



Cultural Identities and Documentation of the Cultural Heritage in Indigenous people -The Case of Russian Far East, Sikachi-Alyan Village Where Nanai People Live-

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Abstract

Nanai people are the indigenous minority group who live on the banks of the Amur river. And currently reside both in Russian and China. Sikachi-Alyan is the small village in Russia with the population of 350 people famous as the residence of Nanai people as well as for petroglyphs that are estimated to be as much as 12 000 years old.

Many ethnic minorities are dealing with a difficult challenge of maintaining their language, culture and traditional livelihood and Nanai people are no exception. Promotion of the migration by Russians and Han Chinese to the areas along Amur river by Russian and Chinese governments contributed greatly in spreading Russian and Chinese language and culture in the region. Moreover, the explosions at the chemical plant in Jilin province, China, in 2005 severely polluted Amur river that provides livelihood for Sikachi-Alyan causing

the government to ban fishing and therefore putting Nanai village on the verge of survival.

On the other hand, we can see some tendencies towards legal recognition of the land ownership for indigenous peoples and the recovery of the indigenous languages and culture as it is being promoted by the “United Nations Declaration on the Rights of Indigenous People” adopted by UN General Assembly in 2007.

For many years, petroglyphs are Nanai peoples cultural identities. I introduce 4 myths for the evidence. Those myths are what Nanai people wrote by themselves on the questionnaire forms. Ancient myths are still alive there.

For the preservation of petroglyphs, we the NPO Eurasian Club rubbed them in 2008. Rubbing technique is an important method of the documentation of the cultural heritage as it allows faithfully reproduce the original

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without causing any damage to it. Cultural heritage itself might deteriorate with time, and rubbing technique allows recording it in full-scale at some point of its existence as well as creating the two-dimensional copies from three-dimensional original heritage.

A project to open to the public the rubbings collected in the investigation of 1993 and 2008 in exhibitions in Japan is now in progress. However, to exhibit the rubbings is not the final aim but what is more important is how to make use of them for revitalization of the village by protecting their cultural treasure and using them as tourist destinations.

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1. Foreword (Prologue) The General Outlook of the Research

There exists a people called Nanai and a village called Sikachi-Alyan, where the Nanai people live together. "Nanai" came to be well-known through a book, *Dersu Uzala*² written by a Russian explorer, Vladimir Klavdievich Arsen'ev, which book was also made into a film of the same name by a Japanese film director, Akira Kurosawa. Arsen'ev explored Ussuri district from 1906 to 1907 and in the course of this exploration he was accompanied by an eminent Nanai hunter, Dersu Uzala, with whom he promoted friendship. Nanai people live in the area stretching from the middle course of the Amur river to the Ussuri and Songhuajiang. In other words, they are indigenous people who find their dwelling places scattering in the wide area spreading from Khabarovsk and Primorskaya Oblast in Russia over to Heilongjiang in China. "Nanai" means "people of land" in their language. They are called Gol'dy in Russia, while in China they have been called Hezhen to this day. From the linguistic point of view they belong to Northern and Southern Tungusic languages, which are among Tungusic Language family, and they are included in the same group as Ul'chi, Ol'chi, Udege, and Olokko, living in their neighboring vicinities. These peoples have also similar cultural characteristics which may be included in "the Coastal Amur Culture". They are settled in villages along the rivers or on the small islands in the rivers. They are fish-eaters, living on fish, travel by canoe or by dog-sled and live in summer houses and winter dugouts. Their social structure is made up of clans "hara" with the rituals of hunting and fishing. Their belief is that of Shamanism and their myths sanctify bears and tigers and they have also variety of sun-shooting

¹ Владимир Клаудиевич Арсеньев: "Дерсу Узала" (Молодая Гвардия • Москва • 1930)

legends..

Sikachi-Alyan is a small village in Khabarovsk province, 80km to north-east of Khabarovsk city with the population of only 350. The village is famous as a village of the indigenous minority group consisting of mainly Nanai people. It is also famous as there in the village are ancient petroglyphs scattering along the banks of the Amur, which are estimated twelve thousands years old.

