

*European Studies on Ainu Language and Culture*. Edited by Josef KREINER. Tôkyô. München: iudicium Verlag. 1993. 324 pp. (= Monographien aus dem Deutschen Institut für Japanstudien der Philipp-Franz-von-Siebold-Stiftung, Bd. 6.)

The present volume is the long-awaited publication of papers presented for the conference „History and Present State of Ainu Collections in Europe and European Studies on the Ainu“ that took place in Bonn in June, 1987. Of necessity, the volume covers at random only those subjects that were treated during the conference. Sometimes they are too specific, but nevertheless they are of great importance for anyone concerned with Ainu studies.

The volume is forwarded by an extensive article by Josef Kreiner on changing European images of the Ainu through ages. This is a fascinating account (abound with ample quotations from rare, almost antique publications) that follows the changes of European conception of the Ainu from semi-legendary descriptions in the earliest narratives through the 16th and 17th centuries, to an idealized image of the „noble savage“ as coinciding with the ideal model by Rousseau in the 18th through the first half of the 19th centuries. The next pinnacle was attained owing to vain but productive attempts to solve the riddle of Ainu origin. Along with assumptions about Caucasian origins of the Ainu it was a stimulating impetus to more detailed studies of this minor but intriguing nation. As a result, the European museums competed to obtain ethnological items of enigmatic Ainu culture. The 20th century scholars have done their best to collect and classify any available data in the field of ethnology, language and folklore to conserve the quickly disappearing cultural heritage of the Ainu. The present volume follows this latter line.

The guidelines of the conference were to put forward the framework for the description and evaluation of Ainu collections in the European museums. Ken Teague provides a short historical introduction and description of every item in the Ainu collection at the Horniman Museum in London (it contains 55 pieces). Peter Thiele deals with Ainu collections at the Linden-Museum at Stuttgart (in fact, he describes only certain objects from three collections among 14 that contain 164 items). Walter Warthol gives a vivid account on the formation of the Ainu collection at the Museum of Ethnology in Vienna and on its main contributors. A cursive description of the Ainu collections in St. Petersburg (the largest in Europe), made by A. B. Spevakovski is appended by a table on acquisition and by an intriguing description of the „character of collection“. One would wonder exactly what „utensils, clothes, hunting weapons, ritual items“, etc. does it contain, if compared with objects in other European collections.

Jane Wilkinson, though aiming at the description of the Gordon Munro's collection at the National Museums of Scotland, pays more attention to the life of that passionate Ainu researcher in general and his ways of solving certain problems of Ainu culture. The paper gives support to the idea that the results of the former Ainu scholars are not to be ignored in toto, but rather to be consulted and made available for a larger audience. I wish to point out that a brilliant book by N. G. Munro, *Ainu Creed and Cult* was published only in 1962, twenty years after his death, while another book *Ainu Past and Present* still exists only as a manuscript.

Such a sorrowful fate of many works on Ainu is disturbing, for even the most advanced contemporary studies do not completely replace those made in the earlier decades when the Ainu were less acculturated and assimilated than nowadays. Alfred F. Majewicz relates about Poles who contributed to the studies of Ainu anthropology and material cul-

ture. The paper is a good example of not underestimating the immense efforts of the pioneers of Ainu studies, in spite of their precocious or sometimes naive conclusions. One must remember that thousands of objects of the Ainu material culture dispersed now through museums of Russia, Poland, Germany and Austria (and not always included into the list of important Ainu collections, compiled by J. Kreiner, pp. 199–300) were collected by Bronislaw Pilsudski, a political prisoner who turned into a first-class self-made scholar. A paper by Katô Kyûzô is focused on Pilsudski, though it deals mainly with Russian scholars (D. A. Klements, V. I. Iokhel'son, V. G. Bogoraz, L. I. Shternberg) concerned with studies of Siberian tribes rather than the Ainu. The paper, though of certain interest for the scholars unable to read Japanese, will hardly bring any new information for those who have read its Japanese version in „Bronislaw Pilsudski's Materials on Northern Peoples and Cultures“, ed. by Kyûzô Katô and Yoshinobu Kotani. Ôsaka: Hokuriku minzoku hakubutsukan, 1987, pp. 21–43. Still I regret that his paper for the conference „Russian Studies on the Ainu“ (as well as another paper „Die Russische Ainu-Forschung – ein Überblick“ by Hans-Joachim Paproth) have not been included in the book.

