

of American Ethnology: "There is not a provable trace of Welsh, Gaelic or any other European language in any native American language." On page 677, arguing for what he feels is the most plausible explanation of the fate of the "Lost Colony" of Virginia, he writes, "These Indians [the Croatoan, or Hatteras, or Lumbee tribe] have a strong tradition that the Roanoke colonists amalgamated with them; and the existence of blue-eyed and fair-haired types among them, as well as the incorporation of Elizabethan English words in their language and their using surnames from John White's lost colonists, bears this out."

2. Morison is a little more breezy than necessary or judicious in putting down all offbeat theories of visitation. He convinces me that in the light of the best available evidence and his own excellent judgment, these should currently be regarded as unlikely. But I would venture to guess that at least one of them will turn out to be not wishful thinking by an ethnic group eager to pre-date Columbus, or a local historical club, Chamber of Commerce booster or over-ambitious historian. It was not too many years ago that we were quite sure Leif Ericsson's visit was myth; Morison is certain it occurred. There was no firm evidence then; now there is. In history as in science, a certain percentage of crack-pot theories turns out correct.

3. Admiral Morison knows ships, and it is splendid to have his expertise. He knows how different vessels sailed, the history of navigation, of oceanography and so forth. He is right in insisting that we take the details of rigging, provisioning and seamanship seriously. He is also right to explain details. But he explains unevenly. Even the conscientious landlubber, eager to understand, can't.

4. His chapter endnotes are charming and informative. Many are miniature scholarly essays or essays in historiography. But they, too are uneven in coverage. Certain questions raised in or by the text go unanswered; certain gaps are left unfilled.

5. Some reviewer is bound to refer to this as "a handsome volume." It's not, despite the great number of useful and well-utilized illustrations. As book design, *European Discovery* is several cuts below mediocre, an unhappy compromise between traditionalism and somebody's old high school textbook. This despite the author's obvious interest in making format as eloquent as content. His plates are a part of his argument; he has had some old maps simplified and redrawn, for example, to facilitate comparisons. Others are re-aligned on the page for the same reason. Given the wealth of first-rate visual material, the typographical challenge of brisk text and chatty endnotes, the designers should have responded far more imaginatively to produce an unusual and elegant volume. The fault, then, must be Oxford's, and suitable punishments for those responsible appear in the cut on page 133.

6. If pressed by one of my good students to say what this volume taught me about European or American culture or society, I would have to answer in terms of Morison's investigations of material culture, history of technology, and social organization. One is a little reluctant to say that the main point of the book—establishing firmly who voyaged where, and when—doesn't really matter to us. But perhaps it is time for American Studies people to take such positions; certainly our best students feel we should. OK: this volume is a useful and authoritative compilation and analysis of data of interest to culturalists concerned with material culture, etc. To the extent, however, to which its prime purpose is to establish reliable judgments concerning dates, names and places, it is grist for the historians' mill, not ours.

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THE PRAIRIE POTAWATOMI: TRADITION AND RITUAL IN THE TWENTIETH CENTURY. By Ruth Landis. The University of Wisconsin Press. 1970. \$12.50.

To say that despite obvious sensitivity, considerable on-site personal observation, years of correspondence with tribal friends and distinguished training, the author still does not begin to understand either her closest Potawatomi friends or the operation of their tribal culture as a whole is to say nothing very bad about this book. It is humbling evidence of the limitations of social science. Ruth Landis is reasonably frank about her difficulties; some stem from the notorious factionalism of her subject-tribe (see *MASJ*, VI, 2, 101-123), but some are simply the result of the fact that truly "alien" cultures are lamentably difficult to fathom.

SGL

SUPERGROW: ESSAYS AND REPORTS ON IMAGINATION IN AMERICA. By Benjamin DeMott. E. P. Dutton and Co. 1969. \$5.95.

Despite his prolixity and his obsessive need to create catchy phrases, Benjamin DeMott provides enough stimulating evaluations of our contemporary culture to make his book worthwhile reading. His major concern is that people nurture their imaginations so that they will be more responsive to each other and to change. This concern leads DeMott to disapprove of Marshall McLuhan's theories for offering a facile "release from consciousness." Other targets of his adverse criticism include Living Theatre techniques, which decrease, not increase, audience participation; lyric