

International Symposium  
“Comparative Studies of Indigenous Cultures around the  
North Pacific Rim: Focusing on Indigenous Rights and  
Marine Resource Utilization”

国際シンポジウム

「北太平洋沿岸諸先住民文化の比較研究  
－先住権と海洋資源の利用を中心に－」

Program and Abstract  
プログラム・抄録集

Time: January 11 - 13, 2014

日時：2014年1月11日～13日

Place: Fourth Seminar Room of the National Museum of  
Ethnology, Osaka, Japan

場所：国立民族学博物館・第4セミナー室

## Symposium's Objectives

The North Pacific is a culturally and environmentally rich region of the world that is little recognized in the catalogs of area studies programs, the charts of geopolitical strategists and the annals world cultural history. Yet, prehistorically, historically and in the present it is a dynamic culturally and politically complex interconnected region. At least since the Jesup North Pacific Expedition (1897-1902) there has been a growing understanding that the people and ecology of the region have deep historical linkages and that understanding this region has a huge role to play in understanding the world as a whole. From peopling of the New World, the origins of Inuit/Eskimo culture, the reach of the influences of China and Japan, the development of interrelated, complex social and cultural groups, mythologies and economies, to modern day concerns with resources, (fisheries, sea mammals, salmon, oil, gold), ecology (global warming, pollution and conservation), sovereignty, rights, community well-being, cultural attrition, language loss and economic decline, the North Pacific offers relatively uncharted waters for broad social science collaboration and comparison.

The time has come for establishing a network of scholars whose research concerns the inhabitants and settlements of the North Pacific, its shores and nearby surroundings. Continuing in the collaborative tradition of the Jesup Expedition and the Jesup Centennial (1997-98) and to develop platforms and plans for interlinking ongoing collaborative research, the workshop proposed here will bring together researchers who have worked on collaborative projects and who are interested in understanding contrasts and linkages among the societies and cultures of the region. There is no shortage of collaborative research across the Pacific and up and down its coasts, but there is still a need for the interlinking of these projects in the periodic sharing of information and ideas.

The purpose of this symposium is to compare and examine the results and current progress in research on and with indigenous cultures along the North Pacific Rim by inviting several domestic and international researchers. It is also intended that this symposium will be used as a basis for building a research network on indigenous cultures along the North Pacific Rim.

In this symposium, the focus is on the current status of indigenous rights and utilization of marine resources. This symposium can be divided into three parts. In the first part, Japanese researchers will report their current research results on indigenous cultures in the North Pacific Rim. In the second and third parts, current research results and the progress of joint-projects on indigenous cultures along the Northern Pacific Coast in Japan, U.S., Canada, and Russia will be discussed. Then, researchers from the National Museum of Ethnology, University of Alaska, University of Arizona, University of Washington, and University of British Columbia, etc. will discuss about establishment of a research network on indigenous cultures in the Northern Pacific Rim.

David KOESTER (University of Alaska, Fairbanks)

Nobuhiro KISHIGAMI (National Museum of Ethnology, Osaka, Japan)

Benedict J. COLOMBI (University of Arizona)

## 趣旨

本シンポジウムの目的は、北太平洋沿岸諸文化についての研究者を国内外から招聘し、研究の成果と調査の現状に関する比較検討することである。また、本シンポジウムを基に、北太平洋沿岸諸文化の研究ネットワークの形成を目指す。

本シンポジウムでは北太平洋沿岸諸文化における先住権と海洋資源の利用の現状に焦点をあて、3部に分けて比較検討する。第1部では日本における北太平洋沿岸諸文化に関する最新の研究成果を報告し、比較検討する。第2部と第3部では米国、カナダ、ロシアにおける北太平洋沿岸諸文化に関する最新の研究成果と連携研究の現状について報告し、比較検討する。その上で、民博とアラスカ大学、アリゾナ大学、ワシントン大学、プロテックシユコロンビア大学等を核として北太平洋沿岸諸文化研究ネットワークの形成を検討する。

デビッド・ケスター (アラスカ大学フェアバンクス校)

岸上伸啓 (国立民族学博物館)

ベネディクト・J・コロンビ (アリゾナ大学)