This paper concerns the on-going project of the NPO Eurasian Club to which the presenter belongs, to revitalize the village using the petroglyphs as a tourist destination. In the paper will be discussed the regional importance of the Amurland, where the peoples in “the Coastal Amur Cultural area” live, and how the people of Sikachi-Alyan depend on the petroglyphs as their cultural individualities and the importance of the rubbing technique for the preservation of the existing petroglyphs will be also discussed. While discussing the above matters, the mention will be made of the present situations of Sikachi-Alyan and its villagers, and “the United Nations Declaration on the Rights of Indigenous People” adopted by UN General Assembly in 2007 and also how the ancient relics ought to be made into touristic resources.

2. The Importance of Amurland

“Amurland” is an archaeological term and it designates not only the Amur Valley but also the larger regions around it and farther to Sakhalin and even to Hokkaido, where similar antiquities have been excavated. Some of the indigenous families living in these regions once established states. Their cultural characteristics attribute to some of the elements of Pan-Eurasian culture. Geographically Amurland may be said to have been

the meeting point of Japan and the Eurasian Continent. Sikachi-Alyan village where Nanai people dwell is just in the midst of this Amurland.

Historically Heishui Mohe people once living in these districts established Kin Empire, whereas Sumo Mohe established Balhae Empire. Heishui Mohe were somewhat connected with Nanai people. Some of the Tungusic peoples in these districts once established large-scale states.

In the petroglyphs in Sikachi-Alyan can be found the same technique as that of Moe masons, and in the face expression technique Turkish influence is presumably found, which shows the characteristics of Sikachi-Alyan petroglyphs may be comprehensively connected to those of Pan-Eurasia.

In the folkloristic aspects, it is indicated that hunting and fishing practices of the regions mentioned here are like those of the neighboring districts. The technique of the automatic bow of this district is basically the same as that of the cross-bow in Taiwan and also the lasso traps such as amappo and kuari of Hokkaido Ainu. “Cross bows and qepkan (bow-type crushing traps) have some sophisticated techniques or devices such as a target-getter(shojunnki) or a regulator at the trigger and these devices show that one cross bow was contrived to be used for catching many different animals. This contrivance, however, is not unique to the Amur Valley district but is found in Taiwan in the south and the Lena and the Yana Valley districts in the north and even to Hokkaido, that is, it can be universally found in the East Eurasia.”³ The traps using logs, ice board and rocks are also widely distributed in the northern area. “This way of distributions maybe compared to those of Japanese traps like “hira”, “oso”, “uccho”

³ 田口洋美「アムール川流域少数民族の狩猟漁撈活動」大貫静夫・佐藤宏之編『ロシア極東の民族考古学』（六一書房・2005）pp.41・42

and “yama” or the juryokusiki-trap of Hokkaido Ainu, which are universally distributed”⁴ “That is to say, the traditional traps for catching fur animals and birds used by indigenous peoples living in the extensive area from Udehe-Nanai in the coastal regions to Saha republic, Even and Yakut, are universally found in the middle latitude to the arctic zone including Japan, China, Taiwan, Northern Europe, European Russia and even in North America and from this fact these traps are said not to be restricted only to the regions mentioned here.”⁵ Furthermore, “it may be dangerous to claim that this universal distribution of the traps will have something to do with the fur-trading which was widely practiced from the 16th to 19th century, for the same types of trap have also been found in the regions from the main island of Japan to southern more islands like the Yaeyama Islands, which regions are thought to have little to do with the fur-trading. Therefore the universal distributions of the same types of trap cannot be said to be influenced by the fur-trading.”⁶ Anyway, this wide distributions of the same types of trap show that there presumably had existed very active intercourses between the Amurland and its surrounding regions since far back in the past.

