

- 5) Archaeological researchers at Lake Temiscouata (Quebec), using various techniques, have begun to accumulate a ceramic data base which they hope will eventually allow them to determine the ethnic identity of the area's inhabitants over time (Chapdelaine and Kennedy).
- 6) Interviews of First Nations people regarding post-secondary education in Ontario have resulted in a sensitive set of recommendations aimed at a more equitable education system and Native involvement proportionate to Native representation in the population (Common).
- 7) Attawapiskat (Ontario) Cree land use shifted after Contact, and particularly during the last three decades, but many traditional aspects of economic practice and life style continue — at least in insider perceptions (Cummins).

This, although it covers only about a third of the volume, gives a sense of the range of topics covered in these proceedings. As Cowan says in the Introduction, the conference contained "an interesting mixture of history, ethnology, archaeology, linguistics, economics, religion — everything you could possibly want to know about the Algonquian peoples but were afraid to ask." Year after year the Algonquian Conference gives us evidence that, for all our varying interests and perspectives, we are developing a comprehensive picture of these peoples and their past.

Aggression and War: Their Biological and Social Bases

Jo Groebel and Robert A. Hinde

Cambridge: Cambridge University Press, 1989. xvi + 237 pp. \$14.95 (paper)

Reviewer: Clayton A. Robarchek
Wichita State University

The editors of this volume were signatories of the Seville Statement on Violence and their stated objectives are: (1) to summarize in non-technical terms the main part of the evidence on which the Seville Statement was based; and (2) to provide an overview of empirical research on aggression and war. The book consists of five topic areas entitled "Aggression: The Reality and the Myth," "Biological Mechanisms in the Individual," "Individual Aggression and Prosocial Alternatives," "Communication and Group Processes" and "The Macro Level: Societies and Nations."

While the individual chapters are interesting and sometimes informative, the net result is disappointing. Since there are 16 chapters and a conclusion, space limitations make it impossible to review, or even comment on each one here. In general, however, most are rather brief, characterizing and summarizing the results of research that argues against innatist (or in favour of learned) views of human violence and war. They provide an overview of the conventional wisdom concerning the sources of human violence. This is a useful and worthwhile endeavour, and one of the editors' stated objectives. The problem is that (with the exception of the section on the biology and physiology of aggression) much of what is summarized and presented is the conventional wisdom of 15 to 50 years ago.

It is, for example, difficult to conceive of an entire volume devoted to the biological and social bases of aggression and war that includes not a single reference to either sociobiological or ecological-functional explanations of war. One need not agree with either of those approaches to feel that they (and perhaps more importantly, the argu-

ments marshalled against them) raise issues that, at the very least, need to be considered. Thus the various authors devote a great deal of effort to refuting "instinctive" or "biological" arguments for the origins of aggression, but the arguments are mostly straw men that begin and end with Sigmund Freud and Konrad Lorenz. The effect is to render much of the discussion simply irrelevant.

What is perhaps most disturbing is what appears to be a complete ignorance of the existence of current anthropological research on war and peace. It is not as if the authors simply felt that comparative and cross-cultural studies were irrelevant, since there are occasional (usually apocryphal) references to "primitive societies," and citations of some anthropological works of two and three decades ago. There is, however, no mention of Ferguson and Farragher's comprehensive bibliography, *The Anthropology of War* (The Harry Frank Guggenheim Foundation, 1988) or of any of the dozen or more edited collections devoted explicitly to the issues of non-violence, violence and war.

In sum, while the book may be useful in countering some of the simpler biologically deterministic views of war often held by the general public, those with a specific interest in the subject of human violence will find little that is new, or even current.

Aboriginal Peoples and Politics: The