worth studying. Modern literate people are building up a new intellectual and cultural milieu which is getting more attention from anthropologists.

Exhibition

Attic Museum Collection and Sibusawa Keizo

Special Exhibition

In this spring, we opened an exhibition, ***Attic Museum Collection and Sibusawa Keizo*** at our museum. The Attic Museum was established by Shibusawa Keizo(1869-1963) in the attic of a garage at his mansion in Tokyo. When he started a modest private museum, he was still a student at Tokyo Imperial University. Shibusawaís friends donated private or family materials to his museum, and they also collected souvenirs, toys, and other items for his collection, when they travelled.

At the beginning, it was a small museum created for his own pleasure. But he and his friends gradually became interested in studying handmade objects used daily by the common people. Keizo called these objects ë***minguí***, which means ëtraditional folk toolsí in Japanese. He recognized the importance of studying ë***minguí*** and he encouraged others to collect them. Moreover, he published a handbook of ë***minguí*** and sent it to his many acquaintances across the nation. Many cooperated with Shibusawa in collecting ë***minguí*** and his collection reached more than 20,000 items in total. This collection turned out to be a precious for the research of Japanese daily life in the first half of the twentieth century.

Now, what kind of person was Shibusawa Keizo? He worked for Yokohama Shokin Bank after graduating from university in 1921. He was soon promoted to the director at Daiichi Bank. This bank was founded by his grandfather, viscount Shibusawa Eiichi, a prominent businessman during the Meiji and Taisho periods. Eiichi showed great ability as a banker and led the business world. Keizo wanted to be a biologist but was expected to be his grandfatherís successor. He created his own museum to realize his unfulfilled dream. Although an amateur researcher, he was always serious about his research. He published several academic articles based on his research. He managed to organize a society with his friends for the study of ë***minguí*** at the Attic and engaged in unique research on material culture.

Keizo was appointed as a vice president of the Bank of Japan in 1942, and then as president of the bank at the end of World War II. Just after the war, he became the Finance Minister of Shidehara Kijuroís cabinet to lead its effort to reconstruct a Japanese economy destroyed by the war.

For three years, from 1922, Keizo was stationed at the London branch of Yokohama Shokin Bank. During this period, he visited a number of museums in Europe and realized that a full-fledged ethnology museum was needed in Japan. After returning to Japan, by creating a scholarship, he helped many young researchers in need. From the Attic Museum, many scholars emerged and later eleven persons got the doctoral degrees based on their study on the museum collection. Keizo financially supported to establish many other museums too. His achievements have led some to claim that Sibusawa Keizo is the father of ethnology in Japan.

In this exhibition, we used the second floor of the exhibition hall to represent an attic. We also included points where visitors could handle and try out old tools and other items. In the process of preparing this exhibition, we were delighted to find that the collection contained several tools donated by Shirou Sawada, patron of The Osaka Folklore Society (***Osaka Minzoku Danwakai***) in which Keizo Shibusawa often participated. We were equally happy to collect several revealing anecdotes about the collection, and researchers of the Attic group, from all over Japan.

Masaki Kondo
Chief Organizer
National Museum of Ethnology

Renewal of the Oceania Gallery

The National Museum of Ethnology has renewed its Oceania Gallery, and has added a new display on ëCultural Movements of Indigenous Peoples in the Contemporary Pacificí. This is focused on Australia, Hawaiëi and Aotearoa New Zealand.

Since its first opening for the public two decades ago, the Oceania gallery has represented various aspects of traditional life in the Pacific with displays of canoes, navigation techniques, hunting, collecting, fishing, agriculture, clothes and ornaments, baskets and mats, weaponry, musical instruments, monies, houses, and ritual materials. In representing Pacific peoples, the gallery presented long-held cultural traditions, at the expense of modern history and the contemporary life of peoples. It was in order to address this imbalance that we wished to renew the gallery.

During this project, we invited indigenous people from the areas represented to participate in the planning, collection of materials, the presentation of information, display design, and installation. To some extent, we have also incorporated their languages in translations of texts used in the display. This collaborative effort was not entirely new for the museum. When preparing long-term Ainu displays and a special short-term exhibition on Ainu culture, museum staff worked together with Ainu representatives. However, it was our first attempt to work in close collaboration with indigenous peoples overseas.

