

Pre-News Letter

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Sato Project

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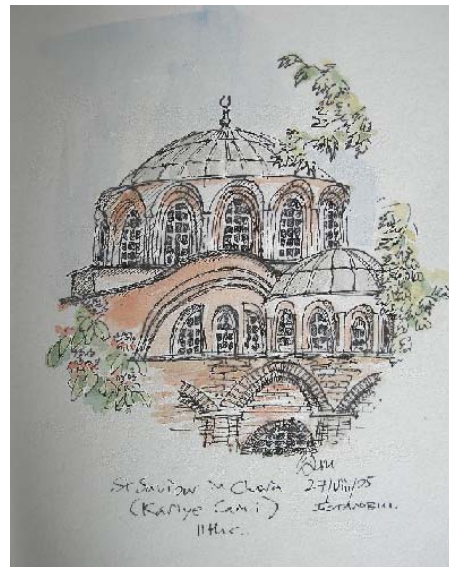
～社会的・生態的そして地球環境問題としての遺伝資源の喪失～
「里」プロジェクト

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「Ethobotany at the Junction of the continents and the disciplines」



Peter Matthews (国立民族学博物館)

The Fourth International Congress of Ethnobotany (ICEB 2005), 21-26 August, 2005, Istanbul, Turkey.

Short report by Peter Matthews (National Museum of Ethnology, Osaka). Draft 3.10.05

The International Congress of Ethnobotany (ICEB) is a series of meetings coordinated by an international scientific committee in conjunction with different local organising committees.

As an independent and international congress, it is able to attract very diverse participation, which is much needed for field in which biodiversity and cultural diversity are central themes. At the meeting in Turkey, ethnobotany, ethnobiology, and the associated disciplines of anthropology, botany, archaeology and pharmacology were all well represented, with at least 300 presenters, organisers and other participants attending. The congress attracted participants from Europe, the Levant, North Africa, southern Asia, and the Americas. Participation from Africa, southeastern and eastern Asia, and the Pacific was minimal. The congress was hosted by Yeditepe University through the great efforts of Dr Fusun Ertug and a team of student helpers (Department of Anthropology, Yeditepe University).

The panel in which I presented a paper was entitled: "*Continuity and change in food and medicine: archaeobotany and the written record*". Of particular interest for the Sato Project at RIHN were the following papers: Elena Korolyuk, Natalya Polosmak and Igor Artemov (Central Siberian Botanical Garden of Siberian Branch of Russian Academy of Science, Novosibirsk) - "*Plant remains from burial grounds (South Altai, 5th-2nd centuries B.C.)*", and L.-D. Tracey Lu (Anthropology Department, The Chinese University of Hong Kong, N.T. Hong Kong) - "*The exploitation of tuber plants in South China*".

The first of these two papers was an account of rich botanical remains preserved in permafrost along with burials of what were probably visitors to the South Altai region. In the second paper, ancient starch, apparently from taro, was reported on stone tools from an early to mid-Holocene cave site in southern China - along with an absence of any cereal plant remains.

In my own paper, entitled "*Culinary records of taro in Egypt and the eastern Mediterranean*" I reviewed written records for taro in the region, and suggested that there may be links between the representation of a plant in writings (over long periods of time), its popularity or social status, and the likelihood of its discovery in archaeological contexts.

In a different session, on gender Issues in ethnobotanical research, Erika Friedl (Department of Anthropology, Western Michigan University, USA) gave a paper on "*Old plants and the new women in the Zagros*". This paper was based on nearly 40 years of observation of gathering activities in the Zagros high mountains (western Iran), and described changes in the social dynamics of acorn gathering, processing, and consumption. I was surprised to learn that until as recently as 70 years ago, acorns remained a staple food source in Zagros village cultures, and that they are still commonly used.

