

Book Reviews

Lewis Henry Morgan: the Indian Journals, 1859-62. Leslie A. White, Ed. University of Michigan Press, Ann Arbor, 1959. 233 pp. Illus. \$17.50.

Among the scientists who attended the 1856 meeting of the American Association for the Advancement of Science at Albany, N.Y., was Lewis Henry Morgan, corporation lawyer of Rochester, who had already given the world "its first scientific account of an Indian tribe." [*The League of the Ho-de-no-sau-nee, or Iroquois* (Rochester 1851)]. The quotation is from Major J. Wesley Powell, founder of the Bureau of American Ethnology and the U.S. Geological Survey.] At this meeting, the dedications of the Dudley Observatory and the Geological Hall (today both are represented by vigorous research establishments, for the observatory is a part of Union University and the Geological Survey is a unit of the New York State Museum and Science Service) were the events of the day, but the meeting also stimulated the most significant research carried on in the social sciences during the 19th century. Morgan afterwards wrote: "My interest in ethnology was quickened to such a degree that I resolved to resume the study as soon as the state of my business would permit" (page 5). For the AAAS meeting held in Montreal the next year, he wrote "The Laws of Descent and Consanguinity of the Iroquois," and in this he outlined a classificatory system of relationship that was to become a model for investigating kinship systems in diverse societies. Morgan designed a questionnaire and undertook, at his own expense, a series of field trips to the Indians of the Great Lakes, the Plains, and the Southwest; through the kindness of Joseph Henry of the Smithsonian Institution, Morgan's schedules reached government officials and missionaries throughout the world. In seeking to test his hypothesis on such a broad comparative basis, Morgan put

ethnology on a scientific footing and founded social anthropology. Within a decade the fruit of his search, *Systems of Consanguinity and Affinity in the Human Family*, was accepted for publication as a "Smithsonian Contribution to Knowledge," and in 1877 he published a theoretical work, *Ancient Society*, which did for society what Darwin had already done for nature, and which profoundly influenced the philosophers of history, including Karl Marx. Widely translated, *Ancient Society* was most recently published in Calcutta.

White has consistently championed Morgan's cause, reversing a tide of anthropological opinion after Boas and his students reacted to social evolution. Students who have never read Morgan might well commence with the *Indian Journals*, for they demonstrate that he was a prodigious field worker, that his observations resulted in abundant well-recorded data, and they lead to important theoretical formulations. This work is a milestone in the history of American ethnology and of American science, and as Americana, it ranks with the great journals of exploration in the Far West.

In four expeditions, Morgan investigated, in addition to kinship, questions of topical interest aroused by earlier Iroquois studies: geographical terms, houses and house life, burial customs, names and naming customs, clans, political organization, religion, and dances. Morgan had a curious interest in whether the men slept nude, for in this custom, he sought a possible clue to Asiatic origin. Individuals of eastern and central Algonquian speaking tribes who had removed to Kansas, the Siouans, and the Caddoans, comprising both prairie hunters and village tribes, were assiduously sought out and questioned. This was all so new and wonderful: the Indians, the flora and fauna, the buffalo hunt (did the arrows actually pass through the bison?), river steamers, hunters, traders, Indian agents

and their chicanery, missionaries and their essential intelligence and piety. As one reads what Morgan wrote while he waited on river banks for the Missouri packet, one senses that he clearly anticipated Wissler's idea that the Indian shunned the prairie before he became a mobile horseman. Yet Wissler never saw these journals. Morgan described the organization, by half-breed hunters, of a buffalo hunt which bears a remarkable similarity to the police functions of Indian soldier societies; this raises the question of which influenced the other. He asked himself whether miscegenation or acculturation accounted for the progress of mixed-blood farmers and concluded that, contrary to frontier opinion, it could not be the former.

The flavor of Morgan's journals is considerably enhanced by contemporary prints, photographs, and color reproductions of paintings, by Catlin, Bodmer and others, appropriately captioned. The illustrations were selected and edited by Clyde Walton. The album format admits three columns of text and allows ample space for illustrations.

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Prediction and Outcome. A study in child development. Menninger Clinic Monograph Series, No. 14. Sibylle Escalona and Grace Moore Heider. Basic Books, New York, 1959. xvi + 318 pp. \$6.50.

Thirty-one children were observed at the Menninger Foundation, Topeka, Kan., first as infants of 32 months, or younger, and again when they were 3 to 6 years of age. On the basis of the first set of observations, Escalona made predictions about the later behavior of the children. The degree of predictive success was then tested against the second set of observations.

The predictions were not made at the time the children were first observed, but only *after* the children had been selected as subjects for the later study. Thus, the bases for prediction were records from the earlier study and Escalona's recollections of the children.

Nearly 900 predictions, each about some aspect of the behavior of an individual child, were rated by the authors on a five-point scale for correctness. Sixty-six percent of the predictions were