During this process, different ideas about ways of representing cultures became apparent. Differences exist not only between the museum and indigenous peoples but also among people within the museum and among the people being represented. To represent indigenous peoples in other countries, we had to give much attention to social, historical and political contexts. The renewal process itself was thus valuable as a way of learning about other cultures and establishing mutual understandings.

The section on the Hawaiëi focuses on economic and cultural aspects of their indigenous movements. For this part of display, we installed a modified life-sized replica of the Hale Kūëai Cooperative Store at Hauëula, Oëahu Island. Objectives of the Cooperative include finding markets to sell high quality products made by native Hawaiians, education of Hawaiian values, support for self-sufficiency and self-determination, and encouraging Hawaiian business entrepreneurship. Hale Kūëai chose to be a cooperative as a way to realise ***aloha***, the value of mutual respect and co-operation.

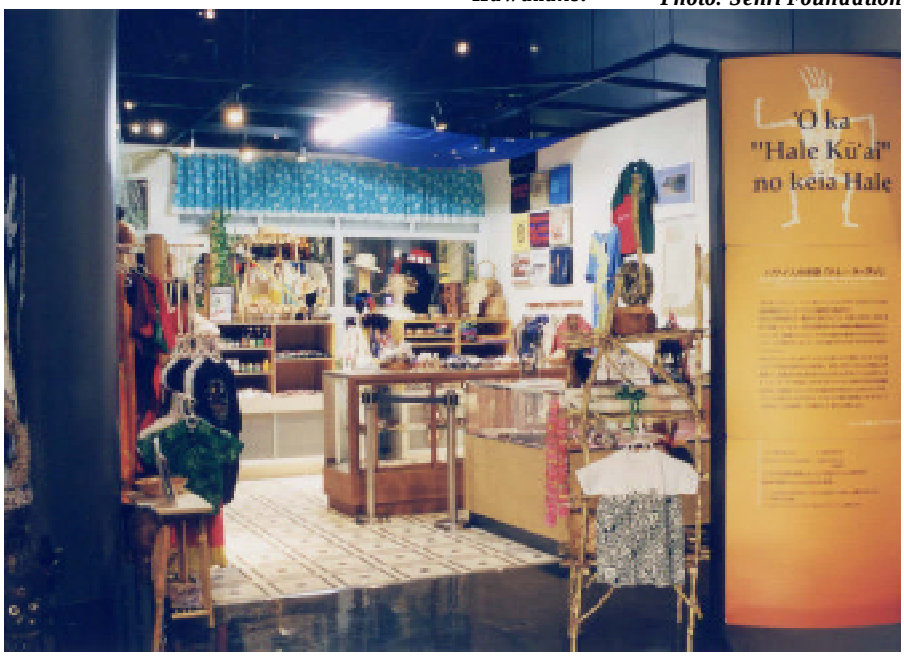
In the section on New Zealand, also known as Aotearoa, the focus is on Māori art and artists. Through all the difficulties and losses experienced as a result of European colonization, artists and their work have helped Māori people preserve their sense of identity. In addition, belief in the importance of art has been a unifying force for Māori society at many levels. There has been both expansion and diversification in Māori art, as well as continuity. The materials chosen for the display, and their arrangement within the display, are intended to illustrate the diversity in forms of expression, and the continuity between past and present.

ëThe Dreamingí is the focal point in the section for Aboriginal Australia. According to Aboriginal myths, the natural world, people, and rules that govern Aboriginal society were created by spirit beings in a period called the Dreamtime. After the Dreamtime, the spirit beings made themselves invisible to humans, but they still exist and continue to send messages to Aboriginal people through dreams or various signs. That is why the spirit beings, and mythological stories relating to them, are called ëthe Dreamingí. The first half of the display introduces the Dreaming in the concrete form of arts and crafts. The second half deals with abstract representations of the Dreaming, its strong association with the land, and its role in claims concerning cultural and political rights.

In creating the new display section on Cultural Movements of Indigenous Peoples, we owe much to many people and organisations at different times and places. We would like to express our deep appreciation for their collaboration and help, and we look forward to continued contact.