### **Symposium Organizers (シンポジウム実行委員):**

David KOESTER (University of Alaska, Fairbanks)

デビッド・ケスター (アラスカ大学フェアバンクス校)

Nobuhiro KISHIGAMI (National Museum of Ethnology, Osaka, Japan)

岸上伸啓 (国立民族学博物館)

Benedict J. COLOMBI (University of Arizona)

ベネディクト・J・コロンビ (アリゾナ大学)

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## International Symposium

### “Comparative Studies of Indigenous Cultures around the North Pacific Rim: Focusing on Indigenous Rights and Marine Resource Utilization”

国際シンポジウム

「北太平洋沿岸諸先住民文化の比較研究－先住権と海洋資源の利用を中心に」

**Time・Place: January 11 – 13, 2014, Fourth Seminar Room of the National Museum of Ethnology, Osaka, Japan**

日時・場所：2014年1月11日～13日、国立民族学博物館・第4セミナー室

\* 日英の同時通訳あり。

\* A simultaneous translation is available.

**The First Day: January 11, 2014**

**第1日目：2014年1月11日(土)**

**10:00～10:10**

Opening Speech by Director-General Ken'ichi SUDO (National Museum of Ethnology)  
館長挨拶 須藤健一(国立民族学博物館)

**10:15～10:55**

The History and Present Situation of Comparative Studies of Indigenous Cultures along the North Pacific Coast Nobuhiro KISHIGAMI (National Museum of Ethnology)

「環北太平洋沿岸地域の先住民文化に関する比較研究の歴史と現状」

岸上伸啓(国立民族学博物館)

**11:00～11:30**

Development of an International Research Network through the International Field School on Rebun Island Hirofumi KATO (Hokkaido University)

「礼文島国際フィールドスクールを通じた国際研究ネットワークの構築」

加藤博文(北海道大学)

**11:35～12:05**

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

Toshiaki INOUE (Josai International University)

「サケ資源の管理権限の(再)獲得を目指すユーコン川流域先住民社会の取り組み」

井上敏昭(城西国際大学)

**12:05～13:10 Lunch Break (昼食休憩)**

**13:10～13:40**

What Do Yupiit Want to Protect in Claiming Subsistence Rights?

Ryo KUBOTA (Oita University)

「生業権の主張においてユピートは何を守りたいのか」

久保田亮(大分大学)

**13:45~14:15**

Chieftainship and the Salmon Food Fishery on the Northwest Coast of Canada  
Akihito TACHIKAWA (Mie University)  
「カナダ北西海岸先住民のチーフ制とサケ漁撈」 立川陽仁 (三重大学)

**14:20~14:50**

Indigenous Rights and Utilization of Salmon among the Indigenous Peoples of Kamchatka  
Yutaka WATANABE (Hokkaido Museum of Northern Peoples)  
「カムチャツカ先住民の先住権とサケ利用」 渡部裕(北海道立北方民族博物館)

**14:50~15:10** コーヒー・ブレイク

**15:10~15:40**

Utilization of Cultural Resources and the Ainu Initiatives: Progress of National Ainu Museum Projects Masahiro NOMOTO (Ainu Museum), Masami IWSAKI-GOODMAN (Hokkai Gakuen University), , and Kaoru TEZUKA (Hokkai Gakuen University)  
「アイヌ民族による文化資源の活用とその主体性: 「象徴空間」と国立博物館の行方」  
野本正博 (アイヌ民族博物館)、岩崎グッドマンまさみ (北海学園大学)、手塚薫 (北海学園大学)、

**15:45~16:15**

Ainu Studies in Japan, Past, Present and Future from the Viewpoint of Japanese Archaeology  
Koji DERIHA (Historical Museum of Hokkaido)  
「日本におけるアイヌ文化研究 過去、現在、未来」 出利葉浩司 (北海道開拓記念館)

**16:20~16:50** General Discussion (総合討論)

Discussant: Hiroki TAKAKURA (Tohoku University)  
Junko HABU (California University, Berkeley)  
討論者: 高倉浩樹(東北大学)、羽生淳子(カリフォルニア大学バークレー校)

