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Transitions in Folk Culture among the Mongolians of Qinghai Province: the Case of *Nastní Jil Alquulaq Bayar*

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The Costume of Mongolian women in Chinkhai region, China

Mongolian residence areas in Qinghai Province include the Haixi Mongolian and Tibetan Autonomous Prefectures, Haibei Tibetan Autonomous Prefecture, Henan Mongolian Autonomous County of Huangnan Prefecture and Gonghe County of Hainan Prefecture. In 1999, the Mongolian population in Qinghai was a little more than 90,000 persons. About 30% of the population lives in Haixi Prefecture, 31% in Henan County of Huangnan Prefecture, and 15% in four Mongolian Autonomous *Xiang* (towns) of Haibei County. The remaining 23% lives dispersed in various counties of Hainan Prefecture. The full population of Qinghai Province is multi-ethnic, and the Mongolian minority has experienced cultural change in many ways. Many Mongolians do not speak their original mother language, and some of them speak Tibetan or only Chinese. Folk customs and religion have also changed in many ways. I will examine the links between cultural changes by focusing on the ritual of what is called ë*Nastní Jil Alquulaq Bayarí.* The literal translation of this title is to congratulate (*bayar*) an old person (*nastn*) who rides (*alquulaq*) a year (*jil*).

In Haixi Prefecture the Mongolians who speak Mongolian celebrate the birthday of an old person of 81 years with the ritual of *Nastní Jil Alquulaq Bayar*. There, the ritual celebrates the change from 81 to 82. In contrast, the Mongolians of Mongolian *Xiang* in Henan County of Huangnan Prefecture and Gonghe County of Hainan Prefecture do not have the idea of ëriding a yearí. They just celebrate longevity for those who have reached the age of 80. The Mongolians in four *Xiang* of Beihai Prefecture who speak three languages (e.g., Mongolian, Tibetan and Chinese) also hold a banquet (*Bashi Dashou* in Chinese) for those reaching the age of 80.

The dates and times of these celebrations are not fixed. However most Mongolian people usually celebrate great longevity in the first month of the lunar calendar, because they traditionally think that people

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advance in age in that month. Thus the ritual is carried out on the 3rd, 5th, 8th and so on of the first month of year. Sometimes they choose dates of good fortune in summer and autumn to celebrate. In the two areas where the age of 80 is celebrated, there seem to be no clear rules about the date of celebration.

The Mongolians in Haixi Prefecture carry out *Nastní Jil Alquulaq Bayar* on a large scale just as they do the celebration of January of the lunar calendar. They provide alcoholic drinks and sheep boiled whole and greet the old person by presenting him or her with ceremonial silk. The Mongolians in Henan County do not seem to celebrate January of the lunar calendar. However they do hold a special banquet to celebrate *Nastní Jil Alquulaq Bayar*. I was told that sometimes they would call some relatives together to celebrate this on a small scale. In Qilian County of Haibei Prefecture, the Mongolians hang the Chinese character *shou* (longevity) from a ceiling, let the old person sit in front of it, and then his or her children and grandchildren kneel down in respect. This is just how the Han people celebrate someoneís eightieth birthday. This practice is not regarded as a common greeting or a special greeting for January in the lunar calendar.

What are the symbolic meanings in carrying out *Nastní Jil Alquulaq Bayar* ? The Mongolians in Haixi Prefecture say that performing the ritual helps prevent 81 misfortunes. According to them, if someone dies at the age of 81, then 81 misfortunes will happen to their children or their grandchildren. To prevent this, people who reach the age of 81 will celebrate January twice to add one more year. The Mongolians in Henan County consider the age of 80 as the achievement of a long life, and celebrate this as good luck. Generally, people think that living until 80 is rare, so they must celebrate the birthdays of such long-living persons. The Mongolians in Haibei Prefecture remember the actual date of reaching the age of 80. This is just like the birthday celebration held by Han people or other nations, and the original meanings of *Nastní Jil Alquulaq Bayar* can not be found here.

By focusing on the ritual of *Nastní Jil Alquulaq Bayar* , we can find that customs among the Mongolians in Qinghai Province vary in different areas. Why did such differences emerge? Were these differences caused by historical circumstances? Or did cultures historically develop in different ways? For the moment, I am assuming that the ritual of *Nastní Jil Alquulaq Bayar* is derived from ancestor worship. I have been examining the ritual in relation to the old traditions of all Mongolians. I hope to investigate the ritual further in relation to historical, social, geographical and cultural aspects of Mongolian life.

Bowhead Whaling among Prehistoric Thule Inuit in the Central Canadian Arctic

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James Savelle is Associate Professor in the Department of Anthropology at McGill University, Montreal. He received his Ph.D. in Anthropology at the University of Alberta in 1986, and has carried out archaeological and geological research in the Canadian Arctic and Alaska. His research has

The focus of my research while at Minpaku is on the ecological relationships between prehistoric Inuit whaling societies in the central Canadian Arctic Islands and migratory, but seasonally abundant, bowhead whales (*Balaena mysticetus*). The bowhead whale is one of three species of right whales, with adults attaining lengths of up to 18-20 m and weighing in excess of 50,000 kg. Thule Inuit occupied many of the central Canadian Arctic Islands from approximately A.D. 1000-1600, and their winter village sites are typically characterized by large semisubterranean dwellings constructed from stone, sod and bowhead whale bones (Figure 1). The immediate question raised is whether or not the bones represent the active hunting of bowheads, or merely the scavenging of carcasses for bones. Allen McCartney, a co-investigator in much of my research, and I have spent the past 20 years engaged in field surveys and excavations in an attempt to address this question. Our results to date suggest that Thule Inuit were

indeed active bowhead whalers, and that their relatively complex technological, economic and social structure was to a great extent centered upon this resource. In particular, there is substantial evidence from our own and other research, in particular that by Peter Whitridge, that Canadian Thule whaling societies, like their historic North Alaskan counterparts, were organized around *karigi*-based[1)] whaling crews with an associated competition for wealth and status.