When we look at the relation between Japan and the Amurland, Kimiko Saito recorded three stories concerning Japan when she was making folklore researches of Nanai people. In these stories Japan is called “Sisan”, which reminds us of Ainu word “Sisamu”.⁷ Furthermore, there are a lot of images of ship drawn in the petroglyphs of Sikachi-Alyan, which are very much like those drawn in the

petroglyphs in the fugoppe cave in Yochi in Hokkaido. Although the time or the periods when they were made are different, it is supposed there have been some connections between these two places. Approaching down to more recent time, during the Isolation policy of the Edo era in Japan, there was an active trade through northern doorway with Santan and Ezonishiki (beautiful brocade) was brought to Japan by this route.⁸

Hideo Matsumoto claims that the origin of the Japanese can be found in Lake Baykal and that the Amurland had played a very important part in connecting the Japanese Islands and the Lake Baykal regions.⁹

As has been mentioned above, the peoples of Amurland and the neighboring vicinities have been playing very important roles in combining the wide areas around them, so that’s why their independence and their mutual cooperation should be regarded very important so as to inherit and hand over their traditional culture.

3. The History of the Amur River and the Dividing of the Indigenous People

The Amur is the largest river in the north-east Asia, and it has been an important traffic route connecting many places such as China, Mongol, Siberia and so on. On the other hand there were a lot of conflicts among the nations along the river in the past and the river saw the repeated ups and downs of many peoples. Some of the dynasties that had ruled the Amur Valley until the coming of Qing Dynasty were Balhae Empire, Jin Dynasty, Yuan Dynasty and Ming Dynasty. However, it was not

⁴ Ibid p42

⁵ Ibid p42

⁶ Ibid pp42-43

⁷ 斎藤君子「ナーナイのフォークロア調査報告2」『北海道立北方民族は博物館研究紀要』第15号（2006）

⁸ 佐々木史郎『北方から来た交易民－絹と毛皮とサンタン人』（日本放送出版協会・1996）

⁹ 松本秀雄『日本人は何処から来たか』（日本放送出版協会・1992年）

until the 17th century when Russia expanded down to the east and confronted the Qing that the conflicts became really serious.

The Treaty of Nerchinsk in 1689 concluded the regions along all the tributaries of the Amur belong to Qing Dynasty. After that Russia devoted all its energy to advancing towards Kamchatka and Alaska. However, after some two hundred years, the Russians appeared in the Amur region looking for the fur markets in China. The Qing Dynasty was in trouble at that time: very weak after defeated in the Opium War and was put in jeopardy by the Taiping Rebellion. Under such circumstances Qing was not able to give its time and energy to the Amur matters and in the Treaty of Aigun (1858) and the Treaty of Beijing (1860) it had to cede to Russia all the Amur Valley except the right bank of the Ussuri River above its estuary.

Russia also obtained the navigation right of the Amur River.

After the Dissolution of the Soviet Union the China-Russia relation has been improved and the boundary problems have come to agreement, the problem of the dominium of all the Amur islands also solved. Now ships are free to travel on the river and the trading between the two countries are now active.

The setting of the boundary line between Russia and China, on the other hand, has divided the indigenous minority peoples living in the Amur Valley regions, which fact is overlooked and not much mentioned. As is often the case, it is now difficult for those peoples to hold their own languages, culture and the traditional way of their living. Both Russian and Chinese governments have been promoting their policies to introduce Russians and Chinese to these regions, not only

cutting down the trees in the forests which used to be hunting places for the indigenous peoples but also fishing recklessly in their former ground. Thus Russian and Chinese influences endanger their indigenous languages and culture.¹⁰

4. Nanai People Now as an Indigenous Minority Group

After the end of the Cold War, both Russia and China have come to take Open Door Policy and due to this policy there are coming little by little some improvements in the situations of the indigenous minority peoples. There are some movements as to claim the priority rights for their own lands or to restore their own languages and culture. The project in Sikachi-Alyan village to make the ancient petroglyphs tourist destination is among such movements in recent years. Even so the situations are nothing but tough, for because of the wide spread of public education systems in both Russia and China, most young people tend to speak Russian and China and not to speak their minority languages. Thus, in 1980s the rate of the indigenous languages in Nanai became less than half, 44.1% in 1989.¹¹ To stop such decline of the indigenous languages, there can be seen some efforts as to include the indigenous culture and languages in the public education. However, now that the number of those who retain the wealth of native languages and culture is very small, the restoration of the indigenous culture has a long and hard way to go.

