

Indigenous Archaeology of the Ainu: Shifting from Archaeological site to Native Property



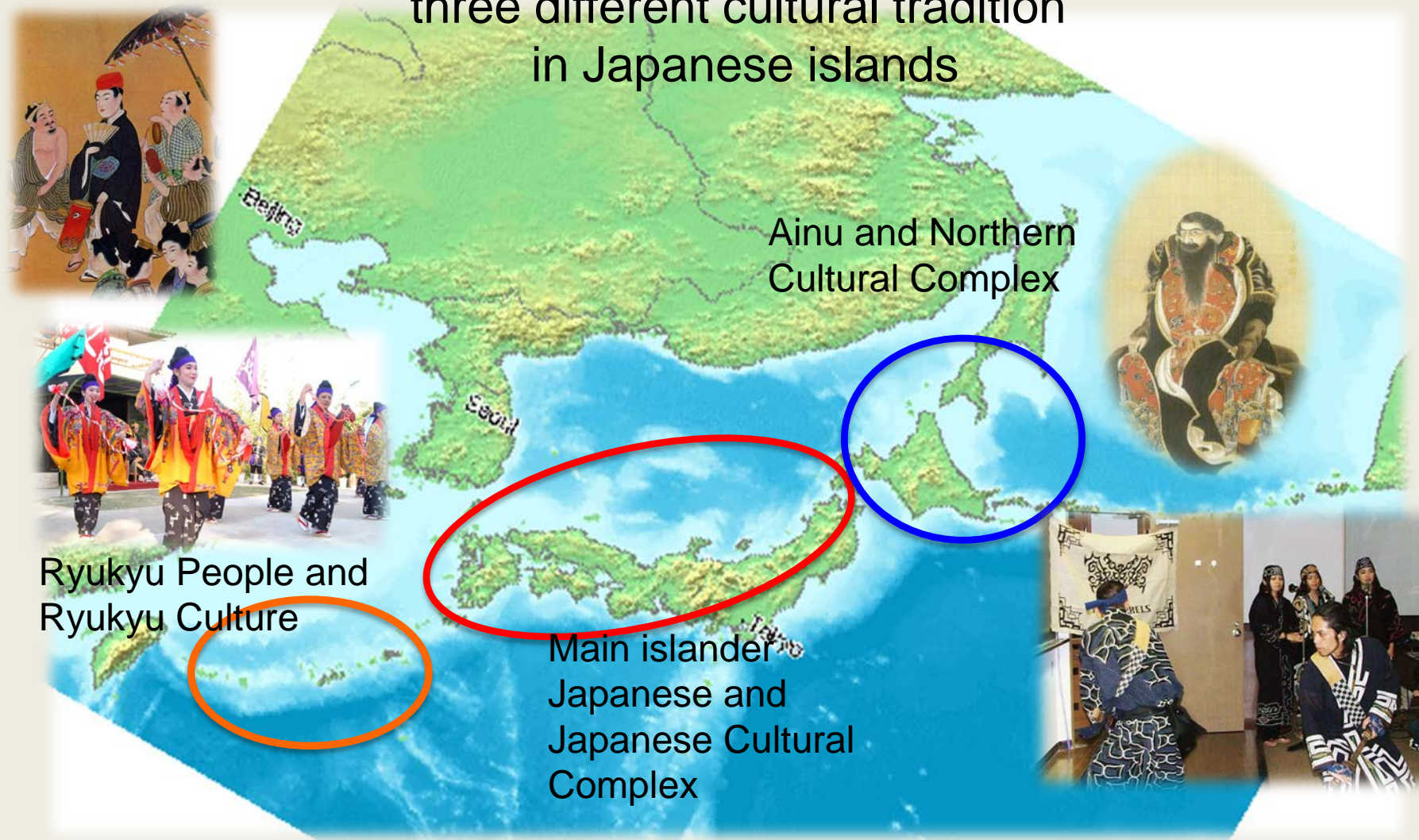
Outline

- 1) The historical diversity of Japanese archipelago, and the uniqueness of Northern Japanese Culture.
- 2) The unresolved issues around archaeology in Hokkaido Island.
- 2) Our challenge: Indigenous Archaeology in Hokkaido Island.
What we can do with the Ainu people.

Three ethnic groups and three different cultural tradition in Japanese islands



Ryukyu People and Ryukyu Culture



Ainu and Northern Cultural Complex



Main islander Japanese and Japanese Cultural Complex



“Northern, Middle, and Southern Culture”

T. Fujimoto 1988

The Difference of the Historical Dynamism between Honshu (main) island and Hokkaido (Northern) islands

In the Central part of Japanese Archipelago

Yayoi Culture
(BC5-AD3)

Kofun Period
(AD3-AD7)

Ancient State
(AD7-11 century)

Medieval State
(12-16 century)

from Agricultural Society to the State Formation
The flow of linear time



Jomon
Culture

In Hokkaido Island

Epi-Jomon Culture
(BC3-AD4-5)

Satsumon Culture
(7-13 century)