What is less clear, however, is why whaling throughout the entire Canadian Arctic Island region ceased as an economic pursuit by approximately A.D.1600, together with a complete abandonment of this region by Thule Inuit. This period pre-dates intensive European and Euroamerican bowhead whaling in the area, and some researchers have attributed the decline to decreasing availability of bowhead whales, due to deteriorating summer sea ice conditions. However, to date there has been no attempt to determine if Thule whaling practices *per se* contributed to the whale population decline, or alternatively, were consistent with sound resource management practices but were unable to prevent the decline.

Any attempt to address these issues must necessarily incorporate several types of data, and must also rest upon a number of assumptions. The first type of data required relates to the actual numbers of bowheads represented at Thule sites. At this point, surface whale bone counts have been recorded for 36 Thule winter villages (where the whale bone dwellings are found) and several associated bowhead butchering localities. These include all known major winter village sites in the central Arctic Island region. These counts have involved the identification of each bone type and in the case of paired bones, the side (left or right). With this information, the minimum numbers of individual whales (MNI) represented in the surface assemblages can be determined. While many of the sites have yet to be fully excavated, sufficient numbers of dwellings have been excavated to estimate the total numbers of bones by type, and thus the total MNI, in unexcavated dwellings.

A second important data set relates to whale age, since any attempt to interpret the impact of hunting on wild resources necessarily depends on interpreting selection by age. Unlike many other mammals, bowheads do not possess teeth or other bones that permit age estimates based on incremental growth layer analysis. An alternative method based on osteometrics is therefore being used. Basically, the method involves taking a series of measurements on specific bone types. Regression models based on measurements of various bones from bowheads of known length are then used to determine the length of the Thule-derived animals. Length in turn can be used to estimate the relative degree of maturity of the individual animals. Thus far, approximately 1500 individual length estimates have been made for Thule-derived whales, and further analyses are in progress. While determinations of sex would also be extremely useful, there is currently no reliable method for determining sex based on bowhead bone characteristics. However, given that the sex of an individual bowhead cannot be determined until it is out of the water and being processed, selection by sex can be expected to have been random, as it is amongst Inuipiaq bowhead whale hunters in Alaska today.

A third important data set relates to estimates of the original bowhead whale population characteristics (e.g., size and recruitment rates). Some estimates can be derived from the well-studied Bering Sea bowhead population. In the eastern and central Canadian Arctic, however, the bowhead population was extremely depleted during the 19th century by European and Euroamerican whalers, and has yet to recover to any extent. For this area, whaling records have been thoroughly reviewed by a number of scholars, and provide one basis for estimating original population characteristics. A further approach is based on the abundance and distribution of whales that were naturally stranded in the pre-Thule era. As part of the research associated with our project, and in conjunction with *focussed on prehistoric Inuit subsistence-settlement systems, and on early historic Inuit-European contact.*

1) A *karigi* was a community structure traditionally built and owned by a whaling crew captain and was the focus of many village ceremonial activities.

Figure 1. *Prehistoric Thule Inuit whale bone dwelling in the central Canadian Arctic*

geologist Arthur S. Dyke, bowhead carcass stranding rates over the past 10,000 years have been estimated from subfossil bowhead remains on relic beaches in the central Arctic Islands. The remains of several thousand bowheads have been recorded in this context, and age/length estimates based on osteometrics have been made for approximately 500 individuals (further analysis is in progress), thus providing an independent archive of bowhead population structure and distribution through time. Several bowhead population ëpulsesí and ëdeclinesí are evident in this stranding record, and one of our aims is to determine during which part of these population cycles Thule whaling took place.

The extensive, and unique, archaeological and paleontological data base will thus provide the basis for developing a series of computer simulations based on known and modeled population dynamics of modern bowheads. As indicated, it will represent the first attempt to examine Thule Inuit whaling practices within the context of whale ecology and population dynamics. The study will be directly relevant to current concerns relating to modern Inuit whale harvesting. Modern Inuit whaling has generated a considerable amount of research and discussion into whale stock management, and ethical issues associated with indigenous whaling. The present study will, we hope, contribute to an understanding of the extent to which modern Inuit whaling practices have their ecological and cultural basis in prehistoric or traditional whaling practices.

Ethnographical Studies on the Ethnic Groups of Myanmar

Thaw Kaung

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Dr. Thaw Kaung was Chief Librarian of Yangon University, from 1969 to 1997 when he retired. Since then he has been a member of the Myanmar Historical Commission. With a keen interest on history, culture, literature and ethnology of his country, he has written a number of papers on these subjects.

