

# **Rifles, Blankets, and Beads**

**Identity, History, and the  
Northern Athapaskan Potlatch**

**William E. Simeone**



# Rifles Blankets And Beads

**Aron A. Crowell, Rosita Worl, Paul C.  
Ongtooguk, Dawn D. Biddison**



## **Rifles Blankets And Beads:**

Calendar of the American Fur Company's Papers: 1841-1849 Grace Lee Nute, 1945      **Living Our Cultures, Sharing Our Heritage** Aron A. Crowell, Rosita Worl, Paul C. Ongtooguk, Dawn D. Biddison, 2010-05-18 Living Our Cultures Sharing Our Heritage The First Peoples of Alaska features more than 200 objects representing the masterful artistry and design traditions of twenty Alaska Native peoples Based on a collaborative exhibition created by Alaska Native communities the Smithsonian's National Museum of Natural History the Smithsonian's National Museum of the American Indian and the Anchorage Museum at Rasmuson Center this richly illustrated volume celebrates both the long awaited return of ancestral treasures to their native homeland and the diverse cultures in which they were created Despite the North's transformation through globalizing change the objects shown in these pages are interpretable within ongoing cultural frames articulated in languages still spoken They were made for a way of life on the land that is carried on today throughout Alaska Dialogue with the region's First Peoples evokes past meanings but focuses equally on contemporary values practices and identities Objects and narratives show how each Alaska Native nation is unique and how all are connected After introductions to the history of the land and its people universal themes of Sea Land Rivers Family and Community and Ceremony and Celebration are explored referencing exquisite masks parkas beaded garments basketry weapons and carvings that embody the diverse environments and practices of their makers Accompanied by traditional stories and personal accounts by Alaska Native elders artists and scholars each piece featured in Living Our Cultures Sharing Our Heritage evokes both historical and contemporary meaning and breathes the life of its people      *The State in Its Relation to Trade* Thomas Henry Farrer Baron Farrer, 1883      **The State in Its Relation to Trade** Thomas Farrer (1st Barron. Statistician), 1883      **Rifles, Blankets, and Beads** William E. Simeone, 2002 Whoever heard of a party at which the hosts lavishly give away presents refusing to accept any gifts in return keeping little for themselves This is the custom of the Northern Athapaskan potlatch a tradition that has long fascinated Americans In Rifles Blankets and Beads William E Simeone explores the potlatch and its role in balancing competition and cooperation among the Tanacross people a Northern Athapaskan culture According to Simeone the potlatch tradition helps the Tanacross people uphold standards of acceptable behavior through curbing competitiveness and stressing the ideals of cooperation Simeone also examines Northern Athapaskan leadership practices the introduction of trade goods into Athapaskan culture and the complexities of cultural identity for the Tanacross      **Guardians of the Frontier** Joseph L. Gavett, 2011 The story of one man's journey westward in the 1850s leaving behind his family in the east For ten years he explores the frontier relying on his hunting scouting skills      **The Infrastructure of the Novgorodian Fur Trade in the Pre-Mongol Era (ca. 900-ca. 1240)** Roman Konstantinovich Kovalev, 2003      **American Indian Culture and Research Journal**, 2002      Gun and Camera in Southern Africa Henry Anderson Bryden, 1893      Savage Life in Australia William Thomas Pyke, 1889 Aboriginal and Torres Strait Islander peoples are advised that this resource may

contain images transcripts or names of Aboriginal and Torres Strait Islander peoples now deceased It may also contain historically and culturally sensitive words terms and descriptions

**Snow-shoes and Canoes; Or, The Early Days of a Fur-trader in the Hudson's Bay Territory, Etc. [With Plates.]** William Henry Giles Kingston,1876 *The Land of Gold, Diamonds and Ivory* Joseph Forsyth Ingram,1893 *The Geography of the Mediterranean Region* Ellen Churchill Semple,1915 *American State Papers* United States. Congress,1834 **Report of the Auditor-General on Appropriation Accounts** Canada. Office of the Auditor General,1889 **School History of Tennessee** James Phelan,1889 **Folklore of Romantic Arkansas** Fred William Allsopp,1931 *My Name is Piapot* Walter P. Stewart,1981 Finding the Feather David J. Krupa,1999 This dissertation outlines and analyzes Interior Athabaskan Chief Peter John s critique and reverse anthropology of the white man way Peter argues that the dominant culture has fallen from a true understanding of received tradition Tr oottha kenaga into the confusion of self created knowledge ch ughu kenayh He argues further that both Athabaskan stories and the bible chart the practical and moral consequences of this fall An apparent failure of the white man way to recognize that its history conforms to a tragic plot outlined in myth is taken as proof of its expulsion from the garden of true knowledge He uses traditional narratives not only to establish a meaningful relationship between Indian and white man ways but even more importantly to redeem that relationship through the healing power of the spoken word I argue that Peter s philosophy and practice exemplify a distinctly if not exclusively Athabaskan epistemology which promotes the conscious linking of received tradition to practical experience in Cruikshank s 1990 terms life lived like a story Moreover in keeping with Athabaskan conceptions of knowledge as super sensible power Peter advocates the need for individuals to redistribute the benefits of their knowledge through socially beneficial action I term this collective versus atomistic individualism linking Peter s religious vision with anthropological theories about the pronounced individualism of Athabaskan culture I show that Peter s view of an epistemological fall from this personal encompassment of collective truths received tradition is believed to beget a practical fall into selfish and socially divisive or atomistic behaviors I link this alternate epistemology with contemporary social science discourse and show that it contradicts anti foundational trends in postmodern theories of meaning Athabaskan epistemology presumes a fundamental though ambiguous correspondence between symbols and reference I discuss how Athabaskan premises about the power of words and speech not only explain indigenous reticence over the journalistic pretense of the white man way but also contribute to anthropological debates surrounding knowledge and representation Finally I show that Peter s reverse anthropology contributes intriguing indigenous support to structuralist theories of history and culture Leaves vi vii **The Historical Writings of John Fiske: The Dutch and Quaker colonies in America** John Fiske,1902

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