

PREFACE

This book collects papers representing some of the latest findings from ten researchers, mostly Japanese, involved in fieldwork with the San people. It is also intended as a festschrift honoring Professor Kazuyoshi Sugawara, who retired from Kyoto University's Graduate School of Human and Environmental Studies at the end of March 2015. Professor Sugawara has contributed an outstanding wealth of knowledge with his research of the relationship between the body and language as well as communication based on conversation analysis. His numerous academic publications include *Anthropology of Body* (1993), *An Ethnography of Talking body* (1998a), *Anthropology of Conversation* (1998b), *If We Were Bushmen* (1999), *The Emotional Ape=Man* (2002), *Living as Bushmen* (2004a) and *Words and Bodies: Anthropology Prior to Language* (2010). He established the new field of the anthropology of embodiment. For this achievement, he received the eighth Japanese Society of Cultural Anthropology Prize in 2013.

Research of the San people by Japanese scholars began when I observed them over a wide region in Botswana from December 1966, and then narrowed the site to the Central Kalahari Game Reserve (CKGR) in the Ghanzi District in March 1967. I conducted fieldwork for two months in the eastern part of CKGR, with the Menoatse waterhole as the base. However, because continuing observations was difficult after the waterhole dried up in May, I turned my attention to !Koi!kom in the Xade area of western CKGR, where the only well in CKGR could be found and potable water was always obtainable. I conducted ecological and social anthropological fieldwork there until February 1968. Three years later in April 1971, I joined the Kalahari Research Project led by Professor Irven DeVore of Harvard University. Accompanied by my wife and child, I conducted my second field research for 19 months until August 1972. I then spent a year from 1974 for my third fieldwork with the San people. Funded by a special grant from Kyoto University, I carried out studies in various regions in Africa, including two months in the Kalahari Desert observing the San people. Over the course of the three fieldwork trips, I was able to obtain results to a certain extent in ecological anthropology, such as learning the social structure, kin groups, and hunter-gatherer subsistence ecology of the Glui/Glana San people in Xade.

On the fourth visit to Xade in 1980 accompanying a TV crew from NHK, six years since my last visit, I was extremely surprised by the profound transformation of the people. Whereas they had worn antelope skins and led a highly mobile hunter-gatherer lifestyle, the San people now settled around wells in !Koi!kom. They wore Western-style clothing and were living closely together. The settlement was led by the Botswana government's Remote Area Development Programme (RADP). Pumps powered by the diesel engines were installed at the wells, and

maize meal and other food items were regularly distributed to people who gathered there. Agriculture was recommended, and each family was provided with three goats. Implementation of the settlement policy began fairly recently at the end of 1979. However, already more than 400 people have settled in !Koi!kom.

With the advent of settlement and living together, opportunities to hunt and gather are dwindling rapidly. The people's life, society, and culture are continuing to change rapidly. Without the provision of food by the government, they cannot establish their lives, and they are compelled toward a cash economy as a result of the influx of people and materials from the outside world. To track the processes of these changes, it was necessary after my last trip to form and continue long-term observation teams with the cooperation of many researchers. To muster young researchers from various fields to join a team instead of performing individual research as had been done until that time, we needed to depend on Grants-in-Aid for Overseas Scientific Research from the Ministry of Education, Science and Culture (reorganized as the Ministry of Education, Culture, Sports, Science and Technology in 2001; the grant is now administered by the Japan Society for the Promotion of Science). To this day, research in this field is almost entirely paid for by these grants.

Since 1982, the Kalahari San field team has carried out research with Grants-in-Aid, the first few decades led by me. Kazuyoshi Sugawara, who gained proficiency in research of the San people, then took over as the leader. Recently, researchers have also advanced fieldwork with individual Grants-in-Aid. In addition to Professor Sugawara, these researchers include Hiroshi Nakagawa, Kazunobu Ikeya, and Akira Takada. The first Grant-in-Aid team in 1982 was composed of Sugawara, Masakazu Osaki (Professor in Himeji Dokkyo University), and me. Afterwards, new members were gradually added, and they made the team stronger. They included Koji Kitamura (Emeritus Professor in Okayama University), Kazunobu Ikeya, Rei Yagasaki, Kaoru Imamura, Hiroshi Nakagawa, Hitomi Ono, Kenichi Nonaka (Professor in Rikkyo University), Hiroyuki Akiyama, Akira Takada, Toshimasa Nishiyama (Professor in Kansai Medical University), Junko Maruyama, and Yoichi Mine (Professor in Doshisha University's Graduate School of Global Studies). Keitaro Sekiguchi, a graduate student of the Graduate School of Asian and African Area Studies (ASAFAS), Kyoto University, joined the team two years ago, and plans to engage in full-fledged research. The team now has 16 members.

In addition to ecological anthropology, behavioral anthropology, and social anthropology, the members' fields of expertise encompass a wide range of areas, including the ethno-sciences—ethnobotany, ethnozoology, and ethnoentomology—and historical anthropology, human geography, linguistics, social psychology, development economics, and parasitic diseases. The team has broadened its research to constitute area studies by analyzing and understanding in an interdisciplinary and comprehensive manner and from a variety of angles social and cultural changes that the San society is rapidly experiencing in the midst of political and economic globalization. In 2015, it will have been half a century since we Japanese researchers began study of the San people in 1966. Our research findings over these years have already resulted in nearly 20 hardcover volumes and numer-

ous academic articles and essays.

This present volume collects papers from nine of the Japanese researchers listed above and Professor Thomas Widlok of the University of Cologne. Professor Widlok worked with the Hailom people in northern Namibia. About sixteen years ago, he visited Japan for six months (May–October 1998) as a visiting professor of ASAFAS and has been in academic exchange with us ever since. He especially shared academic interests with Professor Sugawara and the two became close friends. This relationship led to his present contribution. In recent years, because I could only visit Kalahari for extremely brief periods of time and do not have data for a new paper, an article I wrote many years ago is reprinted here. Professor Sugawara has written a paper deepening analysis of the unique lover relationship called “*zāku*,” which is socially accepted in the Glui/Glana (Sugawara, 2004b). This “*zāku*” relationship was first examined in a paper I wrote in 1989. As Professor Sugawara’s later observations are deeply connected to this paper, it is included here.

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