Myanmar (or Burma/Biruma) has often been called a melting pot because members of many ethnic groups have entered the country from Southwestern China and Tibet, mixing with the original inhabitants and other migrants. The Union of Myanmar came into being on 4th January 1948 as a nation of many ethnic groups. The Bama (Burmese) majority live in the main river valleys of the Ayeyawady (Irrawaddy), the Than Lwin (Salween) and Sittaung, while tribal minority groups mostly inhabit the hills and mountains that surround Myanmar on the east, north and west.

Ethnographies of the different ethnic groups of Myanmar are of much importance to scholars who study the country. Surprisingly, there are few good scientific studies by professional anthropologists and ethnographers. At the same time it is important to identify what writings are already available, who wrote them, when they were written and with what purpose in mind. This is the aim of my work for ë*A Bibliographical Study on Ethnographies and Ethnic Relations of Myanmar*í. Now that the Union of Myanmar is slowly opening up, scholars and researchers are again coming to our country as they did in the 1950s. During that period, well-known foreign scholars including the anthropologists Edmund Leach, Chris Lehman, and others came on field studies and wrote important books.

At the University of Yangon, the Department of Anthropology was set up in 1950 by Dr. Htin Aung, Rector at the time, who had a keen interest in folk-lore, anthropology and history. From the early 1960s anthropology was down-graded to a minor subject until 1982, when it was again revived as a major field of study. A number of theses have been written by staff and postgraduate students at the Masterís and doctoral levels. Most of these are ethnographical studies, but only a few on the Wa and Salon people have been published for example. A few Ph.D. theses written by Myanmar and foreign scholars have been submitted to universities outside Myanmar. In Japan, Professor Katsumi Tamura of the National Museum of Ethnology (Minpaku) in Osaka has written a number of articles on village

life and ethnology in Myanmar.

Although there are no specific bibliographies dedicated to Myanmar ethnology specifically, there are several good general bibliographies of Myanmar that cover ethnology. An excellent bibliography for books in English was compiled by Patricia Herbert, Curator of the Southeast Asian Collections at the British Library. This was entitled *Burma* and was published as vol.132 of the *World Bibliographical Series* by the Clio Press of Oxford in 1991. There is also an earlier bibliography compiled by Frank Trager and associates called *Burma, a Selected and Annotated Bibliography*. This was published by the Human Relations Area Files of New Haven in 1973, with an earlier edition called *Annotated Bibliography of Burma* in 1956.

I am compiling a short annotated guide to what is available in the English and Myanmar languages on Myanmar ethnic groups and their relationships. In this bibliographical study I will cite the main works that have been published up to the year 2001. At the University of Yangon, a number of bibliographies mainly in Myanmar language with some items in English, have been compiled by students as partial requirement for the Postgraduate Diploma in Library and Information Studies. There are bibliographies for Shan (two compilations), on Chin, Kachin, Karen, Kayah, Mon and Rakhine (Arakanese), but none of them have been published up to now.

Officially the government of Myanmar recognizes 135 different ethnic groups in the Union of Myanmar.[1)] Researchers like U Min Naing, who has written many books and articles on the ethnic groups of Myanmar, state that there are about 129 different ethnic groups[2)] while earlier writers of the British colonial times like Cecil C. Lowis (1864-1948), Sir George Scott (1851-1935) and Major C.M.D. Enriquez recognized about 120 ethnic groups.[3)] I found that the earliest writers on ethnology were Christian missionaries, British government officials, or British Army staff. They were not professional anthropologists or ethnographers and they studied the minority ethnic groups.

The Christian missionaries at first made few converts among members of the Bama (Burmese) majority who were staunchly Buddhist. They found the hill tribes, mainly animists, more susceptible to Christian doctrine and so they studied and wrote books about these tribal people. For example Mrs. Ellen Mason wrote a book called *Civilizing Mountain Men* on the Karen people.

Races of Burma: cover of 2001 reprint

The British colonial administration commissioned studies on the ethnic groups of Myanmar that were either published as monographs like Cecil C. Lowisí *The Tribes of Burma* (1910)[4)] or incorporated into the main gazetteers and census reports. Major C.M.D. Enriquez, a Recruiting Officer for the British Indian Army, wrote the small but practical book *Races of Burma* (1923 and 2nd ed. 1933) which was aimed at finding which ethnic groups provide good soldiers for defending the British Empire. Before the British came there were no ethnographies, but we find references to ethnic groups in the main Myanmar chronicles, inscriptions and other historical texts, for example, the *Ayedawbon kyan* (Campaigns and Achievement of Kings).

Myanmar has been an ethnic mix with a multitude of different ethnic groups from the earliest times. From Bagan (Pagan) lithic inscriptions we know that the Pyus, Mons, Thet, Ka-yans and other ethnic groups inhabited the Myanmar Kingdom founded by King Anawrahta (A.D.1044-1077). Of these groups, the Pyu people had a high level of civilization during the early years of the Christian era, but have been completely absorbed by the Bama (Burmese) ethnic group.

Myanmar kings from earliest times to the Konbaung Dynasty (A.D.1752-1885), the last line of kings which ended with the Annexation by the British in January 1886, tried to solve ethnic problems by various means.

1) Hla Min 2000. *Political Situation of Myanmar and its Role in the Region.* 24th ed. Yangon: Office of Strategic Studies, Ministry of Defence. See especially the official list of 135 national ethnic groups, pp.95-98.

