

isted for more than ten years now. But the work of the Task Forces of that council is not quoted. Is China learning from best practices abroad, or is it still self-contained in finding answers to pressing problems? Is China going to be a major global player in environmental politics, for instance in climate politics, or will she remain what she historically was – the “empire of the centre”?

Well, the authors of *Green China* are geographers, not economists or political scientists. This said, it is astonishing to find no maps presented in the book. China has lost much of her endemic biodiversity; but the country itself is so diverse that a regional presentation of problems and solutions should have been taken into consideration. This missing link could be addressed in the second edition, or in a follow-up book.

Udo E. Simonis

AKITOSHI SHIMIZU / JAN VAN BREMEN (eds.), *Wartime Japanese Anthropology in Asia and the Pacific*. (Senri Ethnological Studies 65). Osaka: National Museum of Ethnology, 2003. VII, 300 pages, ill. ISBN 4-9019-0621-6 [The publications of Senri Ethnological Studies are not for sale, but are distributed to a limited number of libraries worldwide]

The conflicts in ex-Yugoslavia, the Near and Middle East and Africa with large numbers of refugees, their integration as well as that of emigrants in culturally very different countries is becoming an increasingly acute problem, calling for the expertise of anthropologists. Such expertise also played an important role before and during World War II.

The editors explain how anthropology was influenced by colonialism and imperialism from the 18th century onwards. Colonial powers like the Netherlands, England, the USA etc. were interested in the characteristics of peoples in the newly acquired territories. Anthropology witnessed quite a boom with World War II, when all powers were in urgent need of understanding their enemies for propaganda purposes and in order to prepare themselves for the occupation and administration of enemy territory.

In “Wartime Anthropology: A Global Perspective”, van Bremen compares war anthropology in Japan and the United States, and to a lesser extent in Great Britain and the Netherlands. Both USA and Japan realized how important a broad and deep understanding of the enemy was. Findings of researchers like Ruth Benedict had a major impact on how the US dealt with Japan towards the end of and after the war.

Akitoshi Shimizu deals with “Anthropology and the Wartime Situation of the 1930s and 1940s: Masao Oka, Yoshitaro Hirano, Eiichiro Ishida and their Negotiations with the Situation”. By taking full control of Manchuria in 1931 and subsequently invading China, Japan became socially, ideologically, economically and politically directed towards total war efforts, to which anthropology had to contribute its share.

In "Seiichi Nakano and Colonial Ethnic Studies", Kevin M. Doak traces the relationship between ethnicity and national identity, focusing on the role of Seiichi Nakano (1905–1993), who had developed ideas on how to tackle the problem of nationality (*minzoku*) in wartime Japan. Nakano re-interpreted ethnic nationality as one element within a broader concept of nationality, belittling ethnic differences within Asia.

Teruo Sekimoto writes about "Selves and Others in Japanese Anthropology". The first generation of modern Japanese anthropologists benefited from war and militarism between 1935 and 1944, when their focus was on peoples in the colonized and occupied territories.

The origin of the Japanese race had been a major theme since the founding of Japanese anthropology in 1884. In "Physical Anthropology in Wartime Japan" Atsushi Nobayashi comments the research which consisted of comparing the relation between the Japanese and neighbouring peoples, in order to gain insights into the origins of the Japanese race.

"Anthropological Studies of the Indigenous Peoples in Sakhalin in Pre-Wartime and Wartime Japan" is Shiro Suzuki's topic – a historical study of indigenous peoples. He focuses on field research on the Uilta people conducted in the 1930s and 1940s by Eiichirō Ishida, a prominent post-wartime anthropologist.

Ch'oe Kilsung presents "War and Ethnology/Folklore in Colonial Korea: The Case of Akiba Takashi" who was a renowned ethnologist in colonial Korea. Kilsung examines how he had positioned himself between colonialism and academism and portrays his attitude to colonialism and ethnology during World War II. Takashi advocated a union between Japanese and Koreans by way of "the Japanese Spirit", defining *minzoku* as "a group of people who share the same culture and aspire after the same ideal".