As if to prove the above facts, Kimiko Saito says that when she made fieldwork researches into the oral tradition in those districts, she had hard time in finding out informants who could speak Nanai language as their mother tongue.¹²

¹⁰ 『世界民族問題事典』(平凡社・1995) p.830

¹¹ Ibid p.830

5. The International Problems of the Pollution of the Rivers

Amidst such circumstances, the international river, the Amur, was to be visited an unexpected disaster. In November 13, in 2005 there was an explosion at the benzene factory of China Petroleum Jilin Petro-chemical company in Jilin City in Jilin Province of China. Because of this explosion more than 100 tons of pollutant of benzene and nitro-benzene flew out.¹³ This affected a vaster area than had been imagined, when the pollutant flew from the Songhua River down to the Amur, reaching Sikachi-Alyan. As a result, fishing has been forbidden and their main sources of income, salmon and sturgeon cannot be caught. The village is now in the danger of existence.

6. The Adoption of “United Nations Declaration on the Rights of Indigenous People”

As mentioned before, there can be seen at long last moves among the indigenous minority peoples to claim the priority rights for their own land and restore their own languages and culture, and these moves have been encouraged by the “United Nations Declaration on the Rights of Indigenous People” adopted at the 61st General Meeting of the United Nations in September 13, 2007. The article 12 of the Declaration runs as follows: “Indigenous peoples have the right to practice and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artifacts, designs, ceremonies, technologies and visual and performing arts literature, as well as the right to the restitution of cultural, intellectual, religious and spiritual property taken without their free and

informed consent or in violation of laws, traditions and customs.”

When we look at the case of Sikachi-Alyan village, they didn't have their own established land, and although there were elections, they were appointive. The village wasn't able to decide what to do with the petroglyphs in their village as they were within the jurisdiction of Khabarovsk local government. It was impossible for the villagers to make good use of the petroglyphs for tourist destinations. Recently, however, the jurisdiction has been entrusted to the village. This is entirely due to the effort of Madame Niina, mayor of Sakachi-Alyan village, who had been patiently telling of the importance of the petroglyphs. There still remain some problems as the distributions of the petroglyphs are divided by the adjacent Russian dwelling town, Marshhev and another indigenous minority village which has no jurisdiction right¹⁹. In those areas, not a few petroglyphs were destroyed by urban developments or harbor works. For Nanai people the petroglyphs are the symbol of their cultural identity and it means a great step forward for them that the jurisdiction has been entrusted to the village. To revitalize and develop Sakachi-Alyan village now in danger they can now make use of the petroglyphs in many ways to encourage the tourism business of the village. As the UN declaration puts it, it will be very important and natural for the rights of the indigenous people to express their own culture in their own way and at the same time maintain, protect and develop it.

7. The Present Situation of Sikachi-Alyan Village and the Villagers

The original population of Sikachi-Alyan is 350, but most of the male villagers have to go out of the village to earn their living after the fishing was

¹² http://www.shenyang.cn.emb-japan.go.jp/jp/connection/security/security_1_16.htm

forbidden. The present population consists of mostly women and children, which makes the village look inanimate and deserted. The village is now in danger of its existence, which means at the same time their language and culture are in danger.

Under such circumstances two ladies are especially worried about the future of the village and are working hard to improve the situations. They are Madame N and Madame B and it is these two women that have agreed to the project proposed by the NPO Eurasian Club to make use of the petroglyphs as tourist destinations. Another cooperator is Mr. R, archaeologist from the Cultural Department of Khabarovsk province, who is married to a woman in Sikachi-Alyan village. When the NPO Eurasian Club made research into and made rubbing of the petroglyphs in the village, those three actively took part in our project and they even learned the technique of rubbing. At the end of the research the NPO Japanese members presented a set of rubbing tools to Madame N, mayor, which led them to decide to preserve and make records of their cultural heritage with their own hands. How we can persuade other villages into working with Madame N and the other two will be the next stage. We are now standing at the startline of a long slow course of the project to preserve and make practical use of the petroglyphs.