2) U Min Naing 2000. *National Ethnic Groups of Myanmar*; tr. by Hpone Thant. Yangon: Swiftwinds Books. Distributed by Myanmar Book Centre.

3) Enriquez, Colin Metcalf Dallas 1933. *Races of Burma.* Delhi: Manager of Publications. New York: AMS, 1981. Reprinted Yangon: Myanmar Book Centre, 2001.

4) Lowis, Cecil C. 1910. *The Tribes of Burma.* Rangoon: Supdt., Govt. Print. Reprinted in 1919 as *Ethnological Survey of India: Burma,* no.4.

Strong warrior kings like Anawrahta (A.D.1044-1077), and Alaungpaya (A.D.1752-1760) used military strength to conquer the minority ethnic groups. More politically astute though equally powerful kings like King Kyanzittha (A.D.1084-1112) and King Bayinnaung (A.D.1551-1581) combined military force with alliances, based on oaths of allegiance, by establishing tributary kings and chieftains who were left on their own so long as they remained loyal to the Myanmar sovereign. In many ways the Myanmar kings were successful in (i) solving the Mon problem, (ii) incorporating the Mon and Rakhine (Arakanese) kingdoms into Myanmar kingdoms, and by (iii) keeping the Shan Sawbwa chieftains as tributary vassals.[5)]

The British conquest established the modern nation of Myanmar and fixed the boundaries permanently from around 1886. British colonial policies left behind many political and economic problems and these erupted into civil wars soon after Myanmar regained Independence.[6)] Since 1988 the present military government has been able to negotiate cease- fire agreements with about 17-20 armed ethnic groups.[7)]

The bibliographical study that I am undertaking is not a comprehensive survey of all ethnographical books and articles on the ethnic groups of Myanmar and their relationships; it is a selective one, giving only the salient, important works. More comprehensive bibliographies compiled in Myanmar and in English already exist, although some remain unpublished. I will give a list of these bibliographies in my work so that scholars who want to go further can find them. I am glad that Minpaku is sponsoring this bibliographical survey, and I hope it will give an impetus to other librarians and scholars to compile more comprehensive bibliographies of Myanmar ethnographies.

5) *The Glass Palace Chronicle of the Kings of Burma.1923*; tr. by G. H. Luce and Pe Maung Tin. Rangoon: Burma Research Society.

6) Tha Hla 1973. ëEthnic Communalism in Thailand and Burmaí, *Journal of the Burma Research Sociology,* vol. LVI, pts. 1 & 2 (Dec.1973) pp.31-45.

7) Myanmar. Ministry of Information. 2000. *Myanmar Facts and Figures.* Yangon: The Ministry of Information.

Historical Change and Continuity in Communal Belief Systems in Korea

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A community can be defined as a group maintaining mutual solidarity and cooperation with close face-to-face relationships among its members in a small and restricted area. Each community has its communal beliefs. These can be understood as contributing to the achievement of religious goals. In Korea, there is a community ceremony called ë*Dongje*í. This ceremony is a part of a communal belief system, and has been maintained by local people in villages throughout Korea. In this essay, I wish to delineate historical changes and continuities in the ceremony as a basis for comparing communal belief systems in Korea and Japan.

A shrine for mountain gods (Sansindang)

The communal ceremony ë*Dongje*í is a periodic ritual in *Dong* or *Ri* (the smallest administrative unit in Korea) and is carried out by local people wishing for well-being and good harvests of crops and fish. Communal features of the ceremony are obvious since it involves the collective preparation and participation of local people during all the ritual processes. According to the Japanese Government-General of Korea in 1930, 58 % of all villages in the country held communal

ceremonies. *Dongje, Sansindang, and Seonghwanje* were recorded as general names for the ceremonies in the 1930 research report.

A survey by the Cultural Property Preservation Bureau in 1967 showed, with almost the same results as those of a 1930 survey by the Japanese government, no significant changes during the previous 35 years. Even though the 1967 research was limited to South Korea, 5,577 out of 21,211 villages maintained the communal ceremonies. Shrines for the ceremonies were called either *Sansindang* or *Seonghwangdang*. The main gods for these ceremonies were presumably mountain gods and local tutelary gods (*Seonghwangsin*).

In the history of Korean religion, mountain gods appeared before the 3rd century. The rites for the mountain gods at that period were very similar to those of the present communal ceremonies. However, because rites for the mountain gods were incorporated into the state memorial service after the establishment of the ancient Kingdoms, the rites were performed by both civilian and state sectors. It is presumed that after the rites had been incorporated into the state memorial service, they were practiced in Confucian style, while those performed by civilians were held in the traditional fashion.

Beliefs and practices concerned with tutelary gods diffused from China to Goryeo in the end of the 10th century and were also incorporated into the state memorial service. They spread throughout the country as local shrines for the tutelary gods were founded in regional administrative centers. Since the shrines for tutelary gods were built in the mountains, the tutelary gods and mountain gods were fused by local people and tutelary gods became shamanistic gods. This resulted in the folklorization of the tutelary gods. In addition, influential local men instead of central government officials took care of the tutelary gods.

In the 14th and 15th centuries, at the end of the Goryeo period and beginning of the Joseon period, the *Ri* emerged as a new administrative unit. Members of the *Ri* performed funeral services and memorial services for natural gods. Ritual practices of the *Ri* have been transmitted to the communal ceremonies of present day Korea.