Isao Hayashi
Chief Organizer
National Museum of Ethnology

A replica of Hale Kūëai Cooperative Store shows part of the economic activities by Hawaiians. ***Photo: Senri Foundation***



From Bento to Mixed Plate: Americans of Japanese Ancestry in Multicultural Hawaiëi *ñ A Travelling Exhibition from the Japanese American National Museum*

To mark the opening of the Free Zone at our museum, we are currently hosting ***From Bento to Mixed Plate: Americans of Japanese Ancestry in Multicultural Hawaiëi,*** a travelling exhibition curated by the National Japanese American Museum in Los Angeles. This is the very first time for Minpaku to host an exhibition created by another institution. The exhibition opened on April 19 and will continue until August 28, 2001.

Bento in the title is the lunch box that first generation Japanese carried to the sugarcane fields in Hawaiëi. ***Mixed Plate*** refers to a dish in which various ethnic foods are served with riceóthis is now a symbol of multicultural Hawaiëi. With rare objects and photos, this exhibition depicts the life of the Japanese immigrants since the mid-19th century as well as the shifting identities of the second (nisei) and third (sansei) generations. The exhibition is divided into eight sections: 1. Garage, 2. Living Room, 3. Issei: True Pioneers, 4. Dekasegi to Settlers, 5. Japanese-American-Hawaiian: The Seeds of ëLocalí, 6. Nisei: Fighting for Democracy, 7. First-Class Citizens, 8. The Sansei Bridge.

We have prepared participatory activities for visitors, such as story-telling with picture cards, fashion in the field, treasure hunting, and shopping at Hawaiëiís local stores. Minpaku plans to start an active educational program using exhibitions, and the current exhibition is providing a test case. Lastly, a mixed plate has been added to the menu at the museum restaurant, for the duration of the exhibition.

Hirochika Nakamaki
Chief Organizer
National Museum of Ethnology

Ribbon cutting ceremony

Conferences

ëEthnic Groupsí in the Twentieth Century

Symposium 31 October-2 November 2000

This symposium was the final symposium held as part of our long-term joint research project on ëTradition and Change among Ethnic Cultures in the Twentieth Centuryí at the National Museum of Ethnology, 1991-2001.

Until 2000, we engaged in research and discussion on many topics related to the general project theme such as sound, image and community among others. Each year, one topic was selected by the project committee as the next yearís main research and symposium theme. The final symposium in 2000 explored the meanings of ëthe 20th centuryí for twelve different ethnic groups or geographical regions in ethnological perspectives. These were the Tutsi and Hutu in Rwanda, the Maori in New Zealand, Aboriginal of Australia, the Sinhara of Sri Lanka, a multi-ethnic religious group in France, Ndebele in South Africa, Indonesia, Japan, China, Papua New Guinea, Israel and Northeast Africa.

A major issue, in the symposium reports and discussion, was the severe influence of colonial systems on many societies in the early twentieth century. Furthermore, we also discussed the diverse circumstances of ethnic groups in newly independent states, the economic and political systems of states in the late twentieth century, and the international confrontation of East and West. Heated debate developed around the issue of ethnically based movements and conflicts that emerged abruptly after collapse of East and West confrontation at the end of the 20th century.

Changes in the national and international environments surrounding ethnic groups were caused not only by changes in world politics, but also by the development and diffusion of the techno-scientific civilisation that is characteristic of the twentieth century. After considering modern transformations of cultural traditions among ethnic groups, we discussed the possible future of ethnic groups.

Nobuyuki Hata
Convenor
National Museum of Ethnology

Marine Resource Management in the Troubled Waters of North and South ñ Anthropological Discourses and Eco-Politics

International Symposium 22-24 January 2001

Why do fisheries conflicts break out so frequently in many parts of the world and how are these to be solved or prevented? Increasing interest in fisheries conflicts have activated enquiries by many anthropologists.

This symposium explored discourses and eco-politics embedded in current fisheries conflicts. Case studies came from northern and southern regions, from anthropological viewpoint. Serious conflicts have developed between ethnic minorities and governments in the arctic and sub-arctic regions where the first nations and Inuit of Canada have been engaged in subsistence hunting and fishing. In tropical and sub-tropical regions, in contrast, the majority of peasant fishermen are now engaged in small-scale coastal fisheries, and conflicts often originate in the interactions between indigenous societies and surrounding dominant groups including merchant networks and state activities. Western science-oriented resource management schemes have been historically had diverse impacts upon indigenous resource management practices. A comparison of these areas is expected to shed a new light on discourses on fisheries conflict and its political process.

