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Anthropology of the North Pacific Rim. Edited by William Fitzhugh and Valerie Chaussonnet. Washington, DC: Smithsonian Institution Press, 1994. 379 pages. \$49.00 cloth.

A perennial question in anthropology has been, What accounts for the sometimes striking similarities between American Indian and Asian/Oceanian cultures? Are such resemblances a reflection of some common Paleolithic past or the result of later contact through transoceanic voyages? Or are they simply the effect of parallel cultural developments? Nowhere in the New World are these similarities more abundant and apparent than in the North Pacific, where Asia and America lie in extreme proximity.

Boas, along with the Russian ethnographers Bogoras and Jochelson, were the first to examine systematically the question of cultural similarities in the North Pacific. They concluded that the people of the region, from the Amur River to the Northwest Coast, were linked by extensive linguistic and cultural ties. Both Bogoras and Jochelson published a series of monographs on particular cultures of the region, but Boas never produced a final synthesis. The purpose of the present volume is to reactivate interest in the region by displaying the remarkable cultural similarity and diversity and illustrating the historic processes that drew the indigenous people of the two continents together.

The essays printed here were first presented by the authors in a two-day symposium accompanying the opening of the Crossroads of the Continent exhibit sponsored by the Smithsonian Institution. The editors have organized the book into three parts, each devoted to a particular theme. Part 1 examines the question of linkages between Asia and America on a broad scale. Part 2 focuses on the expressive aspects of particular cultures within the region. The aim in this section is to illustrate the rich diversity of the region and to show that, far from existing on the edge, northern cultures were capable of the most fabulous of cultural expressions. Part 3 examines the various forms of social interaction that have linked the two continents.

The Russian and the American authors represented here generally agree that connections between Asia and America go back some time, but how far and how these connections became established continue to be debated. Archaeological data, as Dikov points out in his chapter on the Paleolithic of Kamchatka and Chukotka, are not as solid as those from physical anthropology. These data, presented by Turner in a chapter on dentition, provide

strong indications that the native people of northeastern Asia and northwestern North America were members of a distinct population whose origins were most probably in northern China and Mongolia.

Ethnography furnishes another source of evidence for commonalities in North Pacific cultures. The problem arises in trying to discern whether the ethnographic similarities are the product of recent history or the Paleolithic past. Dzeniskevich draws attention to this in her chapter on "American-Asian Ties as Reflected in Athapaskan Material Culture." She concludes that the evidence neither proves nor contradicts the possibility of "ethnogenic" ties between Athapaskans and the peoples of northeastern Siberia. However, the evidence does draw attention to the influence of historical ties within the region. Black, on the other hand, writes that analysis of Aleut and Koniag iconography provides evidence for a common cultural sphere around the Bering Sea littoral that is at least two thousand years old. Chaussonnet and Driscoll, in an examination of ceremonial clothing, also see long-term, deeply embedded connections throughout the region. For example, they view the color red found on ritual garments from Alaska and Siberia as a distant and essential link between North Pacific clothing traditions.

Separate chapters about watercraft, dance, and social structure in northeastern Siberia and rituals and whaling on Kodiak Island reflect the rich cultural diversity of the region. The profusion of North Pacific culture is particularly well illustrated in the chapters on the culture of the Koniag people of Kodiak Island. Richard Jordan combines ethnohistory with archaeological analysis to describe the development of a ceremonial complex on Kodiak Island around 1400 A.D. According to Jordan, these ceremonies shared aspects with the Tlingit potlatch and reflect changes in Koniag society connected to increased social stratification and a transition from a subsistence to a surplus economy. In a following chapter, Roza Liapunova, using ethnohistoric literature and museum specimens, provides further details on the rituals and accouterments of the Koniag ceremonies. Ritual paraphernalia of the Koniag include carved and painted wooden masks decorated with feathers, bladder skin drums with carved wooden handles, puffin beak rattles, and various clothing made from feathered bird skins or sea mammal skins. These chapters show that, as Fitzhugh observes, the North Pacific is indeed an "Arctic Mediterranean."