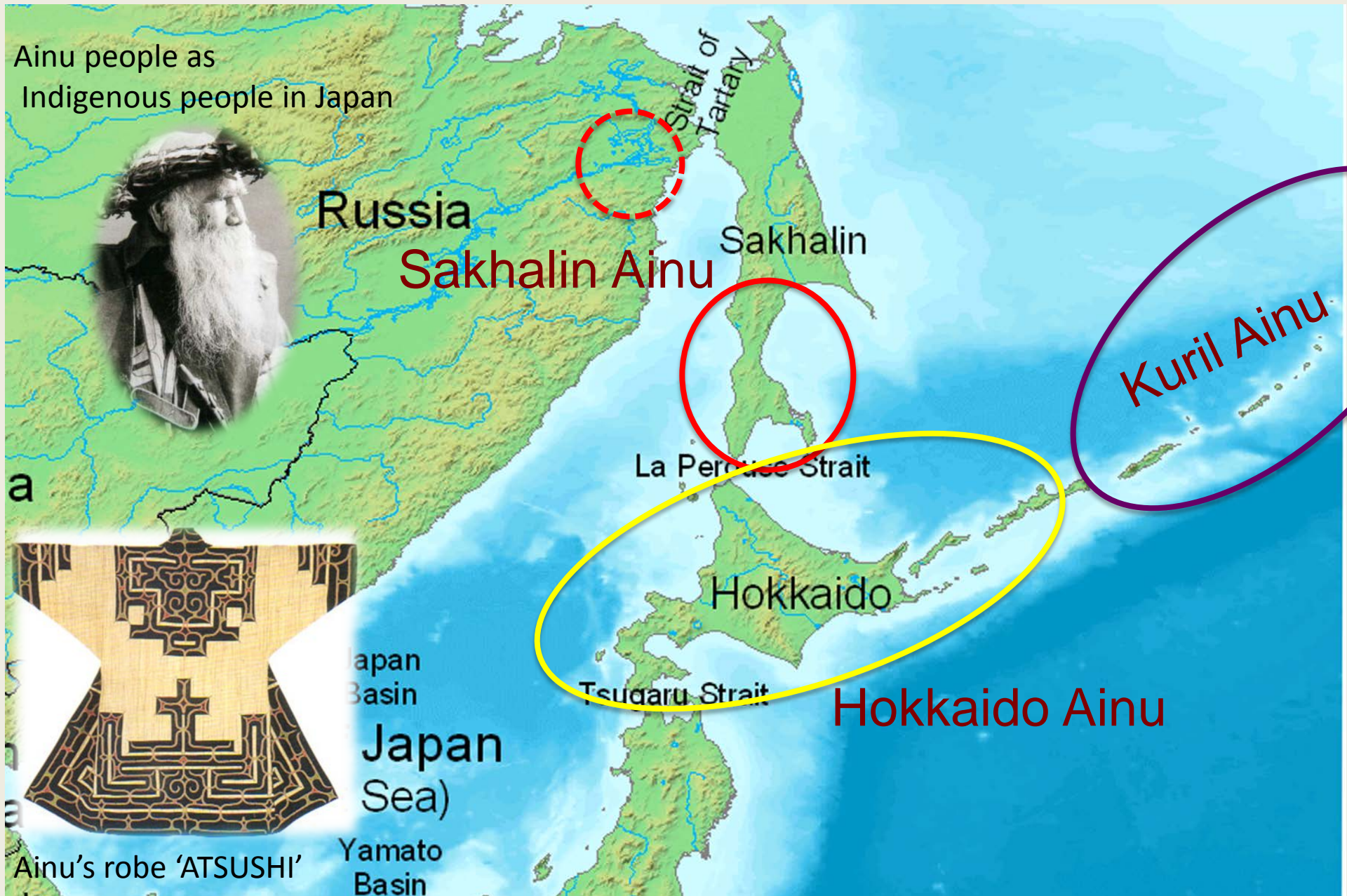
Ohotsk Culture
(4-10 century)

Tobinitai
Culture
(11-13 century)

“Ainu” Culture
(13- 19century)

Sustainable Hunter-Gatherer Society (Society against the State)
The flow of cyclical time

The unresolved issues around archaeology in Hokkaido Island (1)



The unresolved issues around archaeology in Hokkaido Island (1)

- Ainu as Anthropological and Archaeological Past -

How Japanese Anthropology and Archaeology had been recognized the Ainu people?

- 1) As **the descendants of Stone age** in Japanese Archipelago:
19-20 century
- 2) As **catalogue** for Anthropological and Archaeological studies
on Hunter-Gatherer societies:
ex. 'The Ainu ecosystem' by Dr. Hitoshi Watanabe (1977)
- 3) As successors of **the Jomon Culture**:
* This perspective still now dominant in the academism.
- 4) As model of harmonious coexistence with **the nature**
(**wildness**)

The position of the Ainu studies アイヌ研究の位置づけ

■ As useful resources for reconstruction of Past

K. Komai 1952 “Shell midden of the Ainu”, Fukumura shoten, Tokyo.

H. Watanabe 1952 “Utilization of natural resources by the Saru Ainu”,
Minzokugaku Kenkyu 16 (3-4).

H. Watanabe 1972 Ainu ecosystem, University of Tokyo Press.

T. Fujimoto 1984 “Issues of around the Ainu archaeology” *Hokkaido Koukogaku* 20.

* K. Kindaichi pointed out in his book “The research of the Ainu” (1924)

◆ The significance and aim of Ainu studies:

They have “special value as “living catalogue of primitive society”,
“Aborigine in Japanese territory”, and “Paleo-ethnos in Asia”.