The congress was a great occasion to meet graduate students and researchers with common interests. Dr Amr Al-Azm (Center for Archaeological Research and Scientific Laboratories, Damascus, Syria) expressed interest in exploring the history of taro in Syria, and Dr Efraim Lev (Department of Eretz Israel Studies, University of Haifa, Israel) kindly

offered to provide information on Hebrew texts that mention taro. Mr Abdol-Baset Ghorbani (Traditional Medicine & Materia Medica Research Center, Tehran, Iran) also offered to investigate taro mentioned in Persian texts.

Outside the congress, I made a quick survey of two large markets in Istanbul - a large Friday vegetable market, and a large spice market where herbal medicines are also sold. I could not see any taro, but learned that it is sold as a food in Istanbul, during autumn and early winter, after being transported from areas along the southern Mediterranean coast of Turkey. This is an area I would like to explore in the future. Although taro is known as a part of the Arabic *materia medica*, it was not known (or was only poorly remembered) among herbal medicine sellers in the present spice market.

Acknowledgements

For the opportunity to attend this congress, I thank Yoichiro Sato and the Research Institute for Humanity and Nature, Kyoto, and Dr Fusun Ertug, Department of Anthropology, Yeditepe University. I also thank my session organisers and panel for their encouragement: Andrew Fairbairn, Naomi Miller, Alain Touwaide, and Daniel Zohary.

Topics

東北雑穀類調査報告

国際日本文化研究センター 福永 健二

9月19日から10月3日まで東北地方の南会津、岩手県東部と山形県数地点で雑穀類の調査に出かけてまいりました。調査の大半、福島県立博物館の学芸員の方が同行してくださいました。全体を通してわかったのは、村や町が雑穀を作りませんかといってここ10年でつくりはじめたという事例が多いということです。例えば南会津の南郷村や昭和村などでみられるアワの品種というものどこでも同じような品種で、最近になって広がったものが多いことがうかがえますし、聞き取り調査でもそのことは裏付けられました。岩手の川井村でも結構雑穀の栽培はありますが、そのほとんどはとりしきる業者がいて委託栽培のようなものようです。

しかしながら本当に昔から自家で種つきをして残している品種というのもわずかですが見受けられます。個人的には面白いとおもったのはモロコシ(岩手ではタカキビという)とホウキモロコシ(ホウキキビ)です。南会津から岩手県にかけて広い範囲でぼつぼつと栽培を見ました。他の自家消費用の雑穀もそうですが、儲けが目的というわけではなく、栽培して前者は自家用にお団子を作ったり後者は冬場の手仕事に穂を編んでホウキを作るということを楽しみにしていたりで、あとはせいぜい特産市場に出す程度です。岩手では桃太郎のキビ団子というのはキビではなく、モロコシでつくったものをさすということ聞き取り調査で繰り返し何人もの農家の方からききました。雑穀類は近年になって自然食ブームで栽培が増えてきてはいますが、その裏には、味を懐か

しんだり、材料として何かを作り上げるといった行為を楽しんだりという形で「文化」として残っている部分もあるのだという面がうかがえます。今回収集したサンプルは来年以降栽培して特性調査しつつ増殖して行きたいと思えます。



収穫されて軒先で乾燥中のモロコシ



ホウキモロコシから自家用につくったホウキ
(撮影 福永健二)



今回は8月にトルコで国際民族植物学会議に出席されたピーターマシウス先生にお願いしました。冒頭の絵はマシウス先生の作品です。いつもはイモの研究をされていますが、違った一面を垣間見る事が出来ました。また、第2号でも執筆頂きました日文研の福永さんが東北でのフィールド調査に行かれて、専門の雑穀について知識を得られて来られたようです。

次回は地球研非常勤研究員の丹野研一さんのシリア発掘調査のご報告を予定しております。



来る11月11日、12日、鳥根県中山間研究センターにて中山間シンポジウムを開催いたします。詳細は別便にてお送りいたしましたメールを参照ください。佐藤プロジェクトの「里」班の活動となります。興味のある方は是非ご参加ください。