

**Abstracts**

**The History and Present Situation of Comparative Studies of Indigenous Cultures around the North Pacific Rim**

Nobuhiro Kishigami, National Museum of Ethnology

The first comparative study of indigenous cultures around the North Pacific Rim was organized and carried out by the Jesup North Pacific Expedition (1897-1902) under Franz Boas at the American Museum of Natural History in New York, USA. Since the 1970s, many researchers have conducted various comparative studies on these cultures, including W. Fitzhugh and I. Krpunik of the National Museum of Natural History, Smithsonian Institution in Washington, USA, the late Hitoshi Watanabe of Tokyo University, Osahito Miyaoka of Kyoto University, the late Kazuyuki Tanimoto of Hokkaido University of Education, and Kazuyoshi Otsuka of the National Museum of Ethnology, Osaka, Japan. This presentation presents and discusses the history and present situation of comparative studies of indigenous cultures around the North Pacific Rim, especially as carried out by Japanese scholars



**Developments of an International Research Network through the International Field School on Rebun Island**

Hirofumi Kato, Hokkaido University

This paper attempts to report on the building of an academic network through the anthropological international field school on Rebun Island, Hokkaido, Japan.

Historical dynamics in the northern Japanese archipelago are deeply related with the formation process of the Ainu and their culture. Recent human genetics has shown the isolation between prehistoric inhabitants of Hokkaido and Honshu Island. Global climate change and regional environmental dynamism have also influenced this ethnic formation process. This original formation process depended on rich marine resources. Regional cultural diversity should be investigated not only as local variation of traditional culture in the archipelago, but also as a model for study of human history in the Pacific Rim.



**Activities to (re)acquire Sovereign Rights of Salmon Resource Management by Indigenous Societies along the Yukon River**

Toshiaki Inoue, Josai International University

Indigenous societies along the Yukon watershed traditionally use salmon species that run up the river. Most of them use salmon for their traditional/subsistence needs, and some societies on the mouth of Yukon catch salmon for commercial products. There are several levels of conflicts over use of the salmon resource, not only between the United States and Canada or the marine fishing industry and inland indigenous society but also between indigenous societies on the mouth and those along the middle of the river.

In this presentation, I will report typical indigenous ways of using salmon among Gwich'in people of the middle of Yukon in their modern life. I will examine the Yukon River Inter-Tribal Watershed Council's role in establishing a network of cooperation among indigenous societies from the mouth to the headwaters to coordinate the interests and (re)acquire sovereign rights for management of salmon resources.



### **What Do Yupiit Want to Protect in Claiming Subsistence Rights?**

Ryo Kubota, Oita University

In the early 1970's political leaders of Yup'ik people in southwestern Alaska proposed that their hunting and fishing activities should be protected in order to secure their economic needs and to pass cultural values on to their next generations. Their claims took form in provisions of both federal and state regulations as "subsistence priority" and protecting their subsistence has been one of important political issues since then. But it would be inaccurate to assume that their subsistence has not changed over the years, with strong influences from outside their villages. This paper reconsiders their subsistence by examining ethnographic data on fishing among contemporary Yupiit.



### **Chieftainship and Salmon Food Fishery on the Northwest Coast of Canada**

Akihito Tachikawa, Mie University

This presentation explores the relation between the resurgence of hereditary chieftainship and the contemporary salmon food fishery among the Kwakwaka'wakw, one of the First Nations of the Northwest Coast of Canada.

Food fishery, a new version of traditional subsistence, has been secured and even given a priority over other types of fishery since the late twentieth century. The decline of the commercial fishery, however, is endangering the former in two ways: ecologically and economically. How do hereditary chiefs get back their political power in the community in the era of such difficulties in the food fishery? Focusing on this, I will discuss the process of resurgence of hereditary chieftainship.



### **Indigenous Rights and Utilization of Salmon among the Indigenous Peoples of Kamchatka**

Yutaka Watanabe, Hokkaido Museum of Northern peoples

Salmonid fish have a universal value for all indigenous people of Kamchatka. Traditionally, salmon that were caught in rivers would be processed into dried salmon for winter food and some of them would be used for food for sled dogs. After contact with Russia, the commodity economy became prevalent among indigenous societies of Kamchatka through fur trade, and then at the end of the 19th century, commercial salmon-fishing developed in the wake of the globalization of canned salmon products.

Although the indigenous people of Kamchatka were also forcibly incorporated into the socialist economic system with the expansion of the Soviet regime during the 1930s,

they were granted the right to fish salmon for their private use. However, restrictions were placed on the fish catches and species of their salmon-fishing after the collapse of the Soviet Union. Subsequently in more recent years, there was a new change where fishing quotas were given to registered indigenous groups. After the merger between the Koryak Autonomous Okrug and Kamchatka Oblast in July 2007, it seems that indigenous people's political influence is diminishing, and accordingly, it is uncertain if indigenous rights for salmon fishing can be secured in the future.