(from Kindaichi 1924: 3-5)



KINDAICHI Kyosuke (1881-1971)



駒井和愛(1905-1975)

Prof. Komai's point view in 1952 1952年、駒井和愛博士の視点

- “Ainu people are using shell (*Margaritifera laevis*) as the cutting tool for millet, this method is similar with custom had been used rice ear cutting by Yayoi period.”
- “The Emishi who come out in our literature, was the Ainu. Now the Ainu can only survive in several places in Hokkaido. The Ainu has been used our ancient living items still now, and through them we can know our ancient life style. It will make sense the Ainu studies is important for us.”

from “ Shell midden of the Ainu” 1952

Prof. Fujimoto's point view in 1984
1984年、藤本強博士の視点



FUJIMOTO Tsuyoshi (1936-2010)

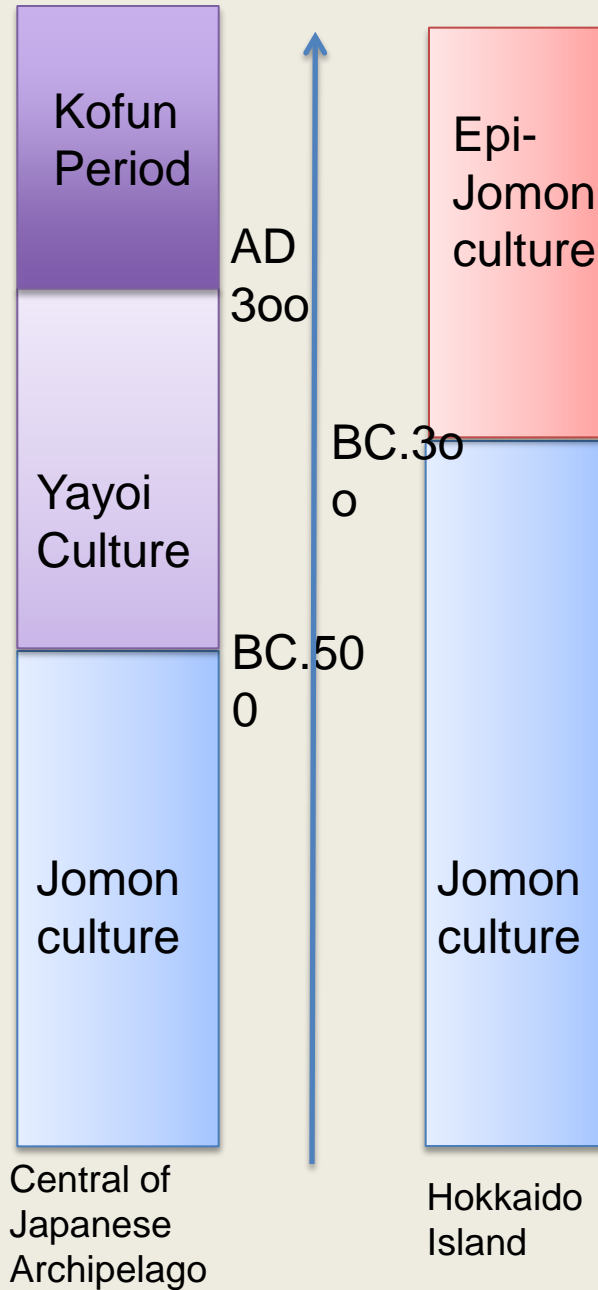
■ The Significance and issues on Ainu archaeology:

- ① The Ainu culture is very useful resources for interpretation of Japanese prehistoric culture, because of the Ainu culture has strongly conveyed the Jomon tradition in Northeast Japan.
- ② The Ainu society is very important reference for human history, as a reason why the Ainu society has the most developed social organization in hunter-gatherers.

from T. FUJIMOTO 1984 “Issues around the Ainu archaeology”,
Hokkaido Koukogakuy 20.

Evaluation of archaeological culture

- influence of making image -



■ Yayoi culture

- + rice-farming
- + metal using
- + domesticated animal (dog, pig, chicken)
- + estate
- + class society
- + transition to early state
- + craftman and specialization

■ Epi-Jomon culture

- + hunting and fishing
- + non domestication (except for dog)
- + semi-sedentary life style (especially late stage)
- + egalitarian society
- + small population size
- + reciprocal exchange

Archaeology and Colonialism



Picture from C. Gosden 2004
Archaeology and Colonialism

- ① The practice of mainstream archaeology as ethnocentric and particular, colonizing, and in the service of the state.
- ② It is based on, and generally perpetrates, the value of Western cultures.
- ③ Spacial bias is particularly severe in three variation: artefact density, artefact visibility, and intensity of ground modification.
- ④ It is time to move beyond the colonial strategy of reducing the significance of Indigenous places to archaeological sites and artefacts as a way of circumscribing and containing Indigenous interests.

The unresolved issues around archaeology in Hokkaido Island

- Ainu studies have been done without 'Native View', most of studies depend on the description by non-native.
- Lack of multicultural perspective for Japanese history and culture.
- Inequality between archaeologists and Ainu people in the process of archaeological investigation and Heritage management.
- How we could solve this matter.... These are the problems which now confronts us.

Our challenge: Indigenous Archaeology in Hokkaido Island.

⇒ New concept and practice of Indigenous archaeology in order to solve the issues of current situation in Hokkaido Island.

■ Indigenous archaeology is a form of archaeology, and “research ‘about’ Indigenous peoples to focus on research that is conducted with, and for, Indigenous peoples.” (Wobst 2005)

+ The background of the emergence of Indigenous archeology, there are issues concerning the preservation and utilization of Indigenous cultural heritage as the follow:

1) Why excavate (the aim of archaeology) ?

⇒ Who benefits from archaeological research?

2) How to use archaeological resources?