The introduction of Buddhism and Confucianism from China influenced the native belief system in Korea. Although Buddhism was initially in conflict with native beliefs, local people eventually accepted it and fused Buddhism with native beliefs during the Three Kingdoms period. The relationship that developed with Confucianism was very different.

Confucianism was first adopted as a ruling ideology by the Josen dynasty, which tried to prohibit civilian memorial services deviating from Confucian rituals. In short, the Joseon dynasty was based on the ideology of the Zhu Xi School of Confucianism, and central and local government officials, and influential local men, regarded the communal beliefs observed in local villages as superstition. They made an effort to Confucianize and control local societies. Local and central governments prohibited native communal rituals during the entire period of the Joseon dynasty. Nevertheless, the communal belief system of local societies was never completely eradicated.

Ancestor worship reflecting filial piety could be respected by everybody. However, Confucian rituals emphasized a system of social differentiation based on Confucian ideology. Even in ancestor worship, the extent of worship could be limited by social status.

The different access to Confucian rituals by people of different social status was most apparent in royal ceremonies for natural gods such as the river gods and mountain gods. Only the dynastic kings, as sons of Heaven, were allowed to perform memorial services for the heaven and earth gods, and the river and mountain gods. Influential local men could only hold services for the mountain and river gods in their own districts. These examples clearly illustrate the hierarchical nature of Confucian rituals. The exclusive rituals of kings for the mountain and river gods reflected their wider control over territories.

The royal memorial services for tutelary, mountain and river gods are historically significant because they can be associated with the establishment of a national identity and the reinforcement of sovereignty along with the unified operation of Confucian rituals. But the fact that local government officials played a role of officiant at state services in place of religious specialists implies as emphasis on ideological and formal concerns rather than religious purposes. Moreover, a sense of class difference was created by prohibiting voluntary beliefs and memorial services for the mountain gods and tutelary gods in the civilian sector, and by excluding ordinary people from the state memorial service. This had

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.

somewhat negative effects on the state memorial service and Confucian goals.

After the mid-Joseon period, Confucian rituals in state memorial services were performed improperly or perfunctorily. This was because the rituals were not based on the beliefs of ordinary people. The central government had attempted to integrate rituals for the mountain and tutelary gods into the state memorial service, so local gods were promoted to state gods. In a sense, this attempt supported the spread of central government authority among local societies. However, local power holders practiced their own beliefs and memorial services in the countryside, in order to distinguish themselves from the central government. Conflicts between the central and local governments developed concerning enforcement of the state memorial service.

The formation of the communal belief system in Korea was closely related to the fact that local people worshiped the mountain gods and tutelary gods as their primary gods, and carried out their communal ceremonies regularly. This system is inferred to have been established during the late Guryeo and early Joseon Periods.

Present day communal ceremonies developed in accordance with the traditional belief system, the growth of natural villages, and the daily necessities of common people.

Religious activities and memorial services among common people have survived despite frequent oppression by the central government. People maintained their own activities and services because they served practical needs. State memorial services emphasized ideological aspects of Confucian rituals rather than religious, so changed or disappeared in accordance with the collapse and emergence of dynasties. When the Joseon dynasty collapsed, the state rituals for the mountain and tutelary gods disappeared.

With the downfall of the Joseon dynasty, the memorial services managed by local power holders in the countryside also lost their practical importance. With reformation of social and administrative systems, local memorial services started to disappear. On the other hand, rituals for the mountain gods and tutelary gods in the villages continued to follow some Confucian rituals, and were transformed into communal ceremonies. The Confucian rituals apparent today in local memorial services are the result of compromise between local and central governments. The Confusianized communal ceremonies signified the arrival of Confucian rituals in the countryside.

As the kings formalized the rituals for the mountain gods and the tutelary gods after the mid-Joseon dynasty period, the original meaning of the state memorial service was weakened. The practical ethics of Confucianism eventually became prevalent among the common people, and communal ceremonies over which the state had lost control became Confucianized.

Describing historical change in the communal ceremonies in Korea provides a basis for comparing communal beliefs in Korea and Japan. In my next project, I will compare communal beliefs in the two countries while focusing on the divinities, processes and spaces related to such beliefs.

Exhibition

Seoul Style 2002: Life as it isñwith the Lee family

Special Exhibit

The 2002 FIFA World Cup is being held under the joint sponsorship of Japan and Korea, and the year has been designated ëThe Year of Japanñ ROK National Exchangeí by the governments of both countries. In recognition of this designation and to deepen mutual understanding, our museum and the National Folk Museum of Korea agreed to hold exhibitions on the other nationís culture in the spring of 2002.

There is currently frequent contact between Korean and Japanese people in tourism, business, and other fields. However, very few attempts have been made in both nations to know the ordinary life ways of the other nation, due to historical and political circumstances. At our museum, the special exhibition committee decided to facilitate mutual understanding between Korea and Japan by preparing an exhibition on the present life style and life cycle of Korean people. We wanted to show family life, household economy, beliefs, and the life wisdom expressed in everyday activities. We think that much can be learned about Korean culture and society in this way. We also organized a joint research project entitled ëBasic Studies of Modern Life and Culture in Koreaí. This project involved Japanese and Korean scholars from several universities in Japan.

