



Title	近代北海道における〈アイヌ〉の境界：松前地西在相沼内村に生まれたサモテの事例を中心として
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Summary

***Kyūdojin* (“Former Natives”) as Defined by Japanese Government Agencies, and its Impact on the Ainu: A Case Study of Samote, a Man Born in the Southern Hokkaido Village of Ainumanai**

OSAKA Taku

During the late 19th and early 20th centuries in Hokkaido, Japanese government agencies labeled some Ainu as *kyūdojin* (“former natives”), making them subject to various special policies. However, there was variance in which Ainu were included as “former natives” depending on the period and region, and the actual effects remain largely unclear. This study focuses on the case of Samote, a man born in the southern Hokkaido village of Ainumanai, and his family, to examine how government agencies included certain individuals as “former natives” while excluding others, and seeks to ascertain the impact on people subject to this classification.

Although Samote achieved economic success through fishing, a rare achievement for an Ainu at that time, government agency categorization considered him a “former native person not requiring special assistance.” This clearly indicates that racial as well as cultural and economic factors were included in the criteria used by the government agencies for “former natives.”

Hakodate Prefecture, which governed the Oshima Peninsula in southern Hokkaido from 1882 to 1886, established its own standards regarding the demographic treatment of mixed-race children, as there were many cases of “former natives” in its jurisdiction who had married *wajin* (ethnic Japanese). Hakodate Prefecture tried to standardize its treatment of mixed-race children with Sapporo and Nemuro Prefectures, but failed. Therefore, each prefecture continued to use its own standards in investigating the “former native” population.

The children of Samote’s son were included as “former natives,” but, when a daughter married a *wajin*, the children of that couple were excluded. This classification was used to calculate the “former natives” population, which became the basis for government policies such as allocation of education support funding for the “former natives.” Such classifications were administrative designations, and did not mean that individuals so classified were no longer treated as Ainu by their local communities. Children born to a *wajin* father and Ainu mother, not included as “former natives” in government

agency population statistics, were still considered children of “former natives” during inspections by government officials. These cases illustrate that such individuals continued to be regarded as Ainu.

After the abolition of Hakodate Prefecture, the newly established Hokkaido government office initially did not set strict standards regarding the “former natives” population. As a result, statistical standards for the “former native” population varied from municipality to municipality, so demographics sometimes suggested unnatural increases and decreases. In 1919, the Hokkaido government office set new standards for the demography of the “former native” population. It included the provision that a child would be treated as a “former native” if one of his or her parents was a “former native.” Under the new standard, Children born to a *wajin* father and “former native” mother, who had previously been excluded from the “former native” population, were now included. At this time, many of Samote’s grandchildren were added to the “former native” population for the first time.

Tourism in Karafuto under Japanese Rule as Reflected in the Media: Focusing on the Discourse Surrounding Indigenous Tourism at “Otasu no Mori”

IDE Akinori

This article sheds light on indigenous minority tourism in colonial Sakhalin, the northern border region of Japan. In particular, we will focus on an indigenous minority settlement called “Otasu no Mori” which was established near Shikuka, near the 50th parallel of north latitude. The reason for examining indigenous tourism is based on the hypothesis that it served as an opportunity for the general public to recognize the contours of imperial Japan. Specifically, it refers to the dissemination of media discourses about indigenous peoples, such as ethnographies by anthropologists and travelogues by literary figures, as well as actual encounters with indigenous peoples through travel. As a national community is imagined through the “movement” of people, “comparing” differences becomes important. This article demonstrates such a premise.

First, I will provide an overview of the media of the time on tourism in Karafuto under Japanese rule, and demonstrate that “Otasu no Mori” stood out as a tourist destination. Next, I use articles from the magazine “Tabi” and travelogues written by a solo author that dealt with “Otasu no Mori,”