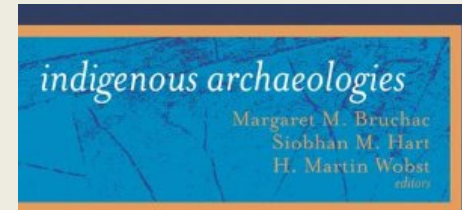
⇒ Do archaeologist have a right to control the past of other?

3) Who own the past?

⇒ For whom the artifacts of archaeology are a living heritage?

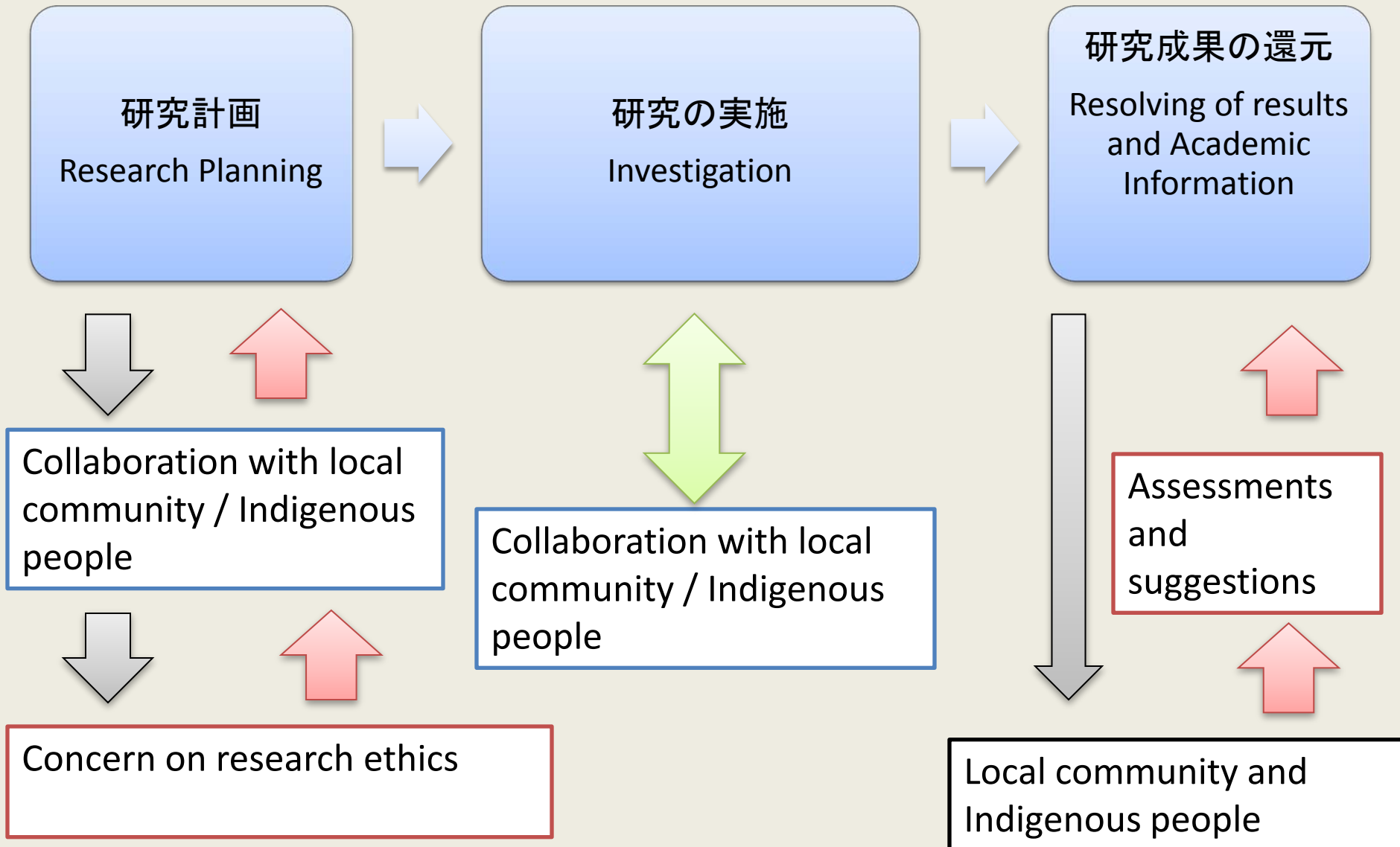
Main targets for our project in Hokkaido island

- 1) participating Ainu people in the all of processes of Archaeological Investigation
- 2) collaboration with local community on the preservation and management for cultural heritage (Community-based archaeology)
- 3) the support and collaboration with local indigenous heritage-tour by Ainu.



地域考古学(協働型研究)の流れ

Working Flow of Collaborative research (Community based Archaeology)



Indigenous archaeology in world heritage site “Shiretoko”

Organizing project

Share of time and memories

Center for Ainu and
Indigenous studies

Hokkaido
University

Center for
Tourism studies



The World Heritage

‘Shiretoko’

Ainu people

Local
community

Researchers

Comparative Studies
Worldwide Collaboration

J. Watkins, Carol Ellick
(University of Oklahoma)
Ulla Udagaard
(SILLA, National Museum of Denmark)



Heritage Management in Shiretoko



- 1) Organizing field school for students.
Instructors are different specialist from USA, Denmark and UK so on.
- 2) Archaeological field practice for local community members
- 3) Heritage Management in archaeological sites
(Eco and heritage tour using archaeological sites)

Working with Ainu people in the field







The remain of the Bear ceremony which dated AD 11 century

The Concentration of the arms and legs bone of bear
with Pottery and arrow heads by obsidian



