

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

specimens on a slide to be viewed and dissected under an ethnological microscope. By means of an applied biographical approach, *Encounters* makes it possible to observe the birth and tumultuous evolution of ethnology into an accepted, established scientific field.

While not an in-depth, critical survey of the theoretical trends of nineteenth-century ethnology, *Encounters* is an excellently documented summary of ethnology's development that will serve as an invaluable aid for any student of ethnology, anthropology, folklore, American and/or Native American studies.

Robert Coles. **The Call of Stories: Teaching and the Moral Imagination.** Boston: Houghton Mifflin. 1989. Pp. 212, introduction, index. \$8.95 paper.

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In *The Call of Stories*, psychiatrist Robert Coles gives convincing evidence of the impact literary stories can have on the moral lives of readers. He provides case studies of the way literature by authors such as Tolstoy, Cheever, Dostoevsky, and Olsen, who deal with issues of death and social injustice, can morally engage and transform readers. Coles observes "people's moral conduct responding to the moral imagination of writers" (205). He writes that a "compelling story offering a storyteller's moral imagination vigorously at work can enable us to learn by example" (191). The story possesses a persuasive immediacy "as it connects with human experience" (205). Readers can understand their own lives in new ways through such stories, some of which they read over and over again.

Furthermore, these stories prompt people to consider and contemplate aspects of death and social injustice. Coles introduces a young man with cancer who, by reading Tolstoy's "The Death of Ivan Illych," could "indirectly explore aspects of his own world that were otherwise (for fear and trembling) off limits" (188).

The conclusions which Coles reaches in his study of written literature seem equally applicable to oral literature. Several folklorists (Andre Jolles, Kurt Ranke, E.M. Meletinskij, Linda Dégh, and Jack Zipes, for example) have noted that folktales, and hence at least some of those individuals who tell and hear them, reflect upon the moral order in society. Folklore, like the novel, allows the pondering of alternative realities, perhaps revolutionary ones. It enables people to explore areas that might be *off limits* in everyday discourse. Anthropologist Michael Jackson's study *Allegories in the Wilderness: Ethics and Ambiguity in Kuranko Narratives*