For the three day symposium, Tomoya Akimichi invited scholars who specialized in maritime anthropology and related fields. Fourteen of them came from Japan and three came from Indonesia, Russia and the Philippines. Out of four sessions, two sessions on ëfisheries conflictí included eight entries; a history of ***payao*** fishing in Okinawa (Shinichiro Kakuma), Chinese trap fishing in Malacca Strait (Msataka Tawa), fishing conflict in Indonesia (Dominikus S. Laksono), fishing sustainability in frontier Southeast Asia (Jun Akamine), conflict over resource management in the Inuit society of Canada (Nobuhiro Kishigami), conflict between Traditional Ecological Knowledge (TEK) and Scientific Ecological Knowledge (SEK) in Nunavut, Canada (Keiichi Omura), conflict over salmon fishing in Canada (Masami Iwasaki) and ethnic responses to high levels of radioactive contamination in Russia (Galina Komarova).

In the other two sessions of ëresource management, discourse and politicsí, four attractive papers were presented: the commoditization process in Vezo, Madagascar (Taku Iida), marine resource management in Banate, Philippines (Mary L. Larroza), whaling issues in Japan (Kayo Ohmagari) and heavy-metal pollution among sea-mammals and global environmental issues (Shinsuke Tanabe).

Kazufumi Nagatsu, Masahiro Yamao, Henry Stewart, Yutaka Watanabe and Minoru Oshima acted as discussants for the presented papers and provided critical comments.

Books from the symposium will be published in Japanese and English.

Tomoya Akimichi
Convenor
National Museum of Ethnology

Museums and Indigenous Peoples in Oceania and Japan

International Symposium 19-21 March 2001

The National Museum of Ethnology has renewed its Oceania Gallery, with the addition of a new display section ëCultural Movements of Indigenous Peoples in the Contemporary Pacificí. To commemorate the reopening, a symposium was held to:
1.Report on and discuss museum activities in relation to indigenous peoples and their cultures,
2.Establish a common understanding of important issues for museum activities in relation to indigenous peoples,
3.Learn about the present situation of indigenous peoples in each country and the expected roles of museums.

Participants included curators working at museums and art galleries concerned with indigenous cultures in Oceania and Japan, and scholars with strong interests in relationships between museums and indigenous peoples in these areas.

The importance of the relationships between museums and indigenous peoples is not limited to how displays are presented in museums. For many museum activities, including the acquisition of objects and information, and the development of public programs, we need to build cooperative relationships with these people whose cultures are represented as much as possible. Museums can then become more active and effective as a forum for communication between peoples.

Our symposium participants were: Akitoshi Shimizu (Hitotsubashi University), Junko Nakamura (the Ochanomizu Womenís College), Avril Quaill (Australian National Art Gallery), Sachiko Kubota (Hiroshima University), Shigenobu Sugito (Sugiyama Jogakuen University), Masatoshi Kubo (NME), Awhina Tamarapa (The Museum of New Zealand Te Papa Tongarewa), Akiko Naito (Musashi University), Peter Matthews (NME), Kazuya Hashimoto (Kyoto Bunkyo University), Masahiro Nomoto (The Ainu Museum), Kazuyoshi Ohtsuka (NME), Hideki Yoneda (Nibutani Ainu Culture Museum), Yoshinori Uesedo (Kihoin-Shushukan Museum), Keiko Nakama (Osaka Human Rights Museum), Yoshitaka Terada (NME) and Isao Hayashi (NME). [Elizabeth Tatar (Bishop Museum) was unable to attend but contributed a paper].

Based on the reports of each organisationís activities, we discussed relationships between museums and indigenous

peoples and considered how museums can serve as forums, where people can meet to discuss cultural, social, and other issues, and to develop mutual understandings. The papers presented at this symposium will be published by the National Museum of Ethnology.