**Utilization of Cultural Resources and the Ainu Initiatives: Progress of National Ainu Museum Projects**

Masahiro Nomoto, Ainu Museum  
Masami Iwaski-Goodman, Hokkai Gakuen University  
Kaoru Tezuka, Hokkai Gakuen University

The 1997 Ainu Cultural Promotion Law marked a new era for the Ainu in Japan. The efforts to revitalize various cultural activities became intensified on local, national and international levels. Recently, the Government of Japan announced its plan to build a National Ainu Museum in Shiraoi, Hokkaido. One of the authors of this paper plays a central role in this project, both as a representative of the Ainu and as the director of the existing Shiraoi Ainu Museum, which will inevitably be affected by the project. An attempt will be made to examine this national project from the perspectives of the Ainu and to question the issues concerning Ainu initiatives related to the utilization of cultural resources.



**The Ainu Studies in Japan, Past, Present and Future  
from the viewpoint of Japanese Archaeology**

Koji Deriha, Historical Museum of Hokkaido

There are several excellent works concerning the history of Ainu studies. I will rethink the history of Ainu studies from the viewpoint of material cultural studies and ethnological museums that might be particularly concerned with Ainu research, especially paying attention to archaeology in Hokkaido. At the beginning of this project aimed at constructing new relationships among the scientists and the natives--who have been of interest to anthropology and archaeology in Pacific Rim region--I would like to present the history of Ainu studies in Japan and to make clear its problems. It might be very constructive for us to develop Ainu studies through future cooperation.



**Historical Trajectories and Contemporary Issues:  
Comparative Studies of Kamchatka Peninsula**

David Koester, University of Alaska Fairbanks

Despite differences in culture and language and vast differences in political histories in the 20<sup>th</sup> century, there are many similarities in the fates of indigenous peoples on both sides of the North Pacific. Some of the similarities are based on parallels in the surrounding environment at corresponding latitudes. Some occurred as a result of political resemblances of 18<sup>th</sup> to 20<sup>th</sup> century colonial practices. Others occurred because of shared technological and economic legacies of the industrial revolution. This presentation outlines the history and contemporary position of the peoples of Kamchatka in relation to developments and issues on the eastern side of the North Pacific.



**The Entry of the East Asian World System into Alaska: A Review of the Data**

Owen K. Mason, University of Colorado

The 60 km wide Bering Strait, to arctic archaeologists, is either the conduit between continents or terminus of Eurasia, the Pleistocene pathway for the peopling of the Americas. Pioneering archaeologists argued Bering Strait animal art was the eastern limit of a Scythian style, evidence of shamanistic beliefs common across the steppes of Central Asia. Physical evidence of technology transfer is firm following 2000 BC as Asian commodities such as obsidian, metals (bronze, first, iron, subsequently) and ceramic technology, crossed Bering Strait, presumably the result of down-the-line trade for walrus ivory, conducted by Alaskan peoples. Research in 2011 at Cape Espenberg produced the first firm evidence of cast bronze in Alaska dated ca. AD 600. Prior use of metallurgical iron is inferred in Alaska to the late 1<sup>st</sup> millennium BC although most well-provenienced iron graveurs date between AD 600 and 900. Ultimately, Alaskan iron was smelted either in Korea, Japan or Yakutia; and was inset in engraving tools to catalyze a sudden florescence in artistic design, used as cosmic signifiers and hunting prophylaxis by the Old Bering Sea and Ipiutak archaeological cultures. Archaeologists also continue to link Alaskan shamanistic practice to East Asia and invoke parallels with the Shang and Chou dynasties to explain the masking styles of the Ipiutak culture. Remaining questions involve the timing of crucial technological developments with climate changes: whaling and intensified upwelling during cold periods (200 BC-AD 800) and the entry of northern peoples are during the Medieval Climate Anomaly (AD 800-1300).



**Island Networks: Community Persistence, Subsistence and Survival  
in the Aleutian Islands**

Katherine L. Reedy, Idaho State University

The presentation reports on current research in all inhabited communities of the Aleutian Islands chain and demonstrates a vibrant interaction sphere of people harvesting and sharing wild resources in challenging and inconvenient circumstances.

These communities are products of different histories exhibiting distinct scales, compositions, economies, and futures. Each one, however, constitutes a type of intentional community in which people are making deliberate choices to live there and use survival strategies that oftentimes require dependencies on social relationships, high volumes of wild food use, and creatively piecing together cash incomes. Network analysis is used to explore strengths and vulnerabilities of these strategies that support everyday economic and food requirements and explore the ways in which remote, seemingly isolated communities are necessarily integrated into socioeconomic systems beyond themselves, even as economic ties to the lucrative Bering Sea and North Pacific fisheries are slowly being severed.



