

## Summary

### **U.S.-Mexico Border Region as Ambiguous Territory in the Late Nineteenth and Early Twentieth Centuries: The Mormon Migration to Mexico and the Punitive Expedition**

SATO Kanji

This essay describes the U.S.-Mexico border region as “ambiguous territory” for both the U.S. and Mexico, exploring the Mormon migration to Mexico and the U.S. Punitive Expedition (1916-1917) to seize Francisco Villa. The term “ambiguous territory” is derived from Amy Kaplan’s provocative term “ambiguous space” in *Anarchy as Empire in the Making of U.S. Culture*. The Mormon immigration and the Punitive Expedition are cases in point that indicate the historical nature of the border region as “ambiguous territory.” Today, although the character of the border region has changed due to increased vigilance on the border, it is still useful to explain the enormous existence of unauthorized immigrants from Mexico.

### **The Internal and External Borders of the “Montenegrin Language”: Language Ideology after the Collapse of Yugoslavia (2007-2011)**

NAKAZAWA Takuya

In this paper, I seek to examine the ideological basis of the “Montenegrin language” and to analyse its underlying logic, with particular focus on Montenegro’s “internal” and “external” borders. I used the Montenegro’s official orthography and articles by Montenegrin linguists as primary sources.

The Serbo-Croatian language formally became the common language of four nations (Serbian, Croatian, Muslim and Montenegrin) in Socialist Yugoslavia, and was considered to be an unified

language. However, Serbian, Croatian and Bosnian evolved as separate languages after the collapse of Yugoslavia. The 2007 Constitution of Montenegro established Montenegrin as the country's national language.

In the paper, I make the following points in relation to contemporary Montenegrin language ideology:

1. "Montenegro" is imagined as an unified linguistic entity. According to this ideology, the linguistic cleavage of Montenegro is denied, and a common "Montenegrin spoken language" is created.
2. The differences between the spoken languages of Serbia and Montenegro are considered sufficiently significant for those languages to be defined separately. In addition, Serbia is imagined as "the foe of Montenegro." According to this ideology, "Serbian imperialism" has historically threatened Montenegrin culture and language and Montenegro itself.

This ideology sees a redefinition of the language's two borders, i.e. the external border on Serbia and the internal border of Montenegro. These new borders establish "Montenegrin" as the national language of Montenegro.

## **How is the "Area" Constructed? From the Analysis of Czech-Polish Border "Beskidenland"**

MORISHITA Yoshiyuki

The aim of this paper is to explain the development of a borderlands "area" by analysing the borderlands of the Czech, Polish, and German *Beskidenland* of the twentieth century.

In Czech or Czechoslovak history, the most famous "area" to be created—from a historical context—was the *Sudetenland*, an area in which three million Germans lived in the first half of the twentieth century. In the nineteenth century, *Sudeten* included the mountains at the borderlands of the Czech lands and Germany, but from the beginning of the twentieth century, German nationalists used this term to define that area in the Czech lands inhabited by Germans. After WWII, three million German exiles from Czechoslovakia created the homeland association *Sudetendeutsche Landsmannschaft* in the 1950s and demanded compensation from Czechoslovakia government.

The term *Beskidenland* originated in the Beskidian Piedmont (Beskids) straddling the boundaries of Czech Republic, Slovakia, and Poland. Here, German inhabitants established the tourist association

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*Beskidenverein* in 1893, which was modelled on the Austrian Alps Association. This association organised various tours to the Beskids and built cottages on the mountains until it dissolved because of WWII.

This area was the eastern part of the local government of Austrian-Silesia from 1742-1918 during the Habsburg Monarchy, but it was divided between Czechoslovakia and Poland following a special treaty in 1920. The major industrial cities Bohumín (Oderberg) and Karviná-Frýštát (Freistadt), belonged to Czechoslovakia, Bielsko (Bielitz) belonged to Poland, and Těšín (Teschen/ Cieszyn) was divided into Český Těšín (Czechoslovakia) and Cieszyn in Poland.