Isao Hayashi
Convenor
National Museum of Ethnology

New Staff

Hirose, Kojiro
Kojiro Hirose joined the Department of Cultural Research at Minpaku as a research fellow in April 2001. He studied Japanese history at Kyoto University and received his Ph.D. in May 2000. The title of his doctoral dissertation is ëA Historical Study on the Welfare Thought of the Japanese People Appeared in Religions.í In this thesis, he focused on blind shamans in Japan (***itako, biwa-hoshi***) and ***Omotokyo*** (one of the largest new religious sects). He had also studied anthropology and Japanology at UC Berkeley from 95 to 96. His publications (written in Japanese) are:***The Religious Folklore of the Handicapped*** (Akashi Shoten***, 1997***),***The Welfare Theory for the Emancipation of Mankind*** (Kaiho Shuppan***, 2001***).

Kashinaga, Masao
Masao Kashinaga joined the Department of Social Research at Minpaku as a research fellow in April 2001. After studying Japanese literature at Waseda University, he received his MA in Cultural Anthropology from Tokyo University in 1997. He is currently preparing a Ph.D. thesis on the relationship between the market economy and local practices that are locally-recognized as being ëtraditionalí or ëculturalí in Vietnam. From 1997to 2001, he carried out intensive fieldwork in a Tai Dam village in northwestern Vietnam. His publications include ëTraditional Textile Production in the Market Economy: an Example of a Tai Dam Village in Vietnamí (2000) and ëLiteracy of a Minority People: Changes in the Scripts of Tai Dam Language in Vietnamí (2000).

Visiting Scholars

The following visitors have been sponsored by the Japanese Ministry of Education, Culture, Sports, Science and Technology (Monbukagakusho):

Hueng Wah Wong

Dr. Hueng Wah (Dixon) Wong is an assistant professor at the Department of Japanese Studies, the University of Hong Kong. This is his longest stay in Japan since 1984 when he began to study Japanese language. He came to Japan many times for conferences and lectures, including a joint research program and Japan Anthropology Workshop meeting at Minpaku. He obtained his D. Phil. at the Institute of Social and Cultural Anthropology, Oxford University, in 1996. He has studied the corporate culture of Japanese companies in Hong Kong and published ***Japanese Bosses, Chinese Workers: Power and Control in a Hong Kong Megastore*** (Curzon/ Hawaii UP, 1999). He is currently conducting research on job hunting among Japanese undergraduate students (project title: Anthropological Analysis of Japanese Companies).

Sam-Ang Sam
Sam-Ang Sam is a leading scholar, performer, and cultural promoter of Khmer performing arts. Having studied composition at Boston College, he majored in ethnomusicology at Wesleyan University where he received a Ph.D. in 1988. He was awarded

the prestigious MacArthur Fellowship in 1994, and the National Heritage Fellowship by the National Endowment for the Arts (NEA) in 1998. He is currently a professor in music at the Royal University of Fine Arts (Phnom Penh), where he is involved in teaching and curriculum development. His particular concern is the preservation of Khmer classical performing arts in Cambodia and North America. While at Minpaku for one year ending March 2002, Sam will conduct two research projects: one on the transmission of Cambodian music in North America and the other on the method of audiovisual documentation of Cambodian performing arts.

Park, Ho-won
Park, Ho-won is a curator at the National Folk Museum of Korea. He studied folklore at the Academy of Korean Studies of the Graduate School where he received his Ph.D. in sociology and folklore. His main interest is the history of Korean folk beliefs from the 10th century through 20th century. He is also interested in making a comparative study of folk beliefs in China and Korea. He is a visiting associate professor at Minpaku from 21 April 2001 to 31 March 2002. The topic of his study at Minpaku is ëResearch on the Japanese folk culture and comparative study on community belief in Korea and Japaní. He participates in an exhibition project ëContemporary life in Korea and Japaní which will be simultaneously held both at the National Museum of Korea and at Minpaku in February 2002.

Publications

The following were published by the Museum during the period from February to June, 2001:

◊ ***Bulletin of the National Museum of Ethnology***, vol.25, no.3, February 2001. Contents: N. Kishigami, ëIndigenous Trade of Resources in the Northern Regions of North America: With a Special Focus on the Fur Trade and its Impacts on Aboriginal Societiesí; T. Kuwayama, ëA Content Analysis of American Textbooks of Cultural Anthropology: With Focus on the Changes since the Early 1990sí; K. Inokuchi, ëTemples and Iconography: The Transformational Process in the Figurative Expressions at Kuntur Wasi during the Formative Period in the Central Andesí; and T. Matsuyama, ëHow the Census Has Counted Indigenous People since Colonization: A Note on the Australian Caseí.