When we reflect on academic approaches in the past and representations in our museums, it is possible to recognize the power of stereotyped images of Korean or Japanese culture. To escape from stereotype making in the present exhibition, we wished to understand the other culture not in terms of the State but in terms of daily life. For this we made an empirical study with the Lee family in Seoul.

With generous permission and cooperation from the Lee family in Seoul, we could carry out a comprehensive study of all the utensils and goods used by this three-generation family in their apartment in a tall city building. The researcher Koji Sato at our museum investigated approximately 3,200 items and identified uses and meanings for each item according to its user in his/her

Peeking at Korean culture through 126 items kept in Leeís refrigerator

life.

The resulting exhibition is being held from 21 March to 16 July 2002 at our museum in Osaka. In a central space on the first floor, we show Mr. Leeís apartment and all the belongings of his family. Around the central space, we present the living spaces of each member of the family. These include a classroom of Mr. Leeís child, Mr. Leeís office at work, a local market where Mrs. Lee goes shopping, and the hometown of Mr. Leeís mother. On the second floor, we show the life cycle from birth to death of people in modern Korean society. This display covers seventeen topics including birth, entrance examinations, military service, love, marriage, old age, religious activities, and so on.

We think the research and exhibition will be historically significant because they will preserve a view of contemporary life in Seoul in a time capsule, for future generations. The exhibition is also giving Japanese visitors a chance to rethink their own life style. In Japan, many of us tend to think that the cultures of Japan and Korea are very similar. In this exhibit we use several special devices to help visitors discover differences and similarities in these two cultures.

In the basement below the exhibition hall, commercial vendors have a space to create ëdisplays on Korean Food Cultureí and ëKorean Food in Japaní. The museum itself offered a ëMinpaku *Sijang* (museum market)í. In this area visitors could walk or sit at tables and experience a world of Korean food. Outside in front of the exhibition hall, a ëMinpaku *Madang* (museum plaza)í is being used for performances such as dances, mask plays, and folk songs, in cooperation with Korean residents in Japan, from northern and southern Koreas. Their efforts can help to build cultural and social bridges between Japanese and Koreans.

Finally, I would like to note that a special exhibition ëOur Neighboring Country, Japan: the Life Culture of Contemporary Japaní was held from 20 February to 6 May 2002 at the National Folk Museum of Korea.

Toshio Asakura
Chief Organizer
National Museum of Ethnology

Conferences

Museum Education to Support Free Choice Learning: Examining Case Studies of U.S.A. & U.K.

International Symposium
20 January 2002

We have held what may be the first international symposium in Japan on museum education. Two guest speakers from USA and England gave lectures on museum education and answered questions from the audience.

More than two hundred and fifty people who work at museums in Japan attend at this symposium. This large audience reflected the fact that education is a major role for museums in modern society.

Lynn D. Dierking, a sub-director of the Institute for Learning Innovations, USA, introduced a new theoretical framework for learning. The model she drew is really innovative because it places the physical center of learning not in schools but in museums, as well as extending the time dimension of learning to include life-long learning.

David Anderson, the Director of Education and Visitor

Concluding Discussion at the Auditorium, National Museum of Ethnology

Services at the Victoria and Albert Museum, London described many interesting workshops conducted at his museum. The interactive methods used succeeded in stimulating the creativity of visitors.

Through discussions with these experienced guests, we could identify three main points regarding museum education. First, the role of museums has been getting much more important in the modern ëlearning societyí, where people live long and never stop learning until the end of life. Second, museums must collaborate with a variety of other institutions including schools. Third, within collaborative projects, the researcher who is working at a museum must maintain equal relationships with all kinds of visitors.

On the second day, we heard about domestic case studies from the Kyoto University Museum, the National Museum in Tokyo, and various local museums and cultural centers in Japan.

Through this symposium we could share the experiences of the other museums in Japan, England and the United States of America. This feeling of sharing has given us both the challenge and courage to make much more effort for visitors and the learning society.

At present the National Museum of Ethnology has no section for education and no specialist researcher for education. We clearly need a strategy to join the new era of museums.

Yuki Konagaya
Convenor
National Museum of Ethnology

Globalization and Internal Border-Crossing

International Symposium 26-28 February 2002

Globalization and Internal Border-Crossing. International Symposium. 26-28 February 2002

With the marked influx of immigrants from the late 80ís onwards, Japan has been gradually transformed into a multiethnic society, with around 1.7 million officially registered foreigners. This figure, constituting roughly 1.4% of Japanís total population, might really be more like 2 million, if so-called illegal migrant categories are included. The presence and significance of immigrants has recently been expanding in many spheres of Japanese society. It is not surprising that foreigners have had considerable impact in Japan, a nation-state that has built itself on the illusion of a highly uniform society with a single ethnic composition, culture and language, all contained within the state border.

