

ficacy of traditional healing practices, especially among those whose first language was neither English nor French. These practices are seen as superior to those of Western-trained physicians in treating spiritual, emotional or psychological disorders, but it is also recognized that conventional medicine may be superior in other ways. The majority of Native respondents expressed a desire to see traditional medicine incorporated into the health-care system, suggesting the possibility of a fruitful co-operation between traditional and scientific medical systems, and the need for further research into traditional healing and its continued importance for many Native people.

Human Nature: Darwin's View

Alexander Alland, Jr.

New York: Columbia University Press, 1985. x + 242 pp. \$25.00 (cloth)

Reviewer: Anne C. Zeller

University of Waterloo

Alexander Alland's intent in compiling this book was to extract Darwin's thoughts on human nature from three of his major publications. Although Darwin described his encounters with non-Western (savage) man in his 1845 *Journal of Researches*, he purposely downplayed the effects of evolution on human development in his famous *Origin of Species* (1859), in order not to prejudice the reception of his theory by evoking a negative emotional response. In fact, his more theoretical writings on humans, *The Descent of Man* and *The Expression of the Emotions in Men and Animals*, were not published until very late in his life.

In the Preface of this book, Alland notes that Darwin's ideas expressed in the *Journal of Researches*, *The Descent of Man* and *The Expression of the Emotions in Men and Animals* were derived from three sources: (a) Darwin's own observations; (b) the writings of others; and (c) the exigencies of Darwin's theory of natural selection. Alland's Introduction emphasizes that Darwin's skills as an observer were usually superior to those of his contemporaries, but suggests that Darwin undervalued his own perceptions and accepted the accounts of others, though sometimes noting that his own observations disagreed with them. Darwin's theory of natural selection led him to postulate a monogenic origin for humans, and then to rely on environmental adaptation, Lamarckian evolution and sexual selection to account for the wide range of variation expressed in humans. Due to his emphasis on adaptive and sexual selection as the source of development, and perhaps as Alland suggests, to the paucity of fossil hominids, Darwin eventually accepted the idea that "savage races" were evolutionary intermediaries between prehuman ancestors and civilized humans. Darwin's difficulties with this concept are demonstrated by his generalized statements regarding the low level of culture, rude language and the simplistic political organization of "savage races," which he then contrasts with his personal knowledge of the intelligence, sensitivity, moral improvement and good character of the Tierra del Fuegians who accompanied him on the *Beagle*. The imperceptible gradations in morphology, behaviour and morals between the many peoples Darwin encountered around the world convinced him that the "principle of continuity" applied to humans as well as to the development of animal

species. He expressed views contrary to public opinion when he asserted that even people of the highest moral and intellectual refinement could emerge by slow degrees from people like the naked, "degraded" savages of South America and Australia.

Underlying Darwin's evolutionary approach was an acceptance of the innate inferiority and superiority of different races. However, Alland is quick to stress that, although Darwin believed that Western Europeans would eventually replace other races, nowhere in these passages does he espouse the economic and political implications of Spencer's creed of "social Darwinism." Although Darwin accepted the idea of a heritable basis for differences in behaviour and intellectual capacity between races, his abhorrence of cruelty and the lack of regard for human life engendered by slavery made him an abolitionist. In many ways, his background as an educated Englishman significantly influenced his views and interpretations of Native life. He correlated cruelty with a low mind, lack of wealth differentiation with a lack of political organization, dirt and sullenness with indolence and moral laxity, and cleanliness with industriousness. One point not noted by Alland is Darwin's frequent reference to the countenances of the people he met, possibly reflecting a European interest in reading character through physiognomy. The Tahitians impressed Darwin with their cheerful, hospitable, mild expressions, which he compared favourably to the warlike savage visage of New Zealand Natives. "One glance at their respective expressions brings the conviction to mind that one is a savage, the other a civilized man" (p. 117).

Alland has authored several books on the development of human nature from an evolutionary perspective, and is well qualified to edit this one. His comments in the Preface and Introduction concerning the sources and influences on Darwin's thought provide a useful framework for the material presented here. The selection and compilation of this widely dispersed material not only saves readers the labour involved in sifting through the sources themselves, but also clarifies and reinforces the points which Darwin was trying to make. A conclusion by Alland, tying together the information on these current themes and tracing their development through the 40 years of thought which the sources represent, would have increased the book's educational value and interest. Overall, the book is timely in the light it sheds on the foundations of modern views concerning the inheritance of behaviour, the biological basis of sexual differences, and the animal origins of human consciousness and emotion. Students of human nature, Darwin and 19th-century thought will all find it useful.

Ancient Men of the Arctic

J. Louis Giddings

Seattle, Washington: University of Washington Press, 1985. xxi + 391 pp. \$12.95 (paper)

Reviewer: E. Bielawski
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This book is a classic of arctic archaeology and the literature of anthropology. It is the story of prehistoric cultures in the north, but also, and in the end most enduringly, the story of a gifted scholar and the people with whom he worked in the field.