Meanwhile, it would not be a good idea to accept all earlier contributions to Ainu studies without any restraints. Hans Dieter Oelschleger, who tries to reevaluate the ethnographic data in the works by John Batchelor, whom he believes to be handicapped by his traditional English education, and even more by his preconceived missionary position, concludes that „economic, religious and ethnological conceptions of European origin were intermingled to create a framework into which were forced the data Batchelor had gathered in Hokkaidô“ (p. 148).

Even more critical is the opinion of Hans A. Dettmer on Batchelor's Ainu grammar and dictionary in his article (the only one in German in the present volume) on Ainu grammar studies. Dettmer is highly unsatisfied with most established authorities in the field and tries to positively counterpose A. Pfizmaier to J. Batchelor, B. H. Chamberlain and M. M. Dobrotvorskij. All of them were most stingent critics of Pfizmaier's publications on Ainu grammar, even sometimes they were too critical in their reprimands of works by Pfizmaier, who had never met a living Ainu and used for his conclusions an outdated dictionary *Ezo moshioyusa*. In spite of Dettmer's attempts to defend Pfizmaier against his critics, I cannot accept his derogatory opinion of Dobrotvorskij's dictionary. Compiled in Sakhalin in the eighties of the last century, it contains valuable, unique, and rich material that hardly may be superseded after the Ainu population of Sakhalin stopped to exist. The same may be said about Dettmer's counterposition of Kindaichi Kyôsuke and Chiri Mashiho. While being a student of Kindaichi and highly indebted to him, Chiri greatly contributed to modern Ainu studies and may truly be considered as the next great Ainu scholar. Certainly, this does not completely outweigh his weak points, as has been indicated in the paper.

There are two more papers focused on the Ainu language. Frits Vos turns to the often ignored Ainu vocabulary contained in Ph. von Siebold's *Nippon* and provides corrections or linguistical explanations for unusual terms used by Siebold. Kirsten Refsing treats the Ainu concept of time rather from ethno-linguistic and philosophical positions than from a purely linguistical approach. Her conclusions are that the Ainu concept of time is different from both the Japanese and the European. That sort of culture, in her opinion, is characterized by the absence of „measured time“, and after a number of examples she states that for the Ainu culture and language „neither nature nor time is linear, except in smaller, isolated frameworks of duration“ (p. 100).

A special section of the present volume is focused on Ainu fictional materials as sources for ethnographic studies. This aspect of Ainu studies still deserves to be explored, while rare illustrated editions scattered through different museums and libraries are to be put together and published. Sasaki Toshikazu delineates *ainu-e* works through the ages, starting from the *Shôtoku-taishi e-den* by Hata Chitei (dating from 11th through 14th centuries) and ending with 18th century works by Kodama Teiryô, full of ethnographic depictions. Gernot Prunner provides 36 plates of an Ainu scroll from the Museum of Ethnography in Hamburg; every picture is accompanied with explanations of its content.

The appendix again turns our attention to Ainu museum collections. J. Kreiner provides a detailed list of all European collections (the Russian are not included), and the list of the most important collections (19 in whole) that contain the largest number of Ainu items; another list by Kreiner indicates the catalogues of exhibitions and Ainu materials in Japanese museums. A preliminary description of the Ainu materials in North American museums has been made by Kotani Yoshinobu.

One point of criticism: I believe that in a volume that deals with Ainu language and culture one would expect to find at least some information on such important aspects of the Ainu oral tradition as folklore and epic songs, which may be considered among the most significant cultural achievements of the Ainu.

Nevertheless, one may applaud the long-awaited publication of the papers in the volume that opens new perspectives for the Ainu studies.

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