

**Program and Abstract of the
International Symposium**

**“Prehistory, Language and
Culture of Indigenous
Societies in the North
Pacific”**

November 3 – 5, 2023

The fourth Seminar Room, National Museum of Ethnology,

Osaka, Japan

Introduction

Systematic North Pacific Rim Studies at the National Museum of Ethnology began with a joint research project related to the 2001 special exhibition "Sea Otter and Glass Beads." The leader of this project was Kazuyoshi Ohtsuka, with the participation of Shiro Sasaki and Nobuhiro Kishigami, among others. This project not only organized the exhibition but also published the exhibition catalog "Sea Otters and Glass Beads" (National Museum of Ethnology) and "Indigenous Trades and Arts and Crafts in the North Pacific" (Shibunkaku Publishers). The project's main argument was that indigenous trade and fur trade between indigenous and non-indigenous peoples contributed to the revitalization of indigenous cultures.

Subsequently, as part of the Jesup II Project led by Laurel Kendall and Igor Krupnik, Kazuyuki Tanimoto and Koichi Inoue held the international symposium "Raven's Arch" in Sapporo, Hokkaido, in 2000. Starting from October 2002 until March 2025, they conducted a joint research project at the National Museum of Ethnology titled "The Jesup North Pacific Expedition (1902-2002) Revisited: Cultural Transformations of Indigenous Peoples in Far East Siberia and North America." As a result of this research, they published "Raven's Arch (1903-2002): The Jesup North Pacific Expedition Revisited" (Senri Ethnological Research Reports 82) in 2009.

Building on this foundation, Nobuhiro Kishigami from the National Museum of Ethnology, in conjunction with esteemed scholars David Koester from the University of Alaska, Benedict Colombi from the University of Arizona, Thomas Thornton from Oxford University, and Ben Fitzhugh from Washington University, organized the international symposium "Comparative Studies of Indigenous Cultures around the North Pacific Rim: Focusing on Indigenous Rights and Marine Resource Utilization" in January 2014 at the museum. While certain challenges prevented the publication of the results in an English paper collection, some portions were documented in "Indigenous Cultures in the North Pacific Rim" (Senri Ethnological Reports 132), published in Japanese.

Furthermore, Nobuhiro Kishigami later organized and conducted a joint research project at the National Museum of Ethnology, including "Interdisciplinary Comparative Studies on Changes, Current Situation, and Future of Indigenous Societies in the North Pacific Rim: From the Perspective of Human History" (October 2020 to March 2024) and the Japan Society for the Promotion of Science (JSPS) Grant-in-Aid for Scientific Research (A) project "A Comparative Study of Emergence, Current Status, and Future of Indigenous Cultures in the Alaska and the Northwest Coast Regions of North America" (April 2019 to March 2024). As

part of the research outcomes, a thematic exhibition titled "Screen Prints of Canada's Northwest Coast Peoples" was organized, alongside an International Symposium "Prehistory, Language and Culture of Indigenous Societies in the North Pacific."

In this symposium, distinguished scholars Dr. A. King, an expert in Koryak culture, Dr. Thomas Thornton, a leading authority on Tlingit's environmental knowledge and marine resource management, and Dr. Ben Fitzhugh, a renowned archaeologist specializing in the North Pacific region, have been invited as keynote speakers. They will present their latest research findings on indigenous cultures in the North Pacific region, fostering valuable discussions and insights. It is our fervent hope that this symposium will significantly contribute to the continued advancement of research in this field.

Furthermore, as the organizer of this symposium, I, Nobuhiro Kishigami, am scheduled to retire from the National Museum of Ethnology at the end of March 2024. Hence, this symposium will mark my final international symposium organized and conducted at the museum. I wish to extend my heartfelt gratitude to all colleagues at the museum and researchers from other institutions who have collaborated on and supported my research endeavors throughout the years. Your contributions have been invaluable. Thank you very much.

Finally this symposium is carried out as a research meeting of the National Museum of Ethnology's 2023 joint research project "Interdisciplinary Comparative Studies on Changes, Current Situation, and Future of Indigenous Societies in the North Pacific Rim: From the Perspective of Human History" (N. Kishigami), with support by JSPSKAKENHI Grant Number JP19H00565 "A Comparative Study of Emergence, Current Status, and Future of Indigenous Cultures in the Alaska and the Northwest Coast Regions of North America" (2023, N. Kishigami). I thank the museum and JSPS for their financial supports.

