



Review: [Untitled]

Reviewed Work(s):

Ainu: Spirit of a Northern People by William Fitzhugh; Chisato Dubreuil
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ideological offensive from the U.S. coincided with the emergence of party government under Hara Takashi. Given the reliance of Hara on the conservative faction of Yamagata, party government came to evolve in an increasingly illiberal direction, with such disastrous consequences later on.

This is a book written principally for historians of Asia and Japan. But a historian of World War I (such as myself) can learn a great deal from it. The Great War of 1914–1918 was a world war in a much more subtle way than was World War II. The stalemated European conflict eventually drew in the colossus on the other side of the Atlantic in 1917, which upset the ideological balance in Europe, even as it redressed the military balance. As much as his Communist rival V. I. Lenin, Wilson worked to create a new world order. In so doing, Wilson and Lenin made the Great War a world war in a far more profound sense than it had been back when Japan seized the German enclave at Qingdao in 1914. As Dickinson shows, this globalization of the conflict did much to set the terms of Meiji Japan's self-definition. By connecting so skillfully geopolitics with internal nation-building in Japan, Dickinson has made an important contribution to our understanding of how World War I became a genuinely global conflict not just among nations, but within them.

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Ainu: Spirit of a Northern People. Edited by WILLIAM FITZHUGH and CHISATO DUBREUIL. Washington: Arctic Studies Center, National Museum of Natural History, in association with University of Washington Press, 1999. 415 pp. \$75 (cloth), \$49.95 (paper).

The book, *Ainu: Spirit of a Northern People*, was produced in connection with an exhibition of the same name, organized by the Smithsonian National Museum of Natural History in 1999. Work on the exhibition commenced in 1990, following an initiative by Yoshinobu Kotani to survey all the Ainu artifacts in North American museums. This had revealed more than 3200 objects located in over twenty different collections, some of which had never been out of storage cabinets. The discovery of so many rare and thus-far unappreciated objects led to the decision to launch a major exhibition. The book, however, is much more than an exhibition catalogue. It can also stand on its own as a comprehensive scholarly work on almost all imaginable aspects of Ainu culture and history. Not surprisingly, large parts of the book are taken up by descriptions of museum collections, material culture, art, and handicraft, but there is still space for a number of very insightful and informative pieces on less material subjects.

The book is divided into six sections, which altogether contain 55 separate articles, written by some of the foremost scholars in their respective fields. The first section, on the origins of the Ainu, introduces not only the numerous and varied theories about the genetic origin of the Ainu, but also deals with the natural history and pre-history of the island of Hokkaido and the surrounding areas, as well as with the prehistoric relationships between the Ainu and the neighboring peoples. The section ends with a slightly disappointing chapter on the Ainu language. It seems that the author has been asked to do two things at the same time, namely, to provide a description of the language and to discuss the theories of its origins. The latter fits in well with the rest of the section, but one wonders why a descriptive chapter on the

language was not put in the section on culture—after all, language *is* culture! Indeed, the Ainu language seems to be the one field that has received a step-motherly treatment in this otherwise very thorough book.

Section 2 discusses Ainu history and the more recent history of contact between Ainu and the surrounding peoples, especially the Japanese. The overview of Ainu history and the chapter on the struggle for indigenous rights, both by Richard Siddle, are particularly well written and informative. Other chapters analyze the Japanese paintings of the Ainu, the so-called *Ainu-e*, and the tourism industry. Chapter 13 deals with the Ainu medical culture and the effects of contagious diseases brought in from the outside. This is an extremely interesting and not often discussed factor in the decline of the Ainu people.

Section 3 treats museum collections all over the world and how they have influenced the way the Ainu have been perceived by the general public. In most cases, the collectors of the artifacts, as well as the circumstances surrounding their acquisition, are also described in detail. The section ends with a short chapter on Ainu ethnographic films.

Section 4 is the longest section in the book and contains an excellent, all-around introduction to various aspects of Ainu culture and traditional daily lifestyle and customs. It includes sections on religion, shamanism, hunting, fishing, gathering, food, housing, orally transmitted literature, music, and even a brief chapter on children's games. Unfortunately, language is not included in this section. Hisakazu Fujimura has written about religion in two chapters, "*Kamuy*: Gods You Can Argue With" and "Life and Death." Both are extremely clear and perceptive explanations of the belief system of the Ainu. Watanabe Hitoshi and Hans Dieter Ölschleger describe how the Ainu lived and managed their daily subsistence, and their chapters are supplemented by chapters by other authors dealing specifically with food, housing, and work distribution between men and women. Human relationships are described by Emiko Ohnuki-Tierney, and religion is further treated in chapters on the spirit-sending ceremonies and shamanism. Literature is treated in three chapters, one on mythology and animal tales, one on the *yukar* epics, and one on songs.