In the final section of the book, the authors focus on changes that have occurred in the North Pacific through the process of culture contact. Four of the articles are by Russian authors who write about interethnic processes in eastern Siberia. Through these processes, propelled by trade, warfare, and colonialism, an "amorphous conglomerate of kindred cultures" emerged that has become more homogeneous as the result of Soviet policies.

Using ethnohistoric data, Gurvich outlines the process for the development of interethnic ties in northeastern Siberia. Gurvich explains that, initially, the desire for trade between people living in different environmental niches stimulated interethnic relationships. In the seventeenth century, the enhanced availability of European and Chinese trade goods, such as beads and tobacco, invigorated interethnic contact and conflicts, both in Siberia and across the Bering Strait. The trade, as Fitzhugh notes, also stimulated the spread of reindeer-herding as Chukchi reindeer herders, acting as middlemen, were able to assimilate their neighbors.

The arrival of Europeans and their colonial policies further stimulated intercultural contacts and produced, as Shubin shows in her chapter on the Kurile Islands, unique cultural hybrids that combined elements of indigenous and European cultures. Fienup-Riordan, in a chapter on Eskimo warfare, writes that the presence of whites also marked the end of aboriginal warfare. More recent impacts of the nonnative presence are outlined in chapters on demographic changes and the development of bilingualism among Siberian native people.

As a consequence of European contact, the contemporary native people of Siberia now face the problem of maintaining their cultural identity. This problem will likely become more acute with the reopening of the region to industrial development and tourism. In a final chapter on the political history of the region, Krauss sounds a note of warning for the North Pacific environment and the indigenous people. He writes that "environmental harm, demographic and cultural pressure of growing American and Russian population and industries, especially the pressure of overwhelming tourism, could easily be more damaging to the future of the remaining indigenous cultures and languages than a closed crossroads has been" (p. 378).

My one criticism of the book is that too many brief papers were included. As a consequence, the chapters are of uneven quality. Nevertheless, I found many of the chapters interesting, and the book, on the whole, provides a good introduction to the region

and particularly to Russian scholarship of the area. Additionally, the diversity of subjects and approaches makes this a good text for students and may spark their curiosity in a region that is becoming, once again, the crossroads of continents.

William E. Simeone

Cannibal Encounters: Europeans and Island Caribs, 1492–1763. By Philip P. Boucher. Baltimore: Johns Hopkins University Press, 1992. 217 pages. \$32.95 cloth.

Between first and last chapters that discuss the French and English images of the native people of the Caribbean, Philip P. Boucher describes the history of European dealings with the Carib Indians in the seventeenth and eighteenth centuries. He is careful to place his account in the more general story of the European encounter with the native peoples of the New World, and, indeed, this particular encounter turns out to be much the same experience. Although the Spaniards made first contact in the last years of the fifteenth century, they concentrated their settlements on the larger islands, Hispaniola and Cuba, and left the smaller Leeward Islands for later exploitation. It was not until the early seventeenth century that French, English, and Dutch buccaneers and settlers arrived in numbers. The Carib people already had a century's experience of European contact, but they had not been seriously challenged in their island homes. Once the European settlers arrived, the situation changed dramatically. Of course, we know the end. By the last years of the seventeenth century, the Caribs' numbers would be seriously depleted, they would be confined to the least attractive sections of the islands (many had already fled to the mainland), their population would be considerably mixed with captured and escaped Black slaves, and they would be well on the way to extinction.

But the story was not so simple. The Carib Indians had learned quickly how to deal with the Europeans. They traded for European goods and weapons, cleverly played off one power against another, and made the most of island enclaves that could not be easily surprised by the Europeans. The result was two generations of conflict—typical of the New World experience—in which the Europeans fought bitterly for control of the valuable sugar islands and in which the Indians moved from side to side as their interests