**Subsistence Ecology and the Development of North Pacific Maritime Cultures:  
Legacies from the Past, Prospects for the Future**

Ben Fitzhugh, University of Washington  
William Fitzhugh, Smithsonian Institution

In this paper, we summarize four tightly coupled themes. First we explore the history of internationally collaborative paleoenvironmental, archaeological and ethnographic research around the North Pacific Rim from Northern Japan to Southern Alaska in the past 130 years. Second we discuss the development of indigenous maritime adaptations and marine resource uses in this area based on this research. Third we examine how archaeological research has been embraced by North Pacific indigenous communities as a heritage resource. Finally, I close with an argument supporting development of a coordinated, international, and interdisciplinary effort to understand the historical trajectories of North Pacific indigenous cultures and to support indigenous efforts at heritage revitalization.



**Indigenous Google-Mapping and the Sustainability of Landscapes  
across the North Pacific**

Benedict J. Colombi, University of Arizona

This presentation describes a collaboration with Google Earth Outreach to represent cartographically the connections between local and Indigenous knowledge(s) and resources being targeted by large-scale extraction (mining, oil, gas) within Russia's Kamchatka Peninsula. It asks, "How can we connect Indigenous and non-Indigenous strategies for adaptive capacity using cartography?" The aim is to achieve political goals and sustain cultural heritage by claiming and defending resources and ancestral lands. Yet Indigenous mapping is taking place in the transformation of landscapes (historic-economic-environmental-political), thus how could the unanticipated consequences and complications of doing mapping impact this work?



## **No Place for Indians: A Story about Development on the North Coast of British Columbia, Canada**

Charles Menzies, University of British Columbia

Energy exports and related development projects are rapidly restructuring traffic and access along BC's North Coast. Famed for both the well-known Inside Passage and lesser known (Outside<sup>1</sup> Passage, this area of the coast lies mostly beyond the gaze of the rest of North America. Recent development plans to export tar sands crude to the Orient has brought the region under closer scrutiny as urban-based environmentalists voice their opposition and concerns. While much of the public focus has been on the risks associated with oil spills on land and sea the significant impact on Coastal First Nations will be reduced access to traditional waterways and fishing grounds. Between the proposed tar sands facility and planned LNG plants more than 1000 large bulk tankers (oil and LNG) will be travelling through this part of BC's north coast leaving no place for Indians in their wake.



### **Completing the Circle in Restoring Pacific Rim Herring Cultures**

Thomas Thornton, University of Oxford  
Shingo Hamada, Indiana University

Pacific herring (*Clupea pallasii*) is a foundation, bellwether, and cultural keystone species in two major North Pacific coastal marine ecosystems: the greater Gulf of Alaska-Alexander Archipelago system on the American Pacific rim; and the Hokkaido-Sakhalin system on the Eurasian side. We examine how indigenous and other local communities came to rely on the superabundance of herring in these systems, and analyze the body of traditional knowledge and practices that came to define the conceptualization and cultivation of herring seascapes. We argue that diverse, local techniques for protecting and restoring once-depleted herring stocks and habitats, if supported on an appropriate scale, could revitalize herring social-ecological systems and enable sustainable subsistence and commercial livelihoods. However, this process must involve a transition toward ecosystem management based on the co-production of knowledge and new collaborative governance regimes throughout the North Pacific rim.



### **Collaborative Research between Museums and Indigenous Peoples of Canada's Northwest Coast**

Jennifer Kramer, University of British Columbia

The paper details the initial findings of a collaborative research project between Indigenous peoples on the central Northwest Coast (cultural leaders, teachers, and language speakers from the Heiltsuk, Nuxalk, and Wuikinuxv Nations) and curators at the UBC Museum of Anthropology. We have undertaken to visit historic ethnographic collections housed in museums around the world, beginning with the Smithsonian's National Museum of Natural History. The effects of this physical reconnection and visual repatriation on cultural revitalization projects in home communities will be discussed.



**Revitalization and Perpetuation of Indigenous Cultures in the North Pacific Rim**

Sven Haakonson, Burke Museum, University of Washington

Revitalization and perpetuation of a disappearing culture and language is a challenge for and to all of us in our global society. Indigenous peoples have barely been able to keep their languages and cultures alive because of the pressure from dominant societies. While the latter has changed, the challenge still remains of putting our cultural knowledge back into a living context. Through cultural programs at the Alutiiq Museum we have worked towards this goal with activities ranging from research and teaching language, arts and crafts, to storytelling. Our voices and actions are being heard and felt within our community once again.



**Life of a Small Itelmen Village as an Example of Unique Cultural Survival in the Conditions of the Russian North**

Tatiana Degai, University of Arizona

This presentation examines the relative position of a small Itelmen village in central Kamchatka in the larger picture of small indigenous communities in the North Pacific. Kovran is the only village in which the majority of the population is ethnic Itelmen. It has faced severe economic difficulties since the demise of the Soviet Union in 1991 yet it has remained an important cultural center. The paper compares some of the features of Kovran's situation in Kamchatka within the context of broader indigenous issues in the North Pacific area.



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