**The Second Day: January 12, 2014**  
**第2日目: 2014年1月12日(日)**

**10:00~10:10**

Remarks and Planning for Discussions – Nobuhiro KISHIGAMI and David KOESTER  
デビッド・ケスター、岸上伸啓

**10:10~10:50**

Historical Trajectories and Contemporary Issues: Comparative Studies of Kamchatka Peninsula  
David KOESTER (University of Alaska, Fairbanks)  
「歴史的軌跡と現代の諸問題: カムチャツカ半島の比較研究」  
デビッド・ケスター (アラスカ大学フェアバンクス校)

**11:00~11:40**

The Entry of the East Asian World System into Alaska: A Review of the Data  
Owen K. MASON (University of Colorado, Boulder)  
「東アジア世界システムのアラスカへの流入: データのレビュー」  
オーエン・K・メイソン (コロラド大学ボルダー校)

**11:40~13:30** Lunch Break (昼食休憩) + Visiting Exhibition Halls (展示見学)

**13:30~14:10**

Island Networks: Community Persistence, Subsistence and Survival in the Aleutian Islands  
Katherine L. REEDY (Idaho State University)

「島のネットワーク：アリューシャン列島におけるコミュニティーの継続性、生業と生存」  
キャサリン・Lノリーディ (アイダホ州立大学)

**14:15~14:55**

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

Ben FITZHUGH (University of Washington) and William FITZHUGH (National Museum of Natural History, Smithsonian Institution)

「生業生態と北太平洋海洋文化の展開:過去からの遺産と将来への展望」  
ベン・フィッチュー(ワシントン大学)、ウィリアム・フィッチュー(スミソニアン協会国立自然史博物館)

**15:00~15:30**

General Discussion Discussant: Claire ALIX (University of Paris I)

総合討論 討論者：クレア・アリックス(パリ大学 I)

**15:30~15:45** Coffee Break (休憩)

**15:45~16:45**

Group Discussion – Current prospects for collaboration. Obstacles and opportunities for establishing a North Pacific research association

全体討論 「北太平洋調査のための協働と学会設立のための討論」 全員

**The Third Day: January 13, 2014**

**2014年1月13日(月)**

**10:00~10:40**

Indigenous Google-Mapping and the Sustainability of Landscapes across the North Pacific  
Benedict J. COLOMBI (University of Arizona)

「北太平洋地域における先住民によるグーグル・マッピングと景観の持続可能性」  
ベネディクト・J・コロンビ (アリゾナ大学)

**10:45~11:25**

No place for Indians: A Story about Development on the North Coast of British Columbia, Canada  
Charles MENZIES (University of British Columbia)

「インディアンのための場所がない：カナダ国ブリティッシュコロンビア州北部海岸における開発にまつわる話」  
チャールズ・メンジーズ (ブリティッシュコロンビア大学)

**11:30~12:10**

Completing the Circle in Restoring Pacific Rim Herring Cultures

Thomas F. THORNTON (University of Oxford) and Shingo HAMADA (Indiana University)

「環太平洋ニシン文化の再興について」  
トーマス・F・ソーントン (オックスフォード大学)、シンゴ・ハマダ (インディアナ大学)

**12:10~13:30** Lunch Break (昼食休憩)

**13:30~14:10**

Collaborative Research between Museums and Indigenous Peoples of Canada's Northwest Coast  
Jennifer KRAMER (University of British Columbia)

「カナダ北西海岸地域の博物館と先住諸民族との協働調査」

ジェニファー・クラマー (ブリティッシュコロンビア大学)

**14:15~14:55**

Revitalization and Perpetuation of Indigenous Cultures in the North Pacific Rim  
Sven HAAKONSON (University of Washington)

「北太平洋沿岸地域における先住民文化の再興と恒久化」

スヴェン・ハーコンソン (ワシントン大学)

**15:00~15:40**

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)

「ロシア北方の諸条件下におけるユニークな文化存続の事例としての小規模なイテルメン村落の生活」

タチアナ・デガイ (アリゾナ大学)

**15:45~16:15**

General Discussion  
総合討論

Discussant : Peter SCHWEITZER (University of Vienna)

討論者 : ピーター・シュヴァイツァー (ウィーン大学)

**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 Yupitit 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 Yupitit.



### **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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