8. How the NPO Eurasian Club has Tackled with the Problem so far.

The NPO Eurasian Club has promoted the exchanges with Sikachi-Alyan village these twenty years. The presenter himself has visited the village several times since 1995. What they have done for the village so far is as follows: bought camping sites

in the village and sponsored eco-tours, showed the villagers how to gather mushrooms, presented used sewing machines and curtain cloth to make folk crafts and so on. As to the human exchanges they held Matagi Summit in Japan inviting Nanai hunters as panelists, or accepted Nanai young students in Japan. In 2003, they held a large-scale festival called Eurasian Public Entertainment Festival at Sikachi-Alyan.

The on-going project to try to make the petroglyphs tourist destination has not come about accidentally but has come into being from the mutual understanding and good friendship built between the NPO and the villagers for these past years.

9. The Summary of the Petroglyphs

Sikachi-Alyan village was visited already at the end of 19th century by Parsold · Loufar, a famous American scholar of Eastern Culture. In 1920s Professor Ryuzo Torii, who was also a famous scholar visited the village.¹⁴ The most famous scholar that made a research into the petroglyphs in those early years was Dr. Aleksei · Pavrovich · Okradnikov(1908~1981), who had been a member of the Academy of Material Cultural History and who also gave lectures on archaeology of Siberia and Far-east at the history and the Eastern culture departments of Leningrad University. He had surveyed the far-east many times since he first visited the Amur Valley from Khabarovsk to the river mouth in 1935.¹⁵ He said, “In the art history of ancient peoples in the Asian continent, the petroglyphs on the river banks of the Amur and the Ussuri are noteworthy and among them those in Sikachi-Alyan are the most important.”¹⁶ It is known that he was deeply impressed by the

¹⁴ 鳥居龍藏『人類学及人種学上より見たる北東亞細亞』(岡書院・1924)、『黒龍江と北樺太』(生活文化研究会・1943年)

¹⁵ 菊池俊彦「オクラードニコフ博士—その生涯と業績」『考古学ジャーナル』(ニュー・サイエンス社・1982.10)

petroglyphs of Sakachi-Alyan.

The types of the petroglyphs reported by Dr. Okradnikov are as follows:¹⁷

The topmost in numbers are human masks, which are divided into 8 types according to the outlines. oval, egg-shape, heart-shape, ladder-shape, square, the upper part oval and the lower square, monkey or skull shape, eye-holes and a mouth-hole only with no outline.

The second-most are images of deer and reindeer, the third are snakes, the fourth are birds. There are also images of symbolized small boats.

The masks are thought to depict the dancing ritual in the festival, the burial ritual, the hunting pantomime, the spirits of the dead, magical ritual for harvest, (victory of life over death, survival of human race), Sharman (the mask of living dead, beasts, and birds).

These petroglyphs are estimated 12 thousand years ago. The reason why it is so estimated is that the earthen vessels excavated from Gasha- ruins on the step hills along the Amur bank was found out BC 12960 minus 120 years old by radiocarbon dating and that the petroglyphs along the nearby Amur banks must have been made almost the same year.¹⁸

10. The Petroglyphs as Cultural Identities of Nanai People

This chapter studies groups of the petroglyphs along the Amur River with the relation to the creation myths of the Nanai people. Dr. Okuradnikov stated, "The continuation of artistic tradition, that is, that of artistic manners or styles, means not only the successions of concrete themes

but possibly those of ideas connected with them. In other words, it has been supposed that there must be hidden in the myths and folktales of the contemporary Nanai people some ideas which had made these ancient petroglyphs, and there really are."¹⁹

Dr. Okuradnikov further stated, "when asked when and by whom those petroglyphs were made, all the Nanai people answered in one voice, that these petroglyphs were linked with the Mythological, or Creation Age, when a great expert archer shot the three suns in the sky."²⁰

The presenter also visited Sikachi-Alyan village in the summer of 2012 and gave questionnaires to thirty people concerning the folk legends about the petroglyphs, and fourteen of them told him the myths of shooting the suns. Some of them will be shown in below.

