

general understanding of the relationship between the various traditions is conspicuously absent.

McHenry acknowledges his debt to the "architects, builders, and adoberos who unstintingly shared their many years of experience" with him, and he does rely heavily on the cultures of the arid Middle East and the American Southwest for the techniques he utilizes. However, this information is presented in such a way as to focus on the technical rather than the traditional aspects of adobe building. The result is that ethnographic and cultural information is scanty. The tone of McHenry's work is chiefly practical: the physical aspects of adobe construction dominate. The cultural aspects—practical and aesthetic meanings, for example—are not explored. In addition, the book centers mainly on contemporary concerns. McHenry has revised building techniques to incorporate recent attitudinal changes in housing standards and aesthetics. McHenry fails to consider the folkloristic interest in the past as a key to understanding the present.

As a *how-to* book McHenry's work starts at the beginning of the construction process, covering everything from initial design and the construction of individual bricks to the integration of plumbing and electric systems and finally finish work. However, in many of the areas covered a number of details are not explored entirely. These omissions render the book incomplete for anyone who is not already familiar with this type of construction and the "common-sense" details that McHenry leaves unstated.

*Adobe and Rammed Earth Buildings* is a valuable book, and it works as a force for diversity and practicality that is much needed in American housing. However, it is geared mainly for people who are already initiated in construction techniques. The book does, however, display a set of practical, aesthetic, and historic sensibilities. For the folklorist, this work may be more valuable as an item of culture, rather than as a study of culture.

Mary Crow Dog and Richard Erdoes. **Lakota Woman**. New York: Harper Perennial, 1990. Pp. 263, black and white photographs, epilogue. \$11.00 paper.

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Mary Crow Dog describes her remarkable life in *Lakota Woman*, with particular focus on her involvement with the American Indian Movement—AIM. Before she became a Crow Dog by marrying Leonard Crow Dog, a Lakota medicine man and AIM activist, Mary grew up on the Rosebud Reservation in South Dakota as Mary Brave Bird. She describes

her life succinctly in the first paragraph: "I am a woman of the Red Nation, a Sioux woman. That is not easy" (3). Although she illustrates how difficult her life has been, she also reveals the hope and purpose she and other "displaced" Native Americans found in AIM. Her memories of AIM shape our perception of it as a moral and spiritual movement.

Mary Crow Dog begins by describing, in a simple and straightforward narrative style, the difficulty of her life as a young Sioux girl. She lived in poverty, suffered in Catholic boarding school, then quit school to drink, shoplift and rebel with her comrades. Her story evokes movingly what she later perceived to be the hopelessness of young Indians who were forced to understand the white world, yet never allowed to enjoy it.

Throughout her book Mary Crow Dog reminds the reader of the turning point of her life: "My aimlessness ended when I encountered AIM" (72). She chronicles her involvement with AIM, which qualifies her book as a good oral history of this important political and civil rights movement. Mary Crow Dog was present at many of the significant events of the movement in the early 1970s. She gave birth to a son at Wounded Knee while it was under siege by the federal government. She seems to focus upon this birth as a high point in her life, and the event stands for her as a symbol of the movement, which gave birth to new life, new hope, renewed awareness and a sense of purpose for Native Americans.

Throughout her story Mary Crow Dog emphasizes that AIM simply wanted to reclaim the humanity and traditional way of life of Native Americans, and although violence was not planned, it resulted in response to U.S. violence or mistreatment. She presents her own story along with that of the men and women she knew to show AIM's effect. As the men and women started wearing traditional clothes and practicing revived "traditional" ceremonies, they became more focused and purposeful. Mary Crow Dog became involved in many traditional, revived rituals, and speaks fondly of "Grandfather Peyote." When she married Leonard Crow Dog, she became involved increasingly in traditional ceremonies, such as "sweats" and sun dances, which she describes in great detail.

Crow Dog's book includes the story of Leonard Crow Dog's brutal, unjustified arrest and incarceration which was eventually overturned. She acknowledges the help she received from a number of non-Native American friends during this period. The book ends with a brief synopsis of events after Leonard is freed.

Mary Crow Dog's *Lakota Woman* is especially helpful in understanding Native American women and their place in the modern Sioux world. She jokes frequently about the "macho facade" of the Sioux men, and she makes the difficulties of her life clear. Yet she is proud of her heritage and of being a Lakota woman, as she reveals symbolically by highlighting her moment at Wounded Knee of giving birth to a native son.

*Lakota Woman* is a personal narrative, and thus a biased story of the events and movement it chronicles. While some might dismiss Crow Dog's version of history, her story remains powerful and important for anyone interested in Native American perspectives and women's studies.

Robert E. Bieder. **Science Encounters the Indian, 1820-1880**. Norman: University of Oklahoma Press, 1989. Pp. 251, bibliography, index. \$9.95 paper.

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Intrigued by the period George W. Stocking called the "Dark Ages" of American anthropology, Bieder attempts to "discover what had happened to the concept of progress (sometimes referred to as developmentalism) that was so much a feature of eighteenth-century studies of man and society and that again assumed importance in the late nineteenth century under the term evolution." *Encounters* is the result of Bieder's quest into these "Dark Ages" of anthropology.

In *Encounters*, Bieder has charted out the ethnological and anthropological thought on Native Americans, their origins, culture, and potential in American society. A comprehensive history and analysis of all those involved in the development during this influential sixty year period would be too voluminous to deal with adequately in one book. For this reason, Bieder concentrates on five scholars: Albert Gallatin, Samuel G. Morton, Ephraim George Squier, Henry Rowe Schoolcraft, and Lewis Henry Morgan—who represent important theoretical shifts concerning Native Americans and how the American government should proceed in its development of American Indian policy.

Through his examples, Bieder is able to track ethnology's development from monogenism to polygenism and then its return back to monogenism through Morgan's great influence. In addition to the question of Native American origin, *Encounters* also follows ethnology's struggle with the concepts of environmental determinism, biological determinism, and evolution.

With the growing importance of science and its reliance on empirical data, it became increasingly necessary for any academic field to place itself in a scientific structural context in order to be taken seriously. Ethnology struggled with several *scientific* frameworks with which to study Native American culture and to become accepted as a field. Following the methods of biology and anatomy, ethnologists viewed the Native Americans as