◊ ***Bulletin of the National Museum of Ethnology***, vol.25, no.4, March 2001. Contents: O. Sakiyama, ëGenetic Relationships between Austronesian and Japaneseí; T. Nishio, ëSocial and Cognitive Background for the Genesis of So-called Sainthoodí; M. Tachikawa, ëThe Sixteen Bodhisattvas in the Dharmadhātu Maṇḍalaí; Victor. A. Shnirelman, ëStrange Customs: Incipient Social Differentiation in Kamchatka through the Eyes of the First Russian Explorersí; I. Kumakura and Joseph. Kreiner, ëNotes on the Japanese Collection of Count Bourbon Bardi at the Museo díArte Orientale di Veneziaí; ëChronological and Alphabetical Index of ***Bulletin of the National Museum of Ethnology*** Vol.1, No.1-Vol.25, No.4í; and ëChronological Index of ***Bulletin of the National Museum of Ethnology Special Issue*** No.1-No.21í.

◊ Umesao, T., A. Lockyer, and K. Yoshida (eds), ***Japanese Civilization in the Modern World XVII: Collection and Representation.*** Senri Ethnological Studies, no.54, ii+149 pp., March 2001. Contents: T. Umesao, ëKeynote Addressí; Y. Shirahata, ëPlant Hunters and Japaní; T. Screech, ëPlant Collecting and the ***History of Japan*** in Eighteenth-Century Londoní; K. Vos, ëThe Composition of the Siebold Collection in the National Museum of Ethnology in Leidení; Y. Nishino, ëFrom ìCollection Royaleî to ìCollection Publiqueî í; A. Lockyer, ëJapan at the Exhibition, 1867-1877í; K. Yoshida, ë ìTōhakuî and ìMinpakuî within the History of Modern Japanese Civilizationí; I. Kumakura, ëThe Tea Ceremony and Collectioní; N. Kinoshita, ëFrom Weapon to Work of Artí; and L. Yoneyama, ëPostmodernism and the Symbols of Historyí.

◊ Nishio, T. (ed.), ***Cultural Change in the Arab World.*** Senri Ethnological Studies, no.55, ii+174 pp., March 2001. Contents: N. Mizuno, ëThe ***saqiya***, the ***lyre***, and the ***qaṣida***í; M. Horiuchi, ëBedouin Society in the Sinai Peninsulaí; K. Arai, ëArabs under Japanese Occupationí; M. Kawatoko, ëOn the Coins Found at al-Fusṭāṭí; Y. Shindo, ëThe Classification and Chronology of the Islamic Glass Bracelets from al-Ṭur, Sinaií; K. Kobayashi, ëThe Illustration of the Old Man of the Sea and the Story of Sindbad the Sailorí; M. Iizuka, ëGender Ideology of Islam and Womenís Public Participation in North Africaí; T. Nishio, ëLanguage Nationalism and Consciousness in the Arab Worldí; Y. Yamanaka, ëThe Desert as a Realm of Unbound Passioní; and J. Oda, ëDescription of Structure of the Folktaleí.

◊ Keen, I. and T. Yamada (eds), ***Identity and Gender in Hunting and Gathering Societies.*** Senri Ethnological Studies, no.56, ii+260 pp., March 2001. (Project Editors: Koyama, S. and J. Tanaka) Contents: I. Keen and T. Yamada, ëGeneral Introductioní; I. Keen, ëIntroduction to Part Ií; E. Glavatskaia, ëReligious and Ethnic Identity among the Khantyí; C. Norstrˆm, ëAutonomy by Default Versus Popular Participationí; V. Shnirelman, ëEthnicity in the Makingí; L. Hiwasaki, ëPresenting Unity, Performing Diversityí; T. Inoue, ëHunting as a Symbol of Cultural Traditioní; W. Karkavelas, ëNative American Identityí; R. Ridington, ëVoice, Narrative and Dialogueí; R. Taylor, ëAbout Aboriginalityí; J. -G. A. Goulet, ëDenendehí; I. Keen, ëTheories of Aboriginal Cultural Continuity and Native Title Applications in Australiaí; T. Yamada, ëIntroduction to Part IIí; K. Imamura, ëThe Folk-Interpretation of Human Reproduction among |Gui and ||Gana and Its Implications for Father-Child Relationsí; Z. B. Quraishy, ëGender Politics in the Socio-Economic Organization of Contemporary Foragersí; S. Venkateswar, ëGender/Powerí; E. G. Fedorova, ëMansi Female Cultureí; T. Yamada, ëGender and Cultural Revitalization Movements among the Ainuí; and ëList of Contributorsí.