Nobuhiro Kishigami
National Museum of Ethnology, Osaka, Japan

Program

International Symposium “Prehistory, Language and Culture of Indigenous Societies in the North Pacific”

Time: November 3 – 5, 2023

Place: The fourth Seminar Room, National Museum of Ethnology, Osaka, Japan

November 3 (Friday)

Session 1

10:30~10:40

“Opening Speech”

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

10:40~11:40

(1) “Research Trends in Anthropological Studies of Indigenous Cultures and Societies in the North Pacific Rim”

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

10:40~12:10 Questions and Replies

Lunch Break

Session 2

13:30~14:30

(Keynote Presentation)

(2) “Indigenous-Marine Relations of the North Pacific: Mapping the Development of Indigenous Resource Management Strategies from the Deep Past to the Present”

Ben Fitzhugh (University of Washington, Seattle, USA)

14:40~15:40

(3) “Adaptation of Pleistocene Hunter-Gatherers to Large Rivers and the Background of Technological Innovation”

Hirofumi Kato (Hokkaido University, Sapporo, Japan)

15:50~16:50

(4) “The Interaction of Complex Hunter-Gatherer Societies with the Development of Seafaring Technology in the Late Pleistocene in the North Pacific Rim”

Kaoru Tezuka (Hokkai-Gakuen University, Sapporo, Japan)

November 4 (Saturday)

Session 3

10:00~11:00

Keynote Presentation

(5) “The Social Lives of Koryak Texts”

Alexander D. King (Franklin & Marshall College, USA)

11:10~12:10

(6) “Difference of Lexical Borrowings in Tungusic from the Perspective of Areal Linguistics”

Baek Sangyub (Muroran Institute of Technology, Muroran, Japan)

Lunch Break

Session 4

13:30~14:30

Keynote Presentation

(7) “Horticulture, Mariculture and Indigenous Cultivation Portfolios on the Northwest Coast of North America (Southeast Alaska)”

Thomas Thornton (National Academies, Washington DC, and University of Alaska, USA)

14:40~15:40

(8) “Considering the New Perspectives about Human Migration to the New World from Stone Tools”

Yu Hirasawa (University of East Asia, Shimonoseki, Japan)

15:50~16:50 Toshiaki Inoue

(9) “The Gwich’in Historical Relations with External Powers and Their Meaning of “Tradition”

Toshiaki Inoue (Josai International University, Togane, Japan)

November 5 (Sunday)

Session 5

10:00~11:00

(10) "Food Security and Wildfood Sharing among Alaska Natives"

Hiroko Ikuta (Kyushu University, Fukuoka, Japan)

11:10~12:10

(11) "Alaska Native Corporation and Natural Resource Development"

Ryo Kubota (Oita University, Oita, Japan)

Lunch Break

13:30~14:30

(12) "Origin and Sacredness of "Prestige Goods" in Southwest Alaska: Hunting Hats of Unangan and Yup'ik Societies"

Hiroya Noguchi (Hokkaido Museum of Northern Peoples, Abashiri and Tohoku University, Sendai, Japan)

14:40~15:40

(13) "Social Change and Indigenous Art of Northwest Coast Peoples"

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

Session 6

15:50~16:50 General Discussion

16:50~17:00 Concluding Remarks

Abstracts

(1) “Research Trends in Anthropological Studies of Indigenous Cultures and Societies in the North Pacific Rim”

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

This presentation provides an overview of recent research in the North Pacific region, with a focus on Japanese research and its findings. Initially, the research in this region aimed to uncover historical connections between Indigenous peoples of the Old and New Worlds, considering culture, society, and language. However, economic globalization and environmental changes like climate change since the 1980s, has raised questions about the relevance of such research. Nevertheless, the speaker argues that understanding how Indigenous peoples in Japan, Russia, the United States, and Canada have been impacted by colonization and different national policies, as well as exploring similarities and differences in their social and cultural changes, holds academic and practical importance for the future of these Indigenous communities in the North Pacific.

While individual research in archaeology, linguistics, and cultural anthropology has deepened our knowledge of specific Indigenous cultures, societies, and languages, there is a need for more comparative and synthesis-based research. Additionally, interdisciplinary collaboration with fields like genomics, paleoecology, and paleoclimatology has provided new insights in archaeology. Looking ahead, the presentation suggests that research in this region should prioritize comparison, synthesis, collaboration with Indigenous communities, and interdisciplinary approaches. Lastly, training young researchers is seen as a critical challenge for the future of North Pacific research.