Dates of Bear's skulls supported by AMS 14C dating



2009年 出土ヒグマ頭蓋骨

Bear skull found in 2009
Dated 17-20 century by
AMS dating



2004年 出土ヒグマ頭蓋骨

Bear skull found in 2004
Dated 15 century by
AMS dating

Pursuits of the origin of 'I-o-man-te' in shiretoko

Ikushina site: 18 century

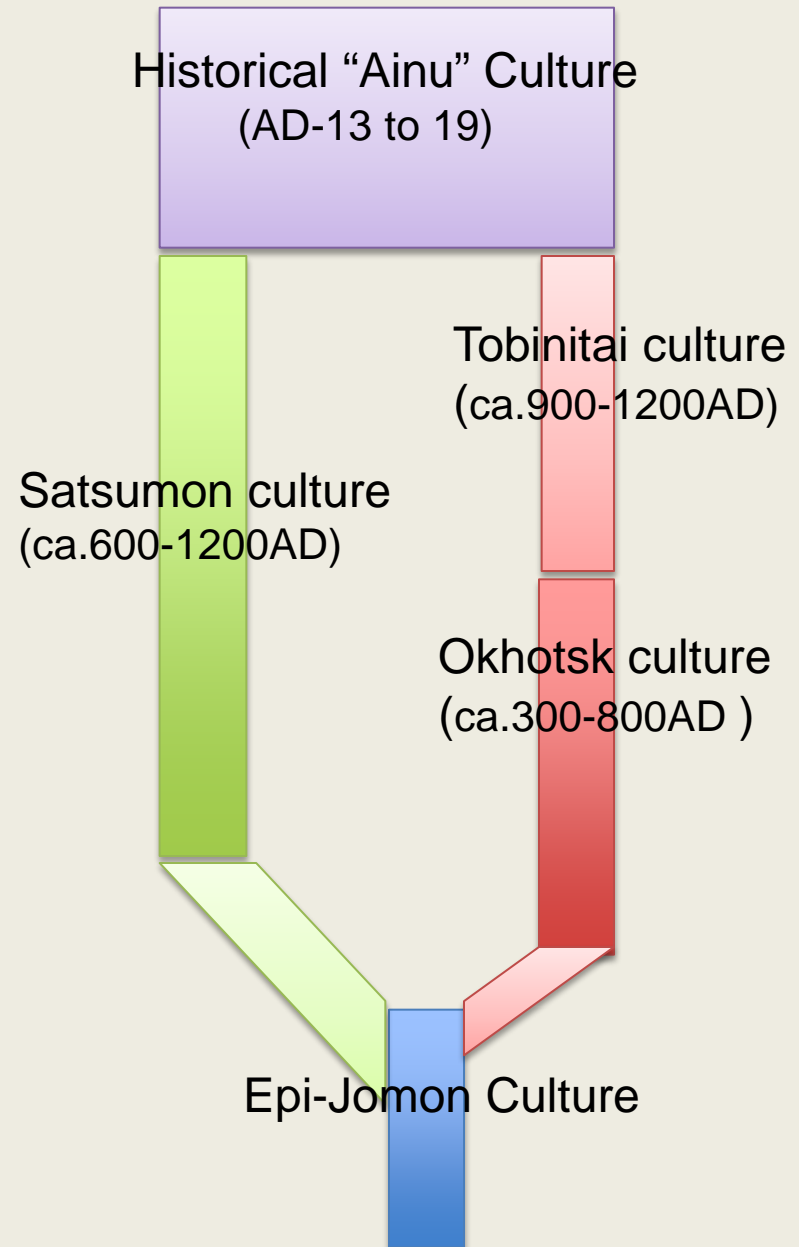
Ikushina site: 15 century

Otafuku-iwa site :13 century

Cape Chashi-kotsu B site: 11 century



Bear skull found in 2004
Dated 15 century by AMS dating



Heritage guide tour by Ainu youth



Heritage Management in Shiretoko

Constructing
DB

Back to
the community

Local name



Archaeological finds



Archaeological sites/
Sacred sites information



Using as Indigenous trail tours



Organizing
Exhibition in
tourist hotel
and
Heritage center



Baikal-Hokkaido Archaeology Project 2011-2017

Baikal-Hokkaido ARCHAEOLOGY Project

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Rebus Island | Hokkaido, Japan

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NEWS

Dr. Robert Losey
Dr. Robert Losey's expertise on dogs and wolves makes the news!
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ABOUT THE PROJECT

The Baikal-Hokkaido Archeology Project (BHAP) is an international and multi-disciplinary team of scholars investigating Middle Holocene hunter-gatherer culture dynamics in two regions of the world: the Lake Baikal region of Siberia, Russia and Hokkaido, Japan.

The aim of this web site is to provide information about the activities of the Project and of the different aspects of the research we are conducting. Please look around, and feel free to [contact us](#) with questions, comments, or suggestions.

Our research is primarily supported by the Major Collaborative Research Initiative (MCRI) program of the [Social Sciences and Humanities Research Council of Canada](#), as well as through generous contributions from the sponsors and collaborating institutions listed below.

If you are interested in our previous research in the Baikal Region, please check our archived web site at: <http://hap.arts.uaberta.ca>

<< 1 2 3 4 5 6 >>

STUDENT INFORMATION

Research Opportunities
We are always looking for undergraduate and graduate students who share our interests. If you have a project that you think fits with our focus, or if you are looking for research opportunities, please feel free to contact us or check out our [student opportunities](#) page.