1. A long, long time, three suns were shining in the sky, and consequently it was so hot that the Amur river was boiling and the stones were melting away like candles. People went in under the earth and stayed there during the day to avoid the heat of the suns. Only in the evening and during the night did they come up from under the earth to inhale fresh air. One of the mergens, a master archer decided that he would kill two suns and let only one live. He picked up a magic bow and arrow and when the first sun appeared, he shot it down and killed. He failed to shoot down the second when it came out, but succeeded in shooting down the third one and killed. In this way the only one sun was to remain in the sky. People were overjoyed and

¹⁶ アレクセイ・オクラドニコフ著、加藤九祐、加藤晋平訳『シベリアの古代文化－アジア文化の源流－』（講談社・1974）pp. 90-93

¹⁷ Ibid pp.93-102

¹⁸ 大貫静夫著『世界の考古学⑨東北アジアの考古学』（同成社・1998）p.36

¹⁹ アレクセイ・オクラドニコフ著、加藤九祐、加藤晋平訳 Ibid p.119

²⁰ Ibid p.119

celebrated it.

2. The petroglyphs of Sakachi-Alyan were introduced already before 19th century, when a Russian scholar of East Asia, Parajy • Kafanov discovered it at that time. There is a following legend concerning the petroglyphs among the Nanai people.

There used to be not one but three suns in the sky. It was burning hot on the earth and the stones were melting soft like clay. A hunter called Had, decided to shoot down two of them. He waited for the suns to rise with a bow and arrow. When the first sun came out, he shot it down, but he missed the second sun but shot the third one. Now the second sun which was in the middle has been left and shining in the sky. People came out from under the earth before the stones had been cooled and drew pictures on the surface of still soft warm stones.

They pressed the stones with their fingers and drew pictures. This was how the petroglyphs were drawn.

3. Far far back in the past, Nanai people lived happily on earth. Fish and meat was plenty. However, people stopped adoring Frai, the master of the mountains, forests, water and fire. After that, the spirits got angry and there appeared two more suns. The earth got scorching hot and the water of the Amur began to boil. It was hard for people even to breathe now. The stones were melting and the rain like tar was falling. People now understood that they were mistaken and asked Hado, a hunter to shoot down the two suns.

When the two sun were shot down and the only

one left, the stones began to cool down. People drew pictures on the stones in order to tell their offspring what they had suffered.

4. A long, long time ago, when people lived happily, a bad sprit decided to create two more suns. So people had three suns now and all the living began to die of heat. The river water was boiling and the stones were melting, when a brave young man appeared. He went with a bow and arrow towards the setting suns and shot down two of them and killed. Everything regained its former normal self and people drew on the stones before they cooled down what they had seen and suffered when there were three suns in the sky.

The stories cited above are only a few of the many variants of the sun-shooting myths.

“Nanai, Ul’chi, Ol’chi, Udege, and Okkoro, who are all in the same group belonging to the Southern and Northern Tungusic Language family, have handed down a lot of sun-shooting myths. The traditional cultures of these peoples living along the Amur, Sakhalin, and Primorsky Krai have various elements of different origins. Apart from the indigenous basic elements there can be recognized the elements common with those of Northern Tungusic peoples such as Evenks and Even, and the influences of Turkic Mongol, and Manchuria • China are also can be seen. And this variety of their cultures can also be applied to their myths and folklore,” said Shinko Ogiwara.²¹

The variety of their myths and folklore is of course intriguing. Even so their petroglyphs may be said to be very important as their cultural identity.

11. The Rubbing Technique for the Documentation

²¹ 荻原真子『東北アジアの神話・伝説』（東方書店・1995）p.119

of the Cultural Heritage

The investigations of the ruins around Sikachi-Alyan districts by Japanese scholars and researchers were done by Northern Eurasian Society from August 28 to September 10 in 1993.

These investigations were conducted in three places. One at Sikachi-Alyan ruins, the second is Cheltova-Blyosa ruins facing the Kiya river which pours into the Ussuri River at 70km above Khabarovsk City, and the third is Shelemechevo ruins which face the Ussuri River 150km south of Khabarovsk. These investigations were conducted based on the reports of 1971 conducted by Okuradnikov. The purposes of the investigations were to survey the grounds where the petroglyphs could be found and to collect the rubbings of the petroglyphs. The survey of the grounds, however, wasn't possible because of the flooding. The rubbing gathering was done at the three points 1, 2, 4 of the six points of the Sikachi-Alyan ruins along the right bank of the Amur River.²²

The investigations of the rubbing gatherings by NPO Eurasian Club, to which the presenter belongs, were conducted from September 29 to October 3 in 2008. It was the dry season when there was little water in the Amur, and the investigations were focused upon gathering the rubbings with the help of the specialist in this field. The specialists were the members of "The Associations of Preserving the Rubbings of Angkor Wat", and they have so far given satisfactory results in the rubbings of the Angkor Wat ruins.