(2) (Keynote Presentation)

“Indigenous-Marine Relations of the North Pacific: Mapping the Development of Indigenous Resource Management Strategies from the Deep Past to the Present”

Ben Fitzhugh (University of Washington, Seattle, USA)

The human history of the North Pacific is inseparable from that of the marine environment that has sustained it. For more than ten thousand years, people have traveled, hunted, fished, lived and died at the mercy of the ever-changing marine ecosystem. Indigenous knowledge expanded to track regular and irregular change of animals, plants, ocean, land and climate,

making possible the invention of strategies to respond to and manage changing circumstances. This accumulated knowledge is reflected in Indigenous ways of interacting with fish, sea mammals, birds, and other food species today. These practices are intimate, place-based, wholistic and oriented towards maintaining sustainable relationships; in 'Western' terms, they are "resource management." In this talk, I will construct a provisional evolution of these relationships/management strategies around the North Pacific Rim through the lens of archaeological, paleodemographic, and climate/environmental reconstructions. I assume that management strategies were creative responses to times when the perpetuation of community and culture were challenged and look to those times for sparks of innovations. My ultimate intent in this talk is to frame a set of predictions for future archaeological work around the North Pacific that will in turn support the rejuvenation of Indigenous management.

(3) "Adaptation of Pleistocene Hunter-Gatherers to Large Rivers and the Background of Technological Innovation"

Hirofumi Kato (Hokkaido University, Sapporo, Japan)

The origins of maritime adaptation and technological innovation in Northeast Asia are a key set of issues in understanding the gradual human migrations and dispersals from North Eurasia to the Americas. It is necessary to synthesize archaeological phenomena with the gradual process of human migrations presented by recent genomic studies. The downside of the inland hunter-gatherer model is that the image of the big game hunter model is too strong. As a result, the importance of resource use in lakes and large rivers in inland hunting and gathering activities has been overlooked.

In this report, I would like to focus on adaptive Behaviour to riparian environments in Siberia as a preadaptation to adaptive Behaviour to coastal environments. In particular, I examine the functions and uses of bone-antler tools since the last-glacial-maximum (LGM) period, and the background to the subsistence strategies that supported these innovations. The adaptive behavior of Pleistocene hunter-gatherers in North Eurasia is then re-examined from the perspective of adaptation to the riparian environment. This attempt will reaffirm the importance of the North Pacific coastal region as a research field.

(4) “The Interaction of Complex Hunter-Gatherer Societies with the Development of Seafaring Technology in the Late Pleistocene in the North Pacific Rim”

Kaoru Tezuka (Hokkai-Gakuen University, Sapporo, Japan)

The existence of a common cultural background in the North Pacific Rim based on salmon, trout, sea mammals, and cetaceans has been noted since the Jessup North Pacific expedition in the late 19th century. It is a deniable fact that the indigenous peoples of the region have developed a sedentary and complex hunter-gatherer culture with much in common. Efforts to elucidate the similarities in cultural elements and practices between the old and new continents are still in progress. This presentation will argue that technological innovations in maritime navigation in the North Pacific Rim during the late Pleistocene were almost contemporaneous, enabling high-risk fishing activities for commercially valuable animal resources, and were associated with the acquisition of prestige foreign goods through long-distance trade and the expansion of competitive exchange and warfare. It facilitated the establishment of a complex and hierarchical hunter-gatherer lifestyle. The limited knowledge that remains regarding the creation and navigation of large ocean-going vessels also provides a valuable new resource for the cultural recovery of the region's modern-day indigenous peoples.

(5) (Keynote Presentation)

“The Social Lives of Koryak Texts”

Alexander D. King (Franklin & Marshall College, USA)

I discuss the social and epistemic complexity of working with pre-existing language documentation materials to highlight the social contingency of linguistic knowledge. I draw upon my own work with Koryak people of Kamchatka, Russia on the North Pacific coast and the relationships I have had with Koryaks with respect to some of these legacy materials and my own recordings. This work is part of 25 years of ongoing social relationships that I have with people in Kamchatka. The social life of linguistic materials is not about the relationships between people and texts but among people with respect to texts. I end with a discussion of a particular text recorded in Middle Pakhachi, Kamchatka. The context of the recording is important for interpreting the power of the text. Koryak language documentation materials provide opportunities for linguistics, the humanities, and social sciences in equal measure.