Field Work Opportunities
In summer 2011 we conducted our [first season](#) of archaeological fieldwork on Rebus Island, Japan.
In summer 2012 we will, again, be going to the field. Look back soon for information on volunteering to



“Kamui-nomi” ceremony at archaeological site



The formation process of Ainu people 北海道の先史集団とアイヌ民族集団の形成過程

■ The “historical Ainu” culture was formed on 13century

There are two different cultural lineages before Ainu Culture

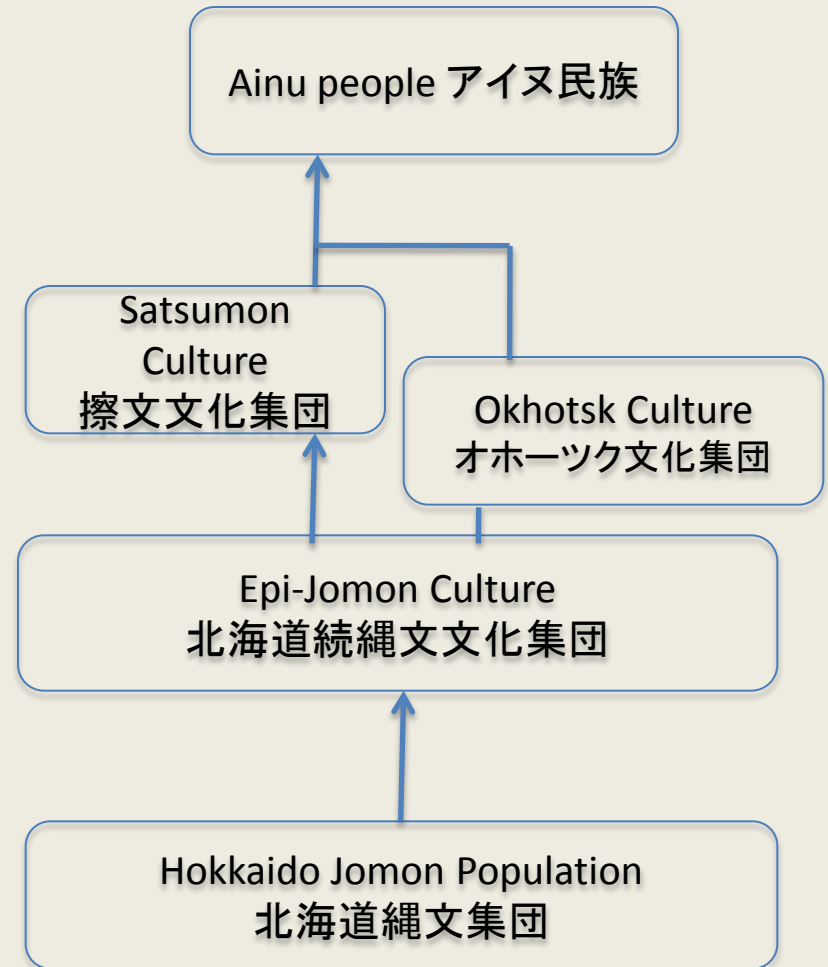
One of them is Satsumon Culture:

- + inland territory
- + cereal agriculture
- + depend on hunting and fishing

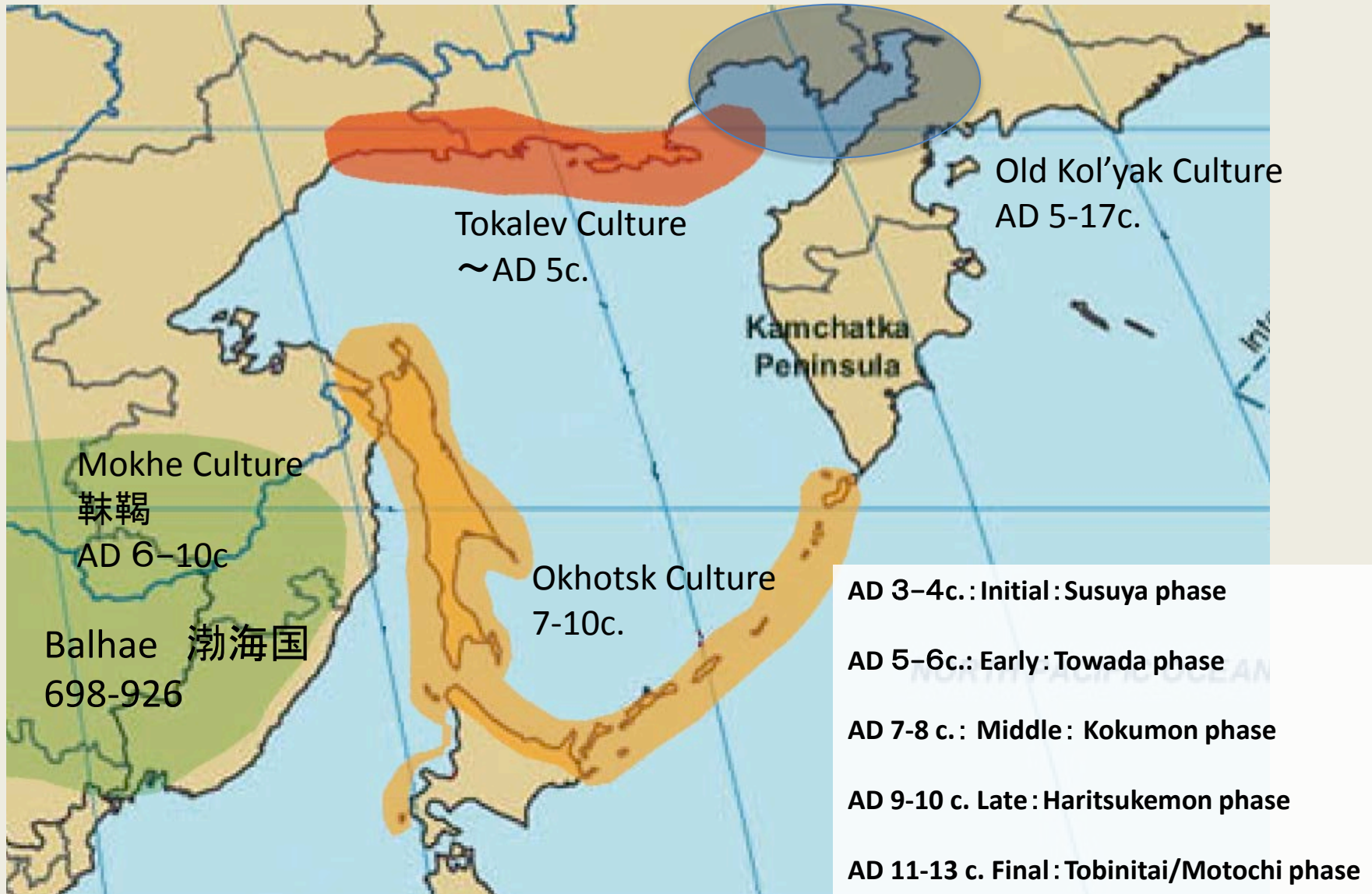
Another one is Okhotsk Culture:

