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Abstract: Reviews the book 'Systems of Consanguinity and Affinity of the Human Family,' by Lewis Henry Morgan, with an introduction by Elisabeth Tooker.

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BOOK NOTES

Systems of Consanguinity and Affinity of the Human Family. LEWIS HENRY MORGAN, with an introduction by ELISABETH TOOKER. University of Nebraska Press, Lincoln, 1997. xxv + 604 pp., tables, footnotes, appendices, biblio, for the intro. \$38.00 (paper).

During the 1860s, Lewis Henry Morgan wrote a lengthy monograph comparing the kinship systems of different native North American groups and those of native peoples from several other continents. The Smithsonian Institution published this global comparative study in 1871 as part of its Contributions to Knowledge series. Here at the end of the 1990s, Elisabeth Tooker has revived interest in this pioneering anthropological investigation and its relevance to current research in North American archaeology and ethnohistory. The original study by Morgan and the introduction by Tooker are included in this 1997 republication.

Morgan's study concluded from similarities in the kinship terminologies of different groups that most native North Americans shared common Asiatic ancestry. Morgan thought that these and other kinship systems tended to fit within either the descriptive or classificatory forms of kinship, and his dense monograph marshals lengthy tables of kin terms from dozens of groups in the Old and New Worlds to support this viewpoint. Classificatory kinship systems--such as the Iroquoian, Algonkian, and Hawaiian systems--are those in which lineal and collateral kin are merged, and many individuals are grouped within single kin designations. Descriptive kinship systems--such as the Arabic, Celtic, and Roman systems--are those in which lineal and collateral kin are considered distinct and in which kin labels refer to very specific states of relationship. Morgan also argued that cultural conventions of kinship are, and have been, remarkably resistant to change.

Tooker's commentary places the original study within the context of North American and European anthropology of the late nineteenth century. Her thoughtful essay outlines Morgan's main conclusions and the controversies that have surrounded them. She duly notes Morgan's role in making kinship a major topic of interest in the young academic discipline of anthropology. I recommend that archaeologists interested in native peoples of eastern North America read Tooker's introduction and Morgan's first two chapters, and then selectively read the original

tables and other sections of interest. I applaud the editor and publisher for making Morgan's significant anthropological study, and Tooker's reflections on its significance to current anthropological research, available to archaeologists and ethnohistorians in North America and elsewhere.

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Reviewed by Christopher B. Rodning

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