(6) “Difference of Lexical Borrowings in Tungusic from the Perspective of Areal Linguistics”

Baek Sangyub (Muroran Institute of Technology, Muroran, Japan)

Tungusic is a language family consisting of 11-12 languages distributed across vast area of Russian and Chinese territories. Due to its geographical distribution, Tungusic is known to have been in contact with a variety of neighboring languages such as Yukaghir, Sakha, Russian, Mongolic, Nivkh, Ainu, Chinese, and Japanese.

The main objective of this presentation is to clarify variations of lexical borrowings in Tungusic from the perspective of areal linguistics. Specifically, referring to previous literature on lexicons of Tungusic and neighboring languages, this study summarizes the distribution of loanwords considered to be influenced by genetically non-related neighboring languages. As a result, the presenter aims not only to specify variations of lexical borrowings in Tungusic but also to consider a possibility of language contact with neighboring languages.

In conclusion, this presentation raises a possibility that lexical borrowings vary depending on geographical distribution of Tungusic and the distinctions of lexical borrowings found in Tungusic are attributed to language contact with different neighboring languages and different level of influence of the same neighboring languages.

(7)(Keynote Presentation)

“Horticulture, Mariculture and Indigenous Cultivation Portfolios on the Northwest Coast of North America (Southeast Alaska)”

Thomas Thornton (National Academies, Washington DC, and University of Alaska, USA)

Tribes and First Nations of the Pacific Northwest Coast of North America are adapting to climate change and sustainability concerns today with innovative forays into horticulture and mariculture. But just how new are these kinds of cultivation strategies to the “complex hunter-gatherers” of this region? Varied forms of cultivation of terrestrial and marine species have long been present and have played an important role in reducing ecological risk and sustaining abundant, reliable yields of “cultural keystone species” in preferred areas. Drawing on cases from Southeast Alaska especially, this presentation reviews the evolution of selected cultivation strategies not as agricultural or maricultural “revolutions,” but rather in terms of the “portfolio effects” and other benefits they provide in a changing social-ecological system.

(8) “Considering the New Perspectives about Human Migration to the New World from Stone Tools”

Yu Hirasawa (University of East Asia, Shimonoseki, Japan)

Many research results on human migration to the New World have been published in areas other than material culture, such as land-exposure chronology of the Pacific Coast region, molecular anthropological studies, and the discovery of fossil human footprints. In archaeology, there has been an increase in pre-Clovis sites and a new focus on stemmed points, which may be common across continents. However, methodologies that rely solely on the spatiotemporal continuity of a single lithic tool type have changed little since the Clovis First hypothesis.

Recent lithic study is beginning to reveal the regional nature of specific lithic tool assemblages, with microblade assemblage in northern North America at the end of the Pleistocene, stemmed point assemblage along the Pacific coast, and a variety of pre-Clovis point assemblages scattered across southern North America. On the other hand, there still seems to be room to consider how the North American lithic assemblages should be considered and what exactly about them should be compared with those of East Asia. This presentation will review the characteristics of each of the above-mentioned assemblages to discuss the perspectives and issues that need to be addressed next to clarify the technological links that may exist between the continents.

(9) “The Gwich’in Historical Relations with External Powers and Their Meaning of “Tradition”

Toshiaki Inoue (Josai International University, Togane, Japan)

The Gwich’in is one of the Northern Athabascan indigenous groups living in interior Alaska and northwestern Canada. The Gwich’in started to trade with European fur traders in the middle of the 19th century. In the first half of the 20th century, their communities were placed under the administration of U. S./Canadian federal governments. The Gwich’in then settled in permanent settlements in their traditional territories. From the next half of the 20th century, the Gwich’in started to claim their own indigenous rights. They began to raise strong voices against oil drilling and to cooperate with other indigenous societies, especially to protect and enhance their natural/social conditions for keeping their traditional ways of living. Because of severe damages they have suffered from academic research about them, they have also taken a

strong stance against researchers from outside of their community such as anthropologists to seize control over research.

