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on identity, however, often involve what would be considered as an essentialist tie between identity, the body, and the land. Clearly, the essays in this volume elicit many provoking questions and mark the beginning of a serious and long-overdue examination of self-portraiture by Native artists.

*Mario A. Caro*

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**The American Discovery of Europe.** By Jack B. Forbes. Champaign: University of Illinois Press, 2007. 272 pages. \$34.95 cloth.

It was recently reported in the news that two English women who had their DNA tested inexplicably had Native American DNA. Neither had any known Native ancestry, although they were excited by the knowledge. Jack Forbes likely sees this small episode as yet more confirmation of the thesis of *The American Discovery of Europe* that the people from the Americas made landfalls on the European coastline before the European conquest of the Americas and were brought in unknown numbers to Europe by the English, French, Spanish, and others after the conquest.

The book's central argument is that, because of the directional flow of the Gulf Stream, other North Atlantic currents, and ocean winds, it was far easier to get from the Americas, especially North America and the Caribbean, to Europe than from Europe to the Americas, at least until European navigators learned to drop down to the Azores and Canary Islands and take the current that flows west from there. An important subsidiary argument is that Columbus met American Natives in Galway, Ireland in 1477 who had drifted there from America, and this meeting formed the basis of his expectations about sailing west.

The book has seven chapters plus an introduction. Chapter 1 makes the case for Columbus's Galway encounter, thus showing the feasibility of the book's thesis. Chapter 2 describes the directional flows of the Atlantic's great currents and reviews the available historical record for evidence of American flotsam and jetsam on European shores. Chapter 3 seeks to demonstrate that American peoples, especially in the Caribbean and around its margin, had the nautical technology, knowledge, and skills for long-distance voyages and to survive lengthy unplanned trips. In this chapter, for example, he reviews the long-standing debate about whether American Natives used sails before Europeans arrived. Chapter 4 seeks to demonstrate considerable time depth for contacts between Europe and America. Forbes enters the debates on the peopling of the Americas with his theory that people will migrate south, but not north, because of the greater technological and cultural demands imposed by moving into colder more rigorous climates.

Chapter 5 continues in this vein, with Forbes seeking to demonstrate contacts between the Americas and Europe dating back to the Roman Empire. One of his pieces of evidence is a bronze bust of Roman age in the Louvre, which he suggests looks Native American. Much of his evidence is of this kind; it is based on claimed resemblances between people portrayed, for example,

at Pompeii and people in the Americas. In the case of the bust, the argument is little different from claims that the Old One (aka Kennewick Man) was perhaps related to Europeans (or at least not a Native American) because of his apparent similarity to the British actor, Patrick Stewart. Forbes also amplifies his basic theses here by arguing that Inuit peoples who expanded across the Canadian Arctic and onto Greenland continued across to the Baltic and the North Sea. He builds on this argument in Chapter 6 in which he suggests that the Scots' mythological Silkie, a creature that can form-shift from sea mammal to human, was actually based on Inuit getting in and out of their hide clothing and kayaks. In the last chapter, he documents the dismaying record of the voluntary and involuntary flow of Native peoples east to Europe and into the Caribbean.

This is a difficult book to evaluate. The core thesis that there was more contact between the Americas and Europe than generally accepted is interesting and important. In 1992, Vine Deloria Jr. published a paper in *American Antiquity* suggesting that one area of potential common ground between archaeologists and Native peoples in North America was in the investigation of what Deloria termed "Pre-Columbian contact and diffusion," and Forbes's work is a contribution to that discussion. I am aware of no other book on this subject. The underlying issue is the long-held notion that the Americas were isolated from the rest of world and in effect were bypassed by history until Europeans arrived. Both Deloria and Forbes want the case to be made that the Americas and its people were participants in global history before the European conquest, or, put another way, the Americas didn't need the European conquest to be participants in the world.

The rub here is with how Forbes manages his evidence and his argument. Much of his data are from early European accounts; the book is impressively thick with quotations, so many quotations, in fact, that one loses track. Aside from the sheer number of quotations and many redundancies, he frustratingly often circles back on himself. However, I was impressed with the sheer scholarship until, that is, Chapter 4, in which he uses archaeological data. An excellent example of the problem is his discussion of the so-called Red Paint culture of coastal Maine.

The Red Paint culture is the funerary aspect of a culture that occupied coastal Maine between about five thousand and four thousand years ago. The culture is best known from a large number of richly furnished graves containing large quantities of red ochre—hence the name Red Paint. It is also increasingly known from residential sites. The culture had a strong maritime bent, including the taking of cod, swordfish, an array of sea mammals, and harvest mollusks. Isotopic analysis of human bones supported inferences that the diet had a significant marine component. These people clearly went to sea. Forbes suggests they may have reached Europe, drawing on a 1989 movie that advanced speculative claims for Red Paint influences in Europe, which in turn drew on one or two early- to mid-twentieth-century archaeological discussions and speculations about widespread commonalities across the circum-Arctic region. From this and other equally scanty and selective chosen evidence, Forbes weaves his case. This raises the question as to whether these

problems are limited to this chapter, in which Forbes uses evidence outside his field, or whether the problems extend to the rest of the book. I don't recognize them because they are out of my field.

I have other reservations (for example, about the capability of Inuit skin boats to survive an accidental westward trip across the North Atlantic), but I want to emphasize the book's contributions. Forbes raises important questions about the maritime capabilities of America's people, which generally tend to be ignored, except by workers in maritime regions, and about the potential for cross-Atlantic contacts from west to east.

In December 1833, the *Hōjunmaru*, a 100-ton Japanese junk, made landfall on the Pacific Coast of North America after thirteen months of drifting. The original crew of fourteen had dwindled to three survivors. This is the only documented case of surviving crew members. In 1617 a junk with no one on board entered the harbor of Acapulco, Mexico. The anthropologist George Quimby has estimated that hundreds of pieces of Asian flotsam and jetsam, including whole boats, may have made landfall on the Pacific Coast, borne there by the Kusiōsho current. It seems equally feasible that Forbes's core argument is correct: objects and people drifted across the Atlantic from America to Europe over the past millennia. I fear that how he uses evidence and builds his argument may lead people to throw the baby out with the bathwater. What seems necessary is, paradoxically, a case made through a much more skeptical use of sources and evidence.

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**American Indian Nations: Yesterday, Today, and Tomorrow.** Edited by George P. Horse Capture, Duane Champagne, and Chandler C. Jackson. Lanham, MD: Altamira Press, 2007. 322 pages. \$75.00 cloth; \$29.95 paper.

As the Corps of Discovery led by Meriwether Lewis and William Clark made its way across Indian Country, the explorers gave some Indian leaders medals bearing the likeness of President Thomas Jefferson on one side. On the other side appeared a Native pipe and tomahawk and the words "Peace and Friendship." Given the hindsight of two hundred years and the historical record of the United States in its relationship with Native Americans, the inscription proved to be hypocrisy. Or was it? This idea became the basis of some discourse that emerged during the years leading to the bicentennial of the expedition and spawned a number of public programs, films, exhibits, historical projects, symposia, and publications.

Some programs focused on the long-term consequences of the expedition and its claim to a right of discovery. When asked to participate in bicentennial events, many American Indian people reminded audiences that the so-called discovery, development, and settlement of Indian lands cost many lives and occurred on a beloved earth that held the bones of thousands of ancestors. Some Native Americans share the view that the expedition of Lewis and