◊ Nagano, Y., and R. J. Lapolla (eds) ***New Research on Zhangzhung and Related Himalayan Languages.*** Senri Ethnological Reports, no.19, 501 pp., March 2001.

◊ Yokoyama, H (ed.) ***Dynamics of the Ethnic Cultures and the State in China.*** Senri Ethnological Reports, no.20, 429 pp., March 2001.

◊ Ishimori, S., and N. Nishiyama (eds) ***Advanced Studies on Heritage Tourism.*** Senri Ethnological Reports, no.21, 242 pp., March 2001.

◊ Terada, Y (ed.) ***Transcending Boundaries: Asian Musics in North America.*** Senri Ethnological Reports, no.22, 124 pp., March 2001.

Views Abroad

Building Bridges with Traditional Knowledge- An International Summit Meeting on Issues Involving Indigenous Peoples, Conservation, Sustainable Development and Ethnoscience

28 May - 2 June, 2001. Hilton Hawaiian Village, Honolulu, Hawaiëi.

This week-long conference was attended by some 600 participants from many countries, and was supported by about 150 local volunteers- mainly students from the University of Hawaiëi. The aim of the conference was to bring together a diverse group of scholars, industry members (mainly people involved with herbal medicines and health services), conservation organisations and indigenous peoples, to discuss conservation and development issues. Academically, the main disciplines represented were various ethnosciences- ethnobotany, ethnopharmacology, and ethnoecology for example. I attended this conference as a speaker in a session on Crops and Cultures in the Pacific, a session supported by the Society for Economic Botany. This Society is best known as publisher of the journal ***Economic Botany***, which in recent years has been a major vehicle for the publication of ethnobotanical research.

In order to accommodate many presentations of reasonable length (usually around 45 minutes), multiple overlapping sessions were held every morning. Each afternoon was devoted to one session on a single major theme. This gave people the chance to take a rest if the theme was not of interest, or to view posters and display tables, or to arrange and attend spontaneous new meetings via a central notice board. Usually, the overlap of sessions is a major problem for conferences, but at this venue, the architecture was perfect for people who wanted to dash from one room to another, following their own path through the great array of topics on offer. This compensated for the otherwise bizarre juxtapostion of the hotel complex with anthropologists, biologists, farmers, and indigenous peoplesí representatives - as we went to and from the venue rooms, we were surrounded by tourists and American military personnel, in and out of uniform. The hotel itself was just a stoneís throw from the manicured sands and sunseekers of Waikiki Beach.

Honolulu - conference venue

Surprisingly, the beach itself became the starting point for the first early morning session that I attended. This session on Intellectual Property Rights (IPR) was mainly concerned with the significance and inappropriateness of international IP laws for indigenous peoples and their knowledge traditions. We all knew that this would be a difficult and tense session, but it began very gracefully with an excursion to the beach, where Maui Solomon (a Māori lawyer from Aotearoa New Zealand) and others, spoke about the late Darrell Posey, a scholar who has been inspirational in his attempts to represent the interests of indigenous minorities in Amazonia and other regions. Posey had been planning to attend the conference in person, but was definitely there in the hearts and minds of many who attended this session. For me, this was a first introduction to the person. As I write, I have discovered reference to a paper that might have contributed to our conference title: D. A. Posey (1983) Indigenous Knowledge and Development: An Ideological Bridge to the Future? ***Ciĺnciae e Cultura*** 35: 877-894. The first IPR workshop session foundered on its own success, attracting far more people than had been anticipated. Since the aim was a workshop, rather than formal presentation, many personal self-introductions were given. Some became impromptu speeches in their own right, with a Greek descendant from California pointing out the debasement of Greek mythology in Hollywood, and his antagonism to the idea of knowledge being treated as property and a commodity. Time ran out, and it was decided to hold further meetings during the week at various times when those most interested could attend. My own focus on ethnobotany led me to other sessions, and it was not until the end of the week, in the last general meeting of the conference, that I saw the IPR workshop again, on stage, announcing that they had formed a group to be known as WICAN (World Indigenous Coalition for Action). This group will work as an advocate for indigenous peoples on

