

tion so that the interested reader has to make an additional search for the most important information.

Despite the difficulties in the collection catalog, readers interested primarily in Sioux history will find DeMallie's essay an important contribution to a complex topic.

UNIVERSITY OF NORTH DAKOTA

MARY JANE SCHNEIDER

Science Encounters the Indian, 1820-1880: The Early Years of American Ethnology, by Robert E. Bieder. Norman: University of Oklahoma Press, 1986. xiii, 290 pp. Illustrations, notes, bibliography, index. \$19.95 cloth.

For many nineteenth-century Americans the Indians who lived nearby constituted a group to be feared or pitied. Others, however, saw tribal societies as the objects of interest and curiosity. *Science Encounters the Indian* is a history of nineteenth-century developments in ethnological ideas and methods. The author discusses ideas that were being debated while Iowa was being settled a century ago. In fact, several of the men considered in the book did some of their research in the Midwest. Certainly Iowans of a century ago asked some of the same questions the scholars analyzed in this study did.

The author, Robert E. Bieder, has written widely on this topic and is presently a member of the history faculty at Indiana University. In this book he uses the careers of five prominent ethnologists—Albert Gallatin, Samuel G. Morton, Ephriam George Squire, Henry Rowe Schoolcraft, and Lewis Henry Morgan—to examine American scientific thought about Indians. Although focused on five men, the chapters are not biographical. Rather they use the career and ideas of each to illustrate the author's main themes.

Bieder has two broad goals for his study. One is to depict the development of nineteenth-century ethnological thought and practice in the United States. The other is to examine the major controversies being debated at that time. To do this he uses the ideas of Albert Gallatin to represent the earlier assumptions of the Enlightenment about tribal societies. Gallatin accepted the idea of Indian cultural and technological inferiority, but assumed that these resulted from the environment and tribal isolation. For him tribal people had the potential to move beyond this backward position and to join the rest of society as equals. The career of Samuel G. Morton took ethnology in quite another direction. A careful student of skulls, cranial capacity, and phrenology, he strove to apply his findings to ideas about inherent national and racial character. Proponents of anti-black and anti-Indian theories in American society were quick to

Book Reviews

seize Morton's data to support their ideas of the innate inferiority of non-white peoples. Ephriam George Squire turned ethnological study toward Indian legends and symbols. His work centered on the Indian mounds of the Ohio and Mississippi valleys, and he tried to demonstrate how primitive people worldwide used the same symbols and ideas. Squire was an active supporter of the need to do fieldwork for solid ethnological study. His contemporary Henry Rowe Schoolcraft agreed that working with Indians or with cultural relics produced more accurate results than studying them in a library. He investigated languages and myths among the Great Lakes region tribes. As a result of his study Schoolcraft saw tribal people as childish and backward, so he supported a program of government care and leadership for them. Lewis Henry Morgan was Bieder's last case study. A strong proponent of the Asian migration theory of Indian origins, he accepted the idea of social evolution. Thus Indian society stood below the level of white society, but was capable of rising to equality if given the opportunity to do so. Bieder presents Morgan's ideas as an important link between the earlier nineteenth-century Enlightenment tradition and theories developing by the end of the era under consideration.

Through the careers of these men the author follows the major disputes over the social evolution of races, the origins of humans on the earth, the impact of biology, culture, and the environment on civilization, and the hotly disputed argument over library study versus field work. Bieder's discussion provides considerable insight into the development of ethnology and the ideas that helped shape national Indian policies. His research is thorough, his ideas are clearly stated, and his conclusions are sensible. Some might quarrel about using a biographical approach, but the narrative places each man clearly into the intellectual context of the time. The result is an excellent discussion of this subject.

UNIVERSITY OF ARIZONA

ROGER L. NICHOLS

Chief Pocatello, The "White Plume," by Brigham D. Madsen. Bonneville Books. Salt Lake City: University of Utah Press, 1986. x, 142 pp. Illustrations, maps, notes, bibliography, index. \$6.95 paper.

The Shoshoni Frontier and the Bear River Massacre, by Brigham D. Madsen. Utah Centennial Series 1. Salt Lake City: University of Utah Press, 1985. xxi, 285 pp. Illustrations, maps, notes, chronology, appendix, bibliography, index. \$19.95 cloth.

Brigham Madsen, a historian of thirty years' standing among the Mormons of Utah and the intermountain West, has authored or edited thir-

Copyright of Annals of Iowa is the property of State of Iowa, by & through the State Historical Society of Iowa and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.