

Reconstructing a Migration

The First Americans. Origins, Affinities, and Adaptations. Papers from a conference, Burg-Wartenstein, Austria, Aug. 1976. WILLIAM S. LAUGHLIN and ALBERT B. HARPER, Eds. Fischer, Stuttgart, 1979 (U.S. distributor, Verlag Chemie, Deerfield Beach, Fla.). xii, 340 pp., illus. \$29.80.

For years people have wondered who were the first Americans. Scholars have suggested many plausible schemes outlining when the human species might first have arrived in the New World and how and where it dispersed once here, but they have had to rely on circumstantial evidence, most of which significantly postdates the presumed 40,000- to 20,000-year-old entry date. *The First Americans*, a result of a symposium organized by William S. Laughlin, contains 14 papers illustrating some current attempts to resolve the Early Man question in America primarily through comparative biological studies of modern populations. Most of the papers written by physical anthropologists discuss the results of recent biological research that attempts to demonstrate and quantify the genetic linkage between Native American groups and their Old World (Asian) progenitors. Three papers by Hopkins, a geologist, Griffin, an archeologist, and Robert-Lamblin, an anthropological demographer, offer additional relevant findings from nonbiological fields.

Reflecting Laughlin's own expertise and theoretical orientation, several of the papers examine the degree to which Eskimo-Aleut populations show a greater—or at least different—affinity to Asians than do the North American Indians. As Laughlin notes, the question of Native American origins provides a classic test case for the study of population histories, because this "last great migration of our single species" started from a single entry point, Beringia (the Bering Land Bridge and adjacent parts of north-eastern Asia and western Alaska), at a relatively recent time. Eskimos and Aleuts are especially suited for the study of Native American population history because they constitute a well-defined population, distributed linearly in a chain of breeding isolates and bounded by natural barriers on the northern, eastern, and western extremities of their range.

Laughlin's thesis is that the New World was originally peopled by two distinct Asian populations: the American Indians evolved from interior Siberians and the Eskimo-Aleuts from North Pacific coastal Asians, or, more specifically, Bering Sea Mongoloids. Ancestral Eskimo-Aleuts formed the eastern segment of marine-adapted peoples distributed along the southern coast of the Bering Land Bridge during late Wisconsin glacial times, whereas the original American Indians were big game hunters who first occupied interior Beringia and later moved into the rest of the Americas. As sea level rose at the close of the Pleistocene, the Eskimo-Aleuts followed the receding coastline into Alaska. They continued to maintain their genetic isolation even as they entered the former Indian-held lands of Beringia because their prior maritime adaptation allowed them to outmatch ecologically the land-bound Indians along the evolving Alaskan coast. Finally, by the time the rising seas flooded Beringia those Eskimo-Aleuts who were living on the Beringian platform between Umnak Island in the Aleutians and the Kuskokwim River, Alaska, began to differentiate into the two branches. After 10,000 or 9000 years ago the Eskimo branch spread northward along the evolving coast while the Aleut branch spread westward along the shores of the Aleutian chain. About 4000 years ago the Eskimos who had reached northern Alaska spread eastward to Greenland. Subsequent local adjustments in the distribution of these two branches in the southeastern sector—an eastward spread of Aleuts and a westward spread of southwestern Eskimos—brought these by then distinct populations back into contact, probably in the vicinity of Port Moller near the terminus of Alaska Peninsula.

Although the papers in the book address a variety of research questions, most are relevant to Laughlin's thesis. As a basic theoretical stance the authors accept first of all that blood group and anatomical data from modern populations do indeed enable one to identify origins and histories of prehistoric populations. This view is in turn based on the underlying assumptions that similarities in certain biological measures between

modern populations reflect directly the degrees of historical genetic affinity, and that the degrees of affinity can be directly translated into degrees of population divergence resulting solely from separation or branching from a single population source. The results of admixture and genetic drift are relatively unimportant—at least they are not seriously addressed in these studies, except where the observed similarities between specific measures, if accepted uncritically, would force one to infer relationships between obviously disparate groups.

Several of the studies point to close genetic ties between particular groups of Asians and North Americans. For example, Hanihara compares aggregate measures of the mesiodistal crown diameters of permanent teeth and shows that aboriginal North Americans (the sample includes Pimas and Aleuts) are more similar to Northeast Asians than to Southeast Asians or Aboriginal Australians. Kirk achieved similar findings by using blood group data. Cranial and postcranial morphological studies by Alexseev show that all aboriginal North Americans are more similar to coastal Northeast Asians than they are to interior northern Asians (Siberians).

Other studies examine the degree of affinity between various Native American populations. One of the most interesting of these is a blood serum study by Szathmari indicating that Eskimos and Indians do not show the profound differences suggested by Laughlin's two-population-origin thesis.

Answers to more detailed questions of affinities tend to differ with the approach and at times contradict each other. It is here I find special value in the book, because it offers opportunities to compare different historical genetic analytic methods applied to the same populations and to identify where the assumptions and methods need be more thoroughly scrutinized. For example, some morphological studies suggest that both Indians and Eskimos are more similar to coastal Northeast Asians than to interior Siberians; yet blood group studies of the same populations suggest that New World peoples are about equally related to coastal and interior northern Asians. Does this imply that morphology is a better measure of population history than blood antigens, or does it mean that morphological studies can at times generate spurious precision? Spuhler's composite blood group studies based on clustering techniques show that most Arctic and Paleo-Siberian groups are relatively similar to each other, but according to the same analytic method so too are, for example, Eskimos

First Americans Origins Affinities And Adaptations

Katrin Zwirgmaier



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Table of Contents First Americans Origins Affinities And Adaptations

1. Understanding the eBook First Americans Origins Affinities And Adaptations
 - The Rise of Digital Reading First Americans Origins Affinities And Adaptations
 - Advantages of eBooks Over Traditional Books
2. Identifying First Americans Origins Affinities And Adaptations
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an First Americans Origins Affinities And Adaptations
 - User-Friendly Interface
4. Exploring eBook Recommendations from First Americans Origins Affinities And Adaptations
 - Personalized Recommendations
 - First Americans Origins Affinities And Adaptations User Reviews and Ratings
 - First Americans Origins Affinities And Adaptations and Bestseller Lists

5. Accessing First Americans Origins Affinities And Adaptations Free and Paid eBooks
 - First Americans Origins Affinities And Adaptations Public Domain eBooks
 - First Americans Origins Affinities And Adaptations eBook Subscription Services
 - First Americans Origins Affinities And Adaptations Budget-Friendly Options
6. Navigating First Americans Origins Affinities And Adaptations eBook Formats
 - ePub, PDF, MOBI, and More
 - First Americans Origins Affinities And Adaptations Compatibility with Devices
 - First Americans Origins Affinities And Adaptations Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of First Americans Origins Affinities And Adaptations
 - Highlighting and Note-Taking First Americans Origins Affinities And Adaptations
 - Interactive Elements First Americans Origins Affinities And Adaptations
8. Staying Engaged with First Americans Origins Affinities And Adaptations
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers First Americans Origins Affinities And Adaptations
9. Balancing eBooks and Physical Books First Americans Origins Affinities And Adaptations
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection First Americans Origins Affinities And Adaptations
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine First Americans Origins Affinities And Adaptations
 - Setting Reading Goals First Americans Origins Affinities And Adaptations
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of First Americans Origins Affinities And Adaptations
 - Fact-Checking eBook Content of First Americans Origins Affinities And Adaptations
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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