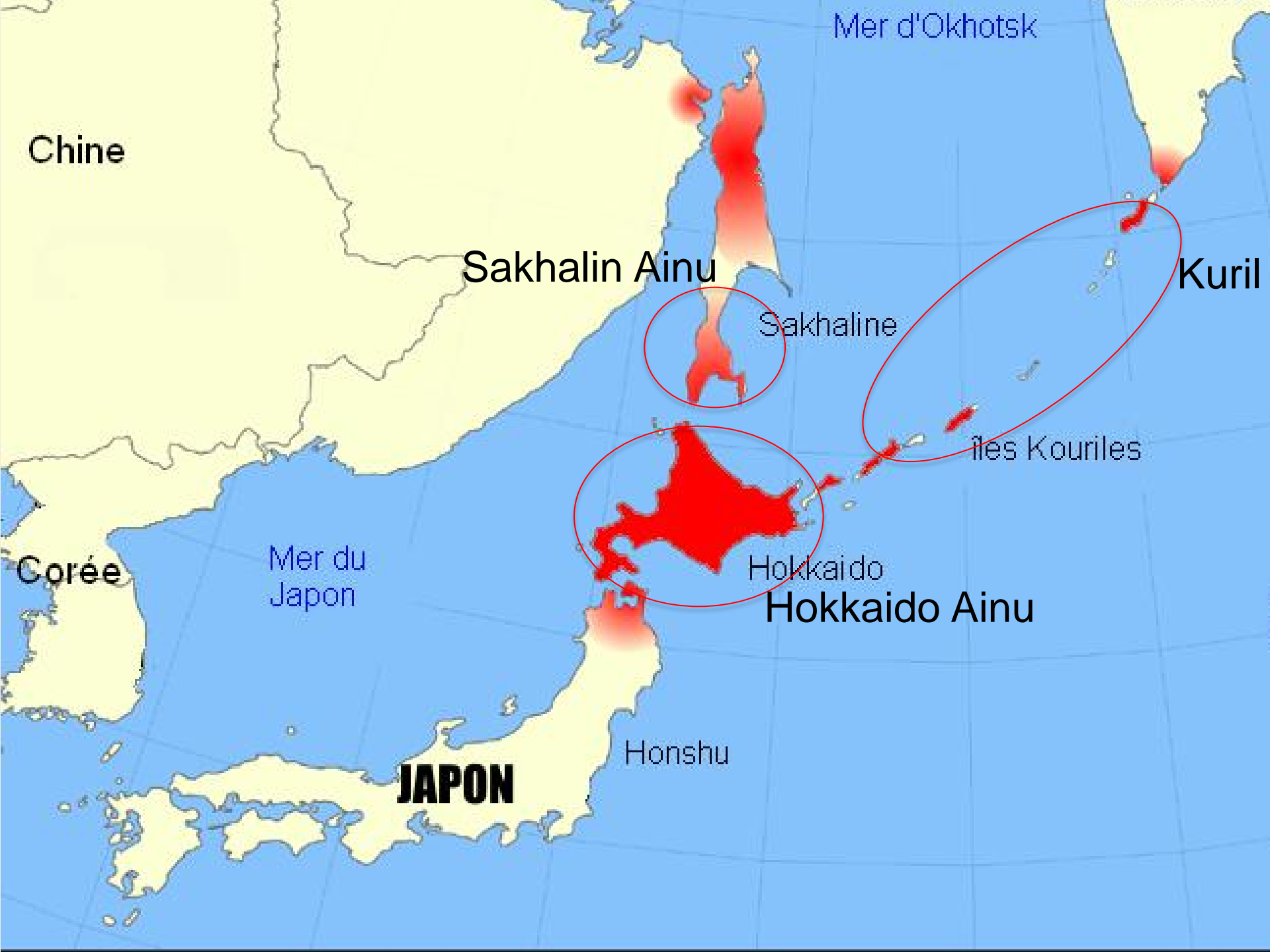
- + coastal distribution
- + marine hunter-gatherers
- + bear cult
- + domestication of pig and dog

Both groups were active trader with neighboring area.