Foster Community Garden, Honolulu: a gardener shows how to fold ti ***leaves for*** laulau***, a popular traditional dish in Hawaiian cuisine***

Intellectual Property Rights, Traditional Knowledge and related issues (contact address: WICAN, c/o Ke Kiaëi, 417 H Uluniu Street, Kailua, HI 96734, USA). Other working groups at the conference were concerned with Indigenous Perspectives on Ethnobiological Research, Ethnobiological College Education in the 21st Century, Ethics and Ethical Guidelines, Conservation Priorities from Traditional Perspectives, and Ethnoscience Education.

The contributed-paper session on ëCrops and Cultures in the Pacificí was much less controversial, with presentations given on the history of taro (present author, National Museum of Ethnology, Osaka), Pacific bananas (ValÈrie Kagy, CIRAD, New Caledonia, and F. Carreel, CIRAD, Guadeloupe), coconut (Hugh Harries, CICY, Merida, Mexico, and others), sugar cane (L. Grivet, CIRAD, Montpellier, France; and others), and kava (V. Lebot, CIRAD, Department of Agriculture, Vanuatu; and P. SimÈoni, VARTC PRODIG, Santo, Vanuatu). The session was organised and chaired by Barbara Pickersgill (the University of Reading, UK).

Much of the organisation of this conference was assisted by an official conference website. This website is still being maintained, in an attempt to make information about the conference available to all who may be interested. See: www.botany.hawaii.edu/tradtionalknowledge/.

Peter J. Matthews
National Museum of Ethnology

Information

The Research Cooperative, a new website to support academic editing and translation

Since beginning to work in Japan, ten years ago, I have often seen how difficult it is for Japanese authors to publish research while using English as a second language. To publish research in a first language is already difficult enough.

On a nationwide scale, the writing efforts made in Japan, and the problems faced, are immense. Increasingly, it appears to me that editing and translation are major limiting factors in the entire research process, not just in Japan, but globally, and not just in the transition from Japanese to English, but for all languages. Finding people who can really read, understand, and help improve the content and style of an academic manuscript is difficult everywhere.

To help reduce the barriers to effective publication, for any language or combination of languages, I have tried to design a website where anyone in the world can offer or request help with academic editing or translation. The website address is:

www.researchco-op.co.nz

Today, a great variety of language services are advertised on the internet. Many editing and translation companies, and possibly hundreds of individual editors and translators can be found there. This does not really help with our main problem. In most cases, academic research writers are unable or unwilling to pay full commercial rates for editing or translation. Historically, much academic editing and translation has been carried out voluntarily, with friends and colleagues helping each other in the effort to transmit knowledge.

With this new website, and by using the word Cooperative in the title, I am trying to emphasise the importance of cooperation and community in the process of doing and publishing research. The editors, translators, and writers who use this site can be learners, experienced, or professional, and they can offer or request services on a paid or volunteer basis. I have thus tried to embrace the full range of writing activities that already take place, but which are limited by poor communication between people with closely related interests. I am also trying to bring a broad anthropological perspective to the aims and design of the site.

Please try to use this site, even if it does not look promising to begin with. The site will only become useful after many people start trying to use it. The design is actually very simple: - a series of notice boards that together provide a venue for the emergence of a user-built and user-friendly database. Any suggestions on how to improve the site would be welcome at any time.

Peter J. Matthews
National Museum of Ethnology

MINPAKU Anthropology Newsletter

The MINPAKU Anthropology Newsletter is published semi-annually, in June and December.ëMinpakuí is a Japanese abbreviation for the National Museum of Ethnology. The Newsletter promotes a continuing exchange of information with ëMinpaku fellowsí who have been attached to the Museum as visiting scholars from overseas. The Newsletter also provides a forum for communication with a wider academic and anthropological audience.

MINPAKU Anthropology Newsletter is accessible through our homepage at: http://www.minpaku.ac.jp/english/

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