In his paper "For Science, Co-Prosperity, and Love: The Re-imagination of Taiwanese Folklore and Japan's Greater East Asian War", Tsu Yun Hui examines how a group of amateur folklorists in Japanese-ruled Taiwan practised folkloric research during the war, 1941–1945. In support of their research they argued that the pursuit of folkloric knowledge would contribute to research on mainland China and South East Asia, both of vital interest to Japan.

"Studies of Chinese Peasant Society in Japan: Before and During World War II" by Nie Lili provides an overview of the situation in China, the aim being to understand the purposes and research methods, how Japanese scholars viewed Chinese society and how the nexus between war and colonisation influenced their activity.

Kōji Miyazaki's "Colonial Anthropology in the Netherlands and Wartime Anthropology in Japan" is devoted to the term "other". Miyazaki interprets then Japanese anthropology not as a discipline in which one encounters the "other", but as one that expands the collective "self".

In "Mabuchi Tōichi in Makassar", Nakao Katsumi describes wartime anthropology in Burma, Mabuchi's years at Taihoku University, his work with the South Manchurian Railway Co and at the Makassar Institute, 1944–1945.

B. A. Hussainmiya's "Resuscitating Nationalism: Brunei under the Japanese Military Administration (1941–1945)" analyzes a new national and social awareness created by the Japanese among indigenous communities. They gave Brunei authorities ample room for decision-making. This experience transformed subservient people into people demanding rights and freedom, when the former rulers returned after the war.

The publication provides a welcome insight into the different phases of anthropology in Japan, not only in wartime. The reference to foreign academics, whose research had a bearing on Japanese anthropology, is particularly helpful in appraising the situation; even more enlightening are the contributions about leading Japanese anthropologists. Each article is accompanied by a rich bibliography. Where appropriate, names are shown also in Chinese/Japanese characters.

Richard Dähler

WERNER KREISEL, *Die Pazifische Inselwelt. Eine Länderkunde*. 2., völlig neu bearbeitete Auflage, Berlin und Stuttgart: Gebrüder Borntraeger, 2004. XII, 403 Seiten, 30 Ill., 47 Fotos, 37 Farbfotos und 19 Karten, € 48,- . ISBN 3-443-01052-0

Werner Kreisels umfassendes Werk zur Pazifischen Inselwelt stellt eine Neubearbeitung der Erstauflage von 1991 dar. Zu vieles ist seither geschehen – ökologisch, ökonomisch und gesellschaftlich –, um eine bloße Neuauflage zur Genese und Dynamik eines weltwirtschaftlich peripheren Großraumes durchzuführen: Der Pazifische Raum umfasst, Werner Kreisels Definition zufolge, neben der inseldurchsetzten Wasserfläche des Pazifischen Ozeans auch den pazifischen Randsaum der angrenzenden Kontinente mit den entsprechenden Staatsgebilden. Die Inselwelt selbst, mit den Kulturräumen Melanesien, Mikronesien und Polynesien, beinhaltet nur 1,3 Mio. km² Landfläche, der Großteil davon auf den Inseln Neuguinea und Neuseeland. Nach einer deskriptiven Darstellung der physischen Grundlagen des Großraumes Ozeanien erfolgt eine weitgehend aktuelle Analyse der traditionellen regionalen Kulturen, die auf Ähnlichkeiten und Unterschiedlichkeiten untersucht werden – auch wenn neueste Entwicklungen, wie die Aufspaltung des lokalen John Frum Cargo Cults (S. 162f) auf Tanna (Vanuatu) nach einer Naturkatastrophe (Entleerung eines Sees ins Meer im Jahr 2000), noch nicht Eingang gefunden haben, was dank einer insgesamt beachtlich breiten Informationsfülle der Qualität der Ausführungen keinen Abbruch tut. Stellenweise geht die Darstellung über den regionalen Rahmen weit hinaus, wenn etwa im Kapitel zu den tektonischen Grundlagen der Bogen bis zu derartigen historischen Ereignissen auf der griechischen Insel Santorin gezogen wird (S. 17), wodurch fast (zu physiogeographisch) lehrbuchhafte Elemente einge-