

merely of giving away money. His realistic assessment of the foreign aid situation, based on wide experience, presents a number of possible ways to handle aid as well as recounting errors made by donor nations. In a final essay, Mason Wade compares the myths and realities of "Social Change in French Canada". It is not too long ago that the Quebec government tried to lure industry into the province by advertising in the American financial press, as one of Quebec's advantages, "cheap, docile labor". This is a fine, vigorous piece of writing and highly relevant to Canada's continuing debate on biculturalism.

This book packs an enormous amount of information into three hundred pages. Canada is moving slowly but surely into a deeper involvement in foreign aid programmes. She has no image as a colonial power to live down. But it is possible that she may create an image in the world as a well-meaning, but bumbling and fumbling nation if those involved in foreign aid programmes ignore the American experience in the developing world. This book should be required reading for all involved or interested in foreign aid programme and socio-economic development. At the theoretical and practical levels it has a great deal to offer. It does not make for light or easy reading. But a few hours spent reading these papers may well prevent catastrophic and expensive mistakes.

JIM LOTZ

Essays in Economic Anthropology. JUNE HELM, editor. Proceedings of the 1965 Annual Spring meetings, American Ethnological Society. University of Washington Press, Seattle, 1965, iii-139 pp. \$3.50.

This volume of eight essays is dedicated to the memory of Karl Polanyi, and the first essay, by George Dalton, is specifically a review and critique of his ideas and contributions. One of Polanyi's themes was that in precapitalist societies, economic institutions were generally "embedded in" or subordinate to social institutions. The notion of "Economic Man" is an invention of Western industrial society, valueless in understanding more primitive cultures because in them, economic goals and actions are inextricably intertwined with social goals and actions. The analysis of non-western societies in terms of classical economics ends, for the anthropologist, in frustration, and hence this tool is rejected as inadequate, by itself, for the job.

This theme, above all, is the unifying thread of the ensuing essays, and because of it the reader is left with the impression not of a random collection of papers but of a concerted attempt to clarify and develop economic anthropological theory. This is one of the strengths of this volume. However, an introduction or resumé, even if only a few hundred words, setting out more specifically the purpose of the volume and what the editors thought this collection of papers achieved, would have given these essays even more unity.

The essays are quite varied, using cultural examples from the subarctic to the humid tropics; some examine the economic institutions of specific societies,

while others discuss certain economic practices cross-culturally. Kennard describes briefly recent economic change among the Hopi Indians, and June Helm discusses inter-household allocation among the Dene Indians of Northern Canada, and the significance of the role of the trading chief of the fur trade days to this pattern. Thomas Harding's essay gives a comparison of trading systems in New Guinea and Papua, and stresses the need for analysis of regional trade ties and patterns in addition to the local economic structures of family and kinship. By doing so he shows in this case how local political processes and long distance trade are related.

Hunt examines the institution of the family business in rural Mexico from the point of view of the family cycle. The structure and functions of the family business are described in detail, and it is then shown how succession to the owner-manager position is effected, and how the heir-apparent is socialized in this role. The means of adjustment to sometimes conflicting economic and social goals are discussed. The essay is an excellent demonstration of how the anthropologist's insight can make an essential contribution to the understanding, and hopefully the solution, of the problems of economic underdevelopment.

Mexico is also the locale of David Kaplan's inquiry, although his focus is on the institution of the market place (a phenomenon which he distinguishes quite clearly from the classical economic concept of the market, whose preconditions and mechanisms are in large part absent from the isolated, regionalized economies of rural Mexico). The study compares the market place of Colonial Mexico with present day conditions. The discussion of the factors influencing price in the absence of classical market mechanisms is excellent, and will be of interest to anthropologists dealing with the problem in primitive societies anywhere in the world.

Perhaps the most significant essay in the volume is "Exchange-Value and the Diplomacy of Primitive Trade" by Marshall Sahlins. This includes a wide ranging review of various facets of primitive exchange. The factors affecting the timing, volume and direction of the flow of goods in primitive exchange, especially between groups (although such exchange is frequently effected through individual trading partnerships) are discussed. Some of these factors are ecological, some are spatial, and some are political or diplomatic, and consideration of these can shed light on trading patterns which otherwise have no apparent economic rationale. The main question is how, in the absence of anything resembling a classical market situation, are exchange values arrived at? And how are they, under certain conditions, responsive to shifts in supply and demand, since in primitive trade such shifts are frequently absorbed in other ways, at least in the short run? Some stimulating hypotheses are set forth in attempting to solve this problem. They are certainly not the end of such inquiry, and of course more testing is required. It is this type of endeavour, however, which will help economic anthropology develop a body of penetrating analytical theory. For it is not sufficient to reject classical economics as inapplicable to anthropological problems; rather the discipline must develop in its own right.

The final essay, by Lang, was acknowledged the best student paper read at the meetings, and concerns the transition to an industrial class system on an Ecuadorean sugar plantation.

To sum up, the reader will find some very high quality economic anthropology in this volume. The essays indicate that the field is certainly a worthwhile discipline. Yet they also exhibit some of the shortcomings of that discipline, although I must admit immediately that as a geographer my biases here may be apparent. Economics ultimately concerns the disposition of scarce resources. This has been said thousands of times, but we could do with more emphasis on the resources part. In the study of preindustrial societies, this usually means a much more careful look at the ecological basis of the group in question. Geographers are prone to looking at it without adequate understanding of the socio-economic aspects of resources use and disposition. Anthropologists usually look at it very briefly, and outline it in an introductory fashion, without appreciating that the options in resource use open to a group can be much more complex than supposed. How and when these options can be taken up, and which ones are taken up and why, is a topic worthy of more study, not only for its intrinsic interest but also because it sheds light on many of the things that economic anthropologists investigate.

Patterns of resource use can be analyzed in terms of economic, social or ecological goals, preferably all three simultaneously. These goals are sometimes contradictory, and this has ramifications not only for resource use patterns but for the entire social and economic structure as adjustments are effected. The achievement of economic anthropology is that it tries to analyze the first two goals and the interconnection of activity related to them. If anthropologists and geographers start talking to each other a little more, perhaps a discipline will grow which looks at all three.

PETER J. USHER.

Change and Habit; The Challenge of Our Time. ARNOLD J. TOYNBEE. London, Oxford University Press. 1966. 240 pp. \$5.00.

Arnold Toynbee sometimes seems to be more like a presence than a person, a sort of spirit that hangs over the world, examining the world's civilizations, like some celestial schoolmaster.

In this book, Professor Toynbee looks at the problem of change in the world to-day. As H. G. Wells once remarked, the history of civilization is that of a race between education and extermination. Professor Toynbee has made a sizeable contribution to the cause of civilization by putting the whole matter of change and habit into historical perspective. He has done so with a combination of Olympian objectivity and human concern. He ranges (wanders might be a better word) over a wide field, writing always with a style that combines lightness with erudition. He must be the only author who never gives the source for a most obscure allusion, but who finds it necessary, when he quotes a Biblical phrase, to cite chapter and verse. Toynbee looks back