Distribution of Okhotsk Culture オホーツク文化の広がり





Chine

Mer d'Okhotsk

Sakhalin Ainu

Sakhaline

Kuril

Corée

Mer du Japon

îles Kouriles

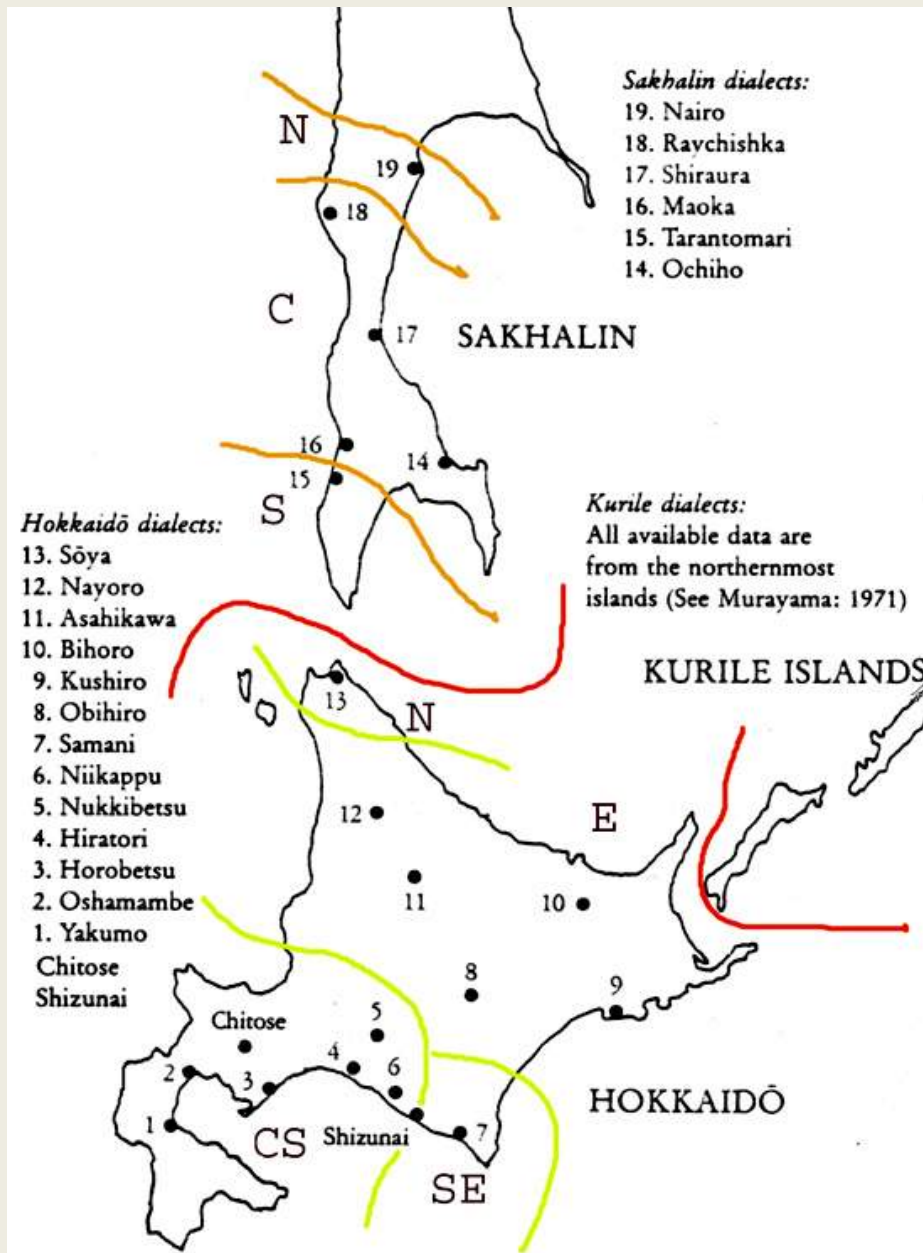
Hokkaido

Hokkaido Ainu

Honshu

JAPON

Linguistic diversities (dialects) in Ainu language



Indigenous identity and archaeology

- ◆ Now, Why need the perspective of Indigenous archaeology?
 - 1) At heart, Archaeology is a colonialist endeavour (Smith & Wobst 2005).
 - 1) Indigenous pasts are different from stories by archaeologists.
 - 1) Archaeological stories impact on the Indigenous knowledge (Nicholas 2005)
 - 1) Without Indigenous knowledge, context, and interesting with descendants, we can not recognize the of particular meaning of unmodified land and its social values.

Indigenous identity and archaeology

- ◆ Indigenous archaeology argues that it is necessary to participate Indigenous peoples to the archaeological practice.

The reason why;

- 1) Archaeological past is not only for archaeologists, but also it is the public property.
- 2) There is the right to participate in the discussion over the preservation and management of cultural heritage for all stakeholders.



Indigenous identity and archaeology

- ◆ The meaning of the land and place is an significant factor in Indigenous cultural context and worldview.
- ◆ Archaeological practice, which can be shared place and time as an experience, plays an important role as re-production process of culture and history.
- In this context,
Archaeology is a powerful tool in the creation of cultural identities.



Thank you for your kind attention.