In this presentation, I will show the Gwich'in historical relations with external powers such as fur traders, Christian missionaries, miners, developers, federal/rural governments, and researchers, and their political/social reactions to these various entities. Through overviews of their history, I will also consider the meaning of "tradition" for the Gwich'in as an indigenous people in the modern era.

(10) "Food Security and Wildfood Sharing among Alaska Natives"

Hiroko Ikuta (Kyushu University, Fukuoka, Japan)

In 2018, the United Nations declared the rights of Indigenous Peoples Initiatives to secure economic and subsistence activities. Today, Native leaders in the Arctic consider food sovereignty as one of the highest priorities in the era of climate change. Subsistence fishing and hunting are important for both economies and cultures in Alaska. According to our research in over 90 rural Alaskan communities, an estimated 20,596 ton of wild foods are harvested annually for subsistence use, and approximately 30% of the households accounts for 70% of subsistence harvests in a community. In other words, the majority of households heavily depend on wildfood shared by high harvesters. Meanwhile, 20-30 % of households report that when considering both subsistence and store-bought resources together, their food do not last and they cannot get more. This presentation will explore how food security among Alaska Natives is related to structures, flows, and dynamics of food sharing. By doing so, it presents vulnerability and resilience of subsistence-cash economies today.

(11) "Alaska Native Corporation and Natural Resource Development"

Ryo Kubota (Oita University, Oita, Japan)

The discovery of oil in Alaska induced the federal government to negotiate land claims with Indigenous Peoples in Alaska, which culminated in the Alaska Native Claims Settlement Act (ANCSA) of 1971. Instead of a direct cash settlement to individuals, ANCSA established 13 regional corporations in Alaska, among which were apportioned a US\$962.5 million cash settlement and title to 44.1 million acres (11% of the state). Alaska Native lands were apportioned to the 12 regional corporations. The regional corporations acquired surface and subsurface rights to the land and became profit organizations. In the past a half century, while

those Native corporations have been actively engaged in large scale natural resource development, such as oil drilling and gold mining, they are also responsible for wildlife conversation that Alaska Natives have relied on for their subsistence in time immemorial. However, not many Native leaders, who are historically and traditionally hunters and fishers, are educated to become corporate executives or business personnel. A few corporations have been successful, but others struggled. Focusing on the passage and transformation of Calista Corporation in Southwest Alaska, this presentation explores business strategies and survivals of Alaska Native Corporations.

(12) “Origin and Sacredness of “Prestige Goods” in Southwest Alaska: Hunting Hats of Unangan and Yup’ik Societies”

Hiroya Noguchi (Hokkaido Museum of Northern Peoples, Abashiri and Tohoku University, Sendai, Japan)

The emergence of prestige goods is generally considered to be an indicator of social complexity. In her pioneering work on social complexity of south Alaska, Joan Townsend (1980) pointed out that hunting hats of Unangan (Aleut) would be classified as wealth. Hunting hats were highly valued and worth a maximum of three slaves in the Aleut society. However, in her comprehensive study about hunting hats of Alaska native society, Lydia Black (1991) revealed similar headgear cultures were distributed in Yup’ik and Alutiiq societies. Of those societies, Yup’ik society is generally regarded as a more egalitarian society than Unangan society therefore, hunting hats are an interesting topic to rethink their relations to social complexity and prestige goods.

This presentation aims to clarify the social role of hunting hats in Unangan and Yup’ik societies. It will reveal the fundamental similarities of hats in both society from cosmological viewpoints and insist that some of the prestige goods in complex hunter-gatherer societies originated from “sacra” of more egalitarian society, which was mentioned in the “The Gift” by Marcel Mauss to refer to sacred and nontransferable objects.

(13) “Social Change and Indigenous Prints of Northwest Coast Peoples of North America”

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

The Indigenous peoples along the Pacific coast of Canada are known for their Potlatch ceremonies and totem pole art. They experienced much more rapid social and cultural changes after contact with Europeans and Russians in the late 18th century compared to their previous way of life. However, the 1950s revival of Potlatch ceremonies and totem pole creation marked a resurgence in Indigenous culture, known as the "Indian Renaissance." Art production has played a vital role in this revival, encompassing wood carvings, basketry, jewelry, argillite stone carvings, textiles, and printmaking among others. This presentation explores Northwest Coast printmaking from the late 1960s, examining motifs, expression, techniques, and its relationship to societal changes, while considering its economic, cultural, political, and social significance.