After WWII, more than nine thousand German exiles from this area established new associations in West Germany that replaced the dissolved *Beskidenverein*. At first, they published some magazines, for example, “Ostrava-Karvina Homeland Newspaper” (*Ostrau-Karwiner Heimatpost*) to inform German exiles about the safety of their relatives in the homeland, similarly to what other *Sudeten-German* exiles organisations did. However, there were some differences between these organisations. The West Germany government did not distinguish every German exile from Czechoslovakia, when it formulated the policy for the millions of German exiles. However, German exiles from this area created the homeland association *Heimatbund Beskidenland* in 1954, and they integrated some homeland magazines and published the magazines *Beskiden Post*, *Beskiden Kalender*, and *Mein Beskidenland* in the 1950s. In these magazines, they did not use the term “East Silesia,” which reminded them of the pre-war German government, but used *Beskidenland* and declared themselves *Beskids-Germans*. Beskid Mountains were considered the national symbol of their homeland. Hence, the term *Beskidenland* contained not only geographical but also political connotations and became an increasingly important symbol for German inhabitants in this area after they were deported from their homeland. Generally, German exiles from *Beskidenland* felt a kinship with the *Sudeten-Germans* before WWII and took part in the meeting of *Sudetendeutsche Landsmannschaft*, and aligned with them about compensation policies for German exiles. However, they recognized that their historical and economical conditions were different from other Germans.

In addition, *Sudeten Germans* had the different attitude to indigenous Slavic residents. Generally, *Sudeten-German* nationalists were hostile to the Czech residents in the homeland and insisted on their own German cultural superiority. On the other hand, some German activists from the *Beskidenland* were conscious of the fact that their homeland was historically a multinational society. Hence, the magazine of the homeland association *Heimatbund Beskidenland* announced that they had abandoned their hostile feelings toward Czechoslovakia and Poland, encouraging readers to coexist with Slavic (Czech and Polish) residents. However, the magazine editors also insisted that German colonization from the Middle Ages had influenced the lifestyle of Slavic residents in this

area. Moreover, *Heimatbund Beskidenland* insisted that German inhabitants had contributed to the industrialization of this area. Such an idea was typical among pre-war German scholars and editors and prevailed until the end of WWII.

*Beskidenland* was slightly larger than Czech-Silesia because it included cities with large German populations, such as Ostrava and Místek, outside Austrian (Czech)-Silesia. Actually, the German inhabitants from Ostrava (Czech), Těšín/ Cieszyn (borderland) or Bielsko (Poland) had much different social, economic or religious background each other. However, they needed to politically integrate themselves outside their homeland in order to collect information about exiles and the compensation politics.

In conclusion, unlike the *Sudeten-German* exiles, German exiles from *Beskidenland* could use different local identities for different purposes, belonging to Sudetenland connecting with Czech, *Silesia* connecting with Germany or Austria and *Beskidenland*. The term *Beskidenland* was neither a geographical concept nor a physical entity but rather a symbolic name, which the organisers of German exiles succeeded to make use of.

## **The Editorial Policies of *Bécsi Magyar Ujság* [*The Hungarian Newspaper of Vienna*] and the Political Situation in Central Europe at the Beginning of the 1920s**

TSUJIKAWA Noriko

A new political order based on nation states was established under the direction of the Paris Peace Conference from the end of WWI to the beginning of the 1920s in Central Europe after the dissolution of the Habsburg Monarchy. The republican revolution, the participants of which called “October Revolution” and the leader of which was Mihály Károlyi, broke out in October 1918 in Hungary. It was followed by a short-lived communist regime in March 1919 that collapsed in August of that year. The counter-revolutionary regime virtually led by Admiral Miklós Horthy was established under the direction of Paris Peace Conference in the autumn of 1919. This political system had been consolidated by the first half of the 1920s.

There were some problems concerning the political situation in Central Europe. The historical

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territory of Hungary was dissolved after WWI. The government of Hungary demanded that the Peace Treaty of Trianon (1920) be modified, while the newly established nation states, especially Czechoslovakia, Romania and Yugoslavia, were suspicious of the territorial revisionism of Hungary. Because the Soviet government in Moscow still maintained a policy of “world revolution” at the beginning of the 1920s, the authorities in Central Europe were cautious about the political movements of the communists in each country.

The purpose of this article is to discuss characteristics of the Hungarian exiled left-wing political and intellectual figures around *Bécsi Magyar Ujság* [*The Hungarian Newspaper of Vienna*—hereafter *BMU*], a leading Hungarian editorial paper in Vienna, mainly from 1920 to the first half of 1921. The paper was launched on 31 October 1919 and ceased its publication on 16 December 1923. The exiled leftists had participated in the revolutions of 1918-1919 in Hungary and had engaged in political activities, mainly in Vienna, since the autumn of 1919. Previous studies tended to consider the affairs of the newspaper within the context of Hungarian national history. They can be discussed, however, from a more international viewpoint.