As was mentioned above, the petroglyphs of Sikachi-Alyan could be found mainly at six points and the gathering of the rubbing of the petroglyphs by NPO were done at three points, point 1, point 2 and point 3. At 4 point, only a few petroglyphs

were seen at the top of cliffs, which were beyond reach. There were no petroglyphs at the lower grounds. At point 5 and 6 the petroglyphs no longer existed, as the grounds were adjacent to a town called Maushevo, where Russians immigrated, and the petroglyphs are thought to have been lost because of the construction of harbors. Even under such circumstances, the NPO investigations were successful in getting as many as 32 rubbings of the petroglyphs.

12. The Usefulness and Value of the Rubbing Technique

The main purpose of the investigations of 2008 was to gather the rubbings of the petroglyphs. It will be important to talk about the usefulness and value of the rubbing technique here.

The rubbing technique was first invented in ancient China as a kind of means of printing and copying. It is said to have been introduced to Japan by the Japanese envoys to China in the Tung dynasty. However, why didn't rubbing, a part of sumi culture spread and develop in Japan? It is due to the fact that in Japan only the practical qualities of rubbing such as copying and printing have been regarded as important while the artistic and creative qualities have been ignored. In other words the rubbing in Japan has been just to copy and not to create vivid artistic duplications.²³

The rubbing technique is not put sumi directly on the surface of monuments but first put paper on the surface and then rub the paper with sumi. In this way, complete and accurate copies of characters, patterns and designs can be got without ruining the originals. On the other hand, the block printing method is put sumi directly on the surface and then put paper on it and rub it with baren. This way of

²² 鶴丸俊明『極東古代絵画の記録保存、分布調査事業から－サカチ・アリャン遺跡等の調査－』

²³ 内田弘慈『拓本のすすめ』（国書刊行会・1992）

making duplicats is not appropriate in two points: one the copied patterns or designs will be reverse to the original and the second, there may be left some of the sumi on the surface and ruin it.²⁴ Quite contrary, the rubbing technique as mentioned above is ideal in getting faithful duplicats without ruining the originals.

Original cultural heritages will deteriorate with the passage of time but the rubbing technique can copy them as they are at one moment and keep them as they are forever. They are easy to carry and further more sometimes master skills of the technique will make very artistic and creative rubbings.

13. Afterword (Conclusion)

Sikachi-Alyan village is now in danger of existence because the explosion of the chemical factory in Heilungjiang in China deprived of the villagers their occupations. Because of the explosion a lot of pollutant poured into the river and fishing has been forbidden since then. The danger of existence of the village means at the same time their own culture and language are in danger. A project to open to the public the rubbings collected in the investigations of 1993 and 2008 in exhibitions in Japan is now in progress. However, to exhibit the rubbings is not the final aim but what is more important is how to make use of them for revitalization of the village by protecting their cultural treasure and using them as tourist destinations.

The problems to consider in the future are how to revitalize the village by using the ancient cultural heritage as tourist destinations and how NPO Eurasia Club should take part in and cooperate with the villagers. At the moment the exhibitions of Sikachi-Alyan petroglyphs in Japan is the biggest

project, which the NPO is leading. What will follow after that will mostly be left to Nanai people, themselves. They'll have to think themselves what is best to do for the revitalizaion of the village and in the process the NPO will find out what helping hand will be the best for the indigenous minority Nanai people.

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²⁴ Ibid pp.36-37

『世界民族問題事典』（平凡社・1995）p.830

Владимир Клаудиевич Арсеньев：“Дерсу Узала”
（Молодая Гвардия・Москва・1930）

The map around the Amur River



出典：『世界民族問題辞典』 P.65

An example of petroglyphs (mask)



The rubbed copy of it