In section 5 we are introduced to Ainu traditional handicrafts, such as fabrics and embroidered patterns, designs, wood carving, basketry, and adornments like necklaces and earrings. Fosco Maraini presents the results of a lifelong passion for collecting the Ainu prayer sticks, which have wrongly been called "moustache lifters" ever since they were first referred to by a Portuguese Jesuit in 1565. The title of Maraini's chapter underscores his frustration with the annoying persistence of this name: "*Ikupasuy*: It's Not a Moustache Lifter!" The last chapter in this section deals with tourist products and how a new tradition of fine arts has developed from these commercial crafts.

The final section is devoted to the contemporary situation of the Ainu and their future prospects. Chapters of personal reminiscences are mixed with chapters of political analysis. The New Ainu Law, *Ainu Shinpo*, which replaced the old Protection Law in 1997, is analyzed first by Tsunemoto Terukichi, a Japanese, and then by Sasamura Jiro, who is Ainu. Both criticize the law for dealing only with cultural issues and neglecting the rights of an indigenous people. The same criticism is reiterated by Nakagawa Hiroshi in his chapter on the present and future situation of the Ainu language.

Some questions are extensively treated by scholars from different fields. Thus, the question of Ainu origins is taken up from the viewpoint of archaeology (p. 39 ff.), physical anthropology (p. 52 ff.), linguistics (p. 57 ff.), and history (p. 67 ff.). Likewise, contact history is treated in chapters 4 (prehistoric contacts), 8 (early contacts with

the Japanese), and 10 (contacts with China, Russia, and Japan). Inevitably, this approach and the multiple authorship gives rise to a great deal of repetition and discourages continuous reading from beginning to end. The format also inhibits this kind of reading; the book is rather like a coffee table book—heavy to hold and hard to keep open while reading.

The book is extensively illustrated (897 illustrations, about half in color) with photos of not only museum objects, but also ethnographic photographs and Japanese paintings of the Ainu. The illustrations are spread throughout the book, and although they are not always relevant to the text they accompany (e.g., the article on Ainu language is illustrated with pictures of a head strap used for carrying children), they are always accompanied by adequate explanations. Not least, the illustrations make this book a valuable reference for a variety of topics to do with the Ainu, and an index of illustrations, a keyword index, and a very comprehensive bibliography all add to its value.

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The Nanjing Massacre in History and Historiography. Edited by JOSHUA A. FOGEL. Berkeley: University of California Press, 2000. xvi, 248 pp. \$40.00 (cloth), \$15.95 (paper).

Hitler once mused, “who still talks about the extermination of the Armenians?” Historians have an obligation to society and their profession to ensure that such atrocities are remembered, and self-serving rhetorical questions of this type cannot be posed. Yet we Western historians have shirked that obligation regarding the Nanjing Massacre. Indeed, a scholarly narrative of it still remains to be written in English. But this volume of essays begins to make up for our long, inexcusable neglect. The authors expertly deal with normative problems in the historiography of the Nanjing Massacre by exposing political and ideological factors that make some versions of it more satisfying than others, especially to Chinese and Japanese audiences.

Charles S. Maier’s brief foreword warns us against accepting easy generalizations about German forthrightness and Japanese evasiveness regarding postwar apologies and monetary compensation for war guilt. In a similar vein, Joshua A. Fogel’s introduction inveighs against likening the Nanjing Massacre to the Holocaust. He contends that many Chinese immigrants in North America and their offspring draw that mistaken comparison for emotional rather than empirical reasons. Maier and Fogel should have written full chapters; their contrasting insights drawn from Europe are often ignored or oversimplified in Japanese accounts of the Nanjing Massacre.

Mark Eykholt argues that the People’s Republic of China (PRC) government’s changing political agenda has gravely constrained, if not wholly directed, mainland studies of the Nanjing Massacre. Thus during the Korean War, Westerners in the Nanjing Safety Zone suffered demonization for aiding and abetting Japanese invaders. And, from the late 1960s onward, the PRC government might ignore the Nanjing Massacre when “friendship with Japan” seemed useful in extracting economic aid, or it might encourage anti-Japanese student protests when bashing seemed more effective. But anti-Japanese nationalism can easily slip into anti-government protests against leaders who seem traitorously soft or servile toward Japan. Thus, the historical victimization is a perilous two-edged sword.