To understand the social, cultural, conscious and unconscious changes resulting from interactions with foreigners, we must reconsider the reality of mental/ideological boundaries between ëusí and ëthemí. For this purpose an international symposium was held at Minpaku from 26 to 28 February 2002, under the title ëGlobalization and Internal Border-Crossingí. Twenty-one participants were invited both from abroad and Japan to discuss this central issue from different points of view. The symposium included a keynote presentation (Hiroshi Shoji), followed by six sessions focussed on social spheres where foreign impacts appear to be salient, and the final discussion. The sessions, each consisting of two papers and discussion, were as follows: (1) Municipality and Family (Toru Onai, Sachi Takahata); (2) Labour Customs (Makito Minami, KyÙnosuke Hirai); (3) Nationality and Identity (Hiroshi Komai, Eika Tai); (4) Language (Florian Coulmas, H. Shoji); (5) Religion (Akira Nakagawa, Hirochika Nakamaki) and (6) Japanese Culture (Nagao Nishikawa, Chie Otsuka). Other participants included Min Han, Mitsuhiro Shinmen, Fumiya Hirataka, Konosuke Fujii, Satoru Furuya, Shunji Hosaka, Keshav Lall Maharjan, Teiko Mishima and Shizuyo Yoshitomi.

During this three day symposium, the notion of ëinternal border-crossingí was repeatedly examined in the light of phenomena that may be forcing Japanese to realize the relativity and vacillation of ëourí borders. Some very specific observations also drew the attention of participants. For example, members of the Japanese Catholic Church have almost doubled in number in recent years mainly because of an influx of Brazilians and Filipinos. Some Brazilian communities have established somewhat self-supporting and independent social systems by themselves. A considerable number of immigrant workers have become deeply immersed

in Japanese society, and lack almost any contact with public authorities.

The symposium proceedings will be published as a book in Japanese, next year.

Hiroshi Shoji
Convenor
National Museum of Ethnology

New Staff

Ishii, Masako
Masako Ishii joined the Japan Center for Area Studies (JCAS) at Minpaku as a research fellow in March 2002. After obtaining her MA in International Relations at the University of Sussex, UK, she obtained her Ph.D. at Sophia University, Tokyo in 2001. She has recently published a book entitled *Stories of Muslim Women in the Philippines: Armed Conflict, Development, and Social Change* (Akashi Shoten, 2002). She is extending her research interests to NGO activities in peace-building and reconstruction assistance after armed conflict, and will continue research in the southern in Philippines.

Komori, Hiromi
Hiromi Komori joined the Japan Center for Area Studies (JCAS) at Minpaku as a research fellow in March 2002. She studied Russian and east-central European history at Waseda University in Tokyo, where she obtained her MA. She also studied Estonian history at Tartu University in Estonia from 1994 to 95. Her main interest lies in the nation-building processes of Estonia during the interwar period as well as after regaining independence in 1991. Her publications include The Authoritarian Regime in Estonia 1934-1940 (1997) and The Issue of the Russian-Speakers in Estonia and Latvia (1998).

Udagawa, Taeko
Taeko Udagawa joined the Department of Cultural Research as an associate professor in April 2002. After finishing her MA in sociology at Tokyo University, she carried out intensive field research in one agro-town near Rome, Italy, from 1987 to 1988. Since then she has been to Italy many times, and written more than ten articles about Italian family, gender and sexuality, friendship, and sociability. She is also interested in modernism and ideas of subject and identity relating to gender issues.

Hidaka, Shingo
Shingo Hidaka joined the Department of Museum Research as a research fellow in April 2002. After graduating from Tokai University, he worked at the Gangoji Institute for Research of Cultural Property from 1995 to 2002. He has studied the conservation of objects made from wood, leather, rice straw, and clay. He is currently investigating methods of efficient pest control for museum objects.

Visiting Scholars

Thaw Kaung
Dr. Thaw Kaung is a member of the Myanmar Historical Commission, located on the main campus of Yangon University, Myanmar. He is a librarian by profession with a Postgraduate Diploma in Librarianship from the University of London. He studied Anthropology and Ethnology at Yangon University for three years. He was the Chief Librarian of the Universities Central Library in Yangon University for 28 years until his retirement in December 1997. He was made an Honorary Fellow of the Library Association (U.K.) in 1985 and an Honorary Doctor of Letters by the University of Western Sydney (Australia) in 1999. He has written frequently about the history, culture and literature of his country. He is on his third visit to Japan and will stay at Minpaku from March to June 2002 to compile a bibliography of ethnographies and ethnic relations of Myanmar (see article, p.4).

Publications

The following were published by the Museum during the period January to June, 2002:

∏ *Bulletin of the National Museum of Ethnology*, vol.26, no.3, March 2002.
Contents: M. Kashinaga, ëNotes on ìThe Customary Law of the Tai Dam in Muong Muoiî í; X. Zheng, ëThe Hua Yao Dai of the Upper Reaches of the Red River: Their Culture and Its Changes in the Contemporary Ageí; H. Yang, ëThe Hui Rebellion in 19th Century Mongolian History: Focusing on the Comparison between the General and Regional History of China Compiled as a State Project and the Mongolian Chroniclesí; T. Nishio and S. Nakamichi, ëArabic Linguistic Studies in Japan: A Bibliographical Surveyí.

∏ *Bulletin of the National Museum of Ethnology*, vol.26, no.4, March 2002.
Contents: S. Tanabe, ëThe Concept of Practice in Reflexive Anthropology: On Bourdieuís Habitus and Beyondí; H. Kawanami, ëProperty Holdings and Vicissitudes of Burmese Nunnery Schoolsí; M. Mio, ëFormation and Its Avoidance of Identity Politics in the Mausoleums: Ethnographical Considerations on the Mausoleums Related with the Sufism in the Mewar Region of Rajasthan, Indiaí; M. Yoshioka, ëThe Kava Bar as ìPidgin Cultureî: A Study on Urban Culture in Vanuatuí; and A. R¯kkum, ëMeat and Marriage:

An Ethnography of Aboriginal Taiwaní.

∏ Stewart, H., A. Barnard and K. Omura (eds), *Self- and Other-Images of Hunter-Gatherers.* Senri Ethnological Studies, no.60, iv+216 pp., March 2002. (Project Editors: Koyama, S. and J. Tanaka) Contents: H. Stewart and A. Barnard, ëIntroduction: Self- and Other-Images of Hunter-Gatherersí; A. Barnard, ëThe Foraging Mode of Thoughtí; B. Kaare, ëCosmology, Belonging and Construction of Community Identity: The Politics of Being Hunter-Gatherers among the Akie-Dorobo of Tanzaniaí; M. Guenther, ëEthno-tourism and the Bushmení; B. Buntman, ëTravels to Otherness: Whose Identity Do We Want to See?í; H. Stewart, ëEthnonyms and Images: Genesis of the ëInuití and Image Manipulationí; K. Omura, ëConstruction of *Inuinnaqtun* (Real Inuit-way): Self-Image and Everyday Practices in Inuit Societyí; R. Ridington, ëWhen You Sing It Now, Just Like New: Re-Creation in Native American Narrative Traditioní; S. Suzuki, ëCulture Learning of Urban Aboriginals: Background, Characteristics and Implicationsí; M. Hokari, ëImages of Australian Colonialism: Interpretations of the Colonial Landscape by an Aboriginal Historianí; T. Kinase, ëDifference, Representation, Positionality: An Examination of the Politics of Contemporary Ainu Imagesí; H. Ogawa, ëImages of Jomon Hunter-Gatherers Represented by Japanese Archaeologyí; J. Kenrick, ëAnthropology and Anthropocentrism: Images of Hunter-Gatherers, Westerners and the Environmentí; and ëList of Contributorsí.

∏ Sekine, Y. (ed.), *Anthropology of Untouchability* ì*Impurity*î *and* ì*Pollution*î *in a South Indian Society.* Senri Ethnological Studies, no.61, xxxvii+385 pp., March 2002. Contents: Y. Sekine, ëIntroductioní; ëPart One: Theoretical Perspective and Settingí; ë1. Reconsideration of Theories of Pollutioní; ë2. The Problem in Studies of ìUntouchablesî í; ë3. Settingí; ëPart Two: Pollution Theoryí; ë4. ìPollutionî and ìImpurityî í; ë5. Blood Sacrifice and ìPollutionî Ideologyí; ë6. Pollution Concepts Manipulatedí; ëPart Three: Harijan Strategiesí; ë7. The Socio-Economic Position of The Paraiyars (The Harijans)í; ë8. Funeral Ritesí; ë9. The Festivals of Lineage Deitiesí; ë10. The Politics Around The Cooperative Societyí; and ëConclusionsí.

∏ Nakamaki, H. (ed.), *The Culture of Association and Associations in Contemporary Japanese Society.* Senri Ethnological Studies, no.62, i+178 pp., March 2002. Contents: H. Nakamaki, ëIntroduction: *Shaen* in Contemporary Japanese Societyí; T. Yoneyama, ëComment to Introduction: Memoir on *Shaen* (Sodality)í; ëPart I Voluntary Associationsí; C. Brumann, ëDeconstructing the Pont des Arts: Why Kyoto Did Not Get Its Parisian Bridgeí; O. Moon, ëVoluntary Associations in Japan: A Functional Factor in the System or a Changing Force?í; G. P. Witteveen, ëCivil Society in Japan and Takefu Cityís Efforts to Involve Citizens in Community Buildingí; ëPart II Overseas Japanese Communitiesí; J. Sakai, ëGender and Globalisation: the Japanese diasporaí; Wai-Ming Ng, Benjamin, ëThe Japanese Association and the Kowloon Club: A Study of the Japanese Community in Singapore from a Comparative Perspectiveí; Yun Hui Tsu, ëPost-Mortem Identity and Burial Obligation: On Blood Relations, Place Relations, and Associational Relations in the Japanese Community of Singaporeí; ëPart III Gender, Company and Religioní; T. Tsukaguchi-Le Grand, ëGender and Employment Policy in Japan: The Case of University Graduatesí; H. Nakamaki, ëThe Company Funeral as *Shaen* Cultureí; W. A. Smith, ëThe Corporate Culture of a Globalized Japanese New Religioní; and ëList of Contributorsí.

∏ Nakamaki, H. (ed.) *Educational Programs and Volunteer Activities during a Joint American and Japanese Exhibition.* Senri Ethnological Reports, no.26, 168 pp., February 2002.

∏ Eguchi, P. K., *Ndaa Biy Marvaíen*: *The Narrative of a Giziga Pastor.* Senri Ethnological Reports, no.27, 197 pp., February 2002.

∏ Sugita, S., J. K. Hong, T. Fujii, J. Reeve and G. Gay (eds) *Global Digital Museum (GDM) for Museum Education on the Internet.* Senri Ethnological Reports, no.28, 221 pp., March 2002.

∏ Sam, S. A., *Musical Instruments of Cambodia.* Senri Ethnological Reports, no.29, 162 pp., March 2002.

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