The history of *BMU* can be divided into three periods: the first was the somewhat passive pro-government stage (from its launch to mid-February 1920), the second was the anti-government stage under radical-leftists (from mid-February 1920 to the beginning of 1921), and the third was the anti-government stage under the so-called “Octobrists,” the political and intellectual figures having participated in Mihály Károlyi’s regime established by the “October Revolution” of 1918 (from the spring of 1921 to December 1923, the end of its publication). Some exiled intellectuals in sympathy with communism took the initiative in the editorial board in February 1920 and manifested their attitudes against the counter-revolutionary regime in Hungary since then. They felt the urgent need to address some of the problems resulting from the current political situation. A person who was suspected to be an agent of Hungary purchased the majority of the stocks of *BMU* in the summer of 1920. The authorities of Czechoslovakia recognised penetration of irredentist propaganda from Hungary into Slovakia, while communist movements were enhanced and some Hungarian exiled communists played important roles there. These conditions led to *BMU* being banned in December 1920 in Czechoslovakia on the ground that it was a “Horthy-communist press.” The paper could not dismiss the operation, because most of the regular readers lived in Slovakia. The “Octobrists” had already considered it as one of the centers for their exiled political activities. Oscar Jászi, who had been Minister for National Minorities for the revolutionary government in 1918 and was their virtual leader in Vienna in complying with Károlyi’s intent since the autumn of 1919, became actively involved in the editorial board after the restriction. He finally undertook the responsibility of editing the newspaper in June 1921. Since then he contributed anti-Horthy articles to it, while the pro-

communist staff left the board. The sequence of these events demonstrates that the editorial policies of *BMU* were influenced by the current political situation, expansion of Hungarian nationalism and communism in particular.

## **The Formation of the Texas-Louisiana Borderlands in the Late Eighteenth Century: Philip Nolan and His Transnational Horse Trade**

NIHEI Mariko

This paper examines the process by which the Texas-Louisiana borderlands were formed in the Spanish colonial era by looking at Philip Nolan's horse-trading in this region at the end of the eighteenth century. From the beginning of European settlement, Spaniards and American Indians living in Texas exchanged horses for European commodities that Louisianan merchants and traders had. Although trade between Texas and Louisiana was prohibited by the crown, it was necessary for the people who lived in this region since they were far away from big cities in New Spain and found it difficult to obtain commodities from other provinces. All in all, Texas and Louisiana had developed strong socio-economic ties since the initiation of European colonies in the early eighteenth century. At the end of the eighteenth century, when American adventurers started to come to the Texas-Louisiana borderlands, some adopted the horse-trading custom of this region and began a transnational horse trade. Nolan was the first American adventurer to horse trade.

To depict the amicable relationships of frontiersmen in the Texas-Louisiana borderlands, the first half of this paper focuses on the brief history of this region during the colonial era. The second half analyses the case of the American horse-trader, Nolan. When Nolan started rounding up horses in Texas and herding them toward the U.S., Spanish officers welcomed him and permitted him to conduct his business. Later, however, when Spain had a dispute with the U.S. over the possession of the Mississippi Valley area, the officers in Texas changed their attitude toward Nolan and regarded him as a thief who stole horses from the rich soil of the Spanish crown. In the end, as Spain believed him to be an enemy, Nolan was killed by a Spanish soldier. This paper not only focuses on Nolan's activities, but also examines the ways in which Spaniards and American Indians helped

him. By doing so, I will illustrate the dynamism of inter-ethnic relations and the formation of the borderlands.

## **The Opening of the Port in Yonaguni Island: The Views from Central and Local Authorities**

MASUDA Yoshihiro

Yonaguni is the westernmost point of Japan, and is disadvantaged because of its smallness and remoteness. Particularly, transport costs, despite many essential goods being available at lower prices in neighboring Taiwan, are a burden. Yonaguni's efforts to promote mutual trade cooperation with Taiwan can be understood as a history of conflicts with central authorities over the opening of ports.

Although Yonaguni has engaged in numerous interactions with Taiwan over their 30 years of friendship, the divergences between local needs and the central vision can be typically observed in two periods. Through these cases, I would like to depict how the islanders' misunderstanding and the central government's irresponsibility yielded odd situations, and, finally, explore some feasible alternatives.

