

tories is placed in an appendix.

Chapter 9 presents an historical analysis of the construction, development and stability of Pativradya ideology under different Indian political and economic conditions. It links the persistent ambivalent status of women, despite improved legal rights, to the continued reproduction of this powerful ideology which specifically precludes women from speaking out and acting collectively. It argues that the productive and reproductive roles of women must be integrated if equality of status is to be achieved.

The book is well organized with a clear presentation of the thesis at the outset, a sustained development, and a good concluding chapter. Explanatory statements throughout and short endnotes make the text accessible to the reader who is unfamiliar with Indian history, Hindu philosophy and the Hindu caste-system. In contrast to other excellent studies of Hindu women's status by Western feminist scholars (such as Maria Mies or Patricia Caplan), this book argues from the perspective of a feminist who is a native of the village. It would be of interest not only to scholars in the social sciences but also to graduate and undergraduate students of women's studies, gender development and comparative family systems. Although the fieldwork was done in 1977, the pace of change in Indian village life is slow and, therefore, the study is still relevant. Moreover, the concluding chapter addresses the contemporary situation of women in India. The selected bibliography is up-to-date and useful.

Out of the Background: Readings on Canadian Native History

Edited by Robin Fisher and Kenneth Coates

Toronto: Copp Clark, 1989. viii + 296 pp. \$16.95 (paper)

Reviewer: Thomas Ablor

University of Waterloo

Fourteen articles, originally published in diverse sources over the past decade and a half, are reprinted in this useful reader. Papers are drawn from five journals, three conference proceedings and three books. The authors reflect a wide range of disciplines which are making a contribution to our understanding of the Native past. Since only an unusually well-read scholar would have all of these high-quality selections in his/her library, the book will be of interest to established professionals as well as to students in advanced university courses on the history of Canada's Native populations.

Some selections take a broad approach, surveying a major portion of the continent. Others deal with a specific group or even a single community. Bruce Trigger, who has two articles reprinted here, provides one of each. His overview of the Indian in Canadian historical writing paints a broad picture, while his second paper focuses on the impact of the fur trade upon the Huron. The tragic extinction of the Beothuks of Newfoundland is soberly examined in an article by the late L.F.S. Upton. Also reprinted here is Calvin Martin's original presentation of his controversial hypothesis that epidemics resulted in a Native "war against the animals." Both Cornelius Jaenen and Arthur Ray focus on Native attitudes and behaviours over large regions, the former considering 17th century attitudes toward the French and the latter viewing Natives as "economic persons" in interaction with traders in the 18th century.

Sylvia VanKirk's essay documents the active role played by women in the fur trade frontier. Clarence Bolt shows how the Port Simpson Tsimshian were far from passive pawns in the mission setting and in their conversion to Christianity.

Other articles focus more on White behaviour toward Natives. Robin Fisher looks at the attitudes of two groups, fur traders and settlers, toward the Natives of coastal and interior British Columbia. Both John Tobias and Kenneth Coates examine local implementation of government Native policy, Tobias documenting the non-benevolent policy toward the Plains Cree (1879-1885) and Coates, the non-assimilationist policy toward Yukon Indians (1894-1950).

The final three papers deal with contemporary themes, albeit themes with historical roots. Hugh Brody's eloquent prose is excerpted from his *Maps and Dreams* (Douglas & McIntyre, 1981). Noel Dyck discusses non-Native attitudes toward Natives on the Prairies and the response of one Cree in an attempt to alter those attitudes. Finally, the views of George Manuel and Michael Posluns on the Natives as part of the "Fourth World" are presented.

The readability and forcefulness of the articles reflect well upon today's scholarship on Native Canadian history. One might disagree with the ordering of the chapters or regret that more maps were not included, but one must conclude that the papers are worth reading. While not quarreling with the editors' choices, it is worth mentioning that other scholars working in the area of Native history are producing work of similar high quality. Trigger's survey well documents the sins of omission and commission of the past. This book, and the work of many others over the past two decades, is doing much to rectify errors previously made in the name of history.

Rules, Decisions, and Inequality in Egalitarian Societies

Edited by James G. Flanagan and Steve Rayner

Aldershot, England: Avebury, 1988. x + 190 pp. U.S. \$44.95 (cloth)

Reviewer: Jerome Rousseau
McGill University

The eight articles in this book are linked by two main premises: (a) the contrast between egalitarian and inegalitarian societies is analytically invalid, so we must focus on specific instances of equality (and inequality) in each society; and (b) equality is not a given but rather requires rules in order to persist, and the rules which generate equality may be as complex as those which maintain inequality. These papers, which evolved from a session of an American Anthropological Association meeting, also share a broad framework that distinguishes equality of treatment from equality of characteristics. "Equality of characteristics focuses attention on those social attributes with respect to which men [*sic*] are to be considered equal. Normative statements about equality invariably concern treatment" (Flanagan, p. 165). One can distinguish further between equality of opportunity (where everyone has equal chances to achieve, but inequalities develop when actors perform differently) and equality of outcome (where strategies guarantee that everyone ends up with the same resources and power).

Methodologically, one must agree that it is necessary to identify specific instances of equality and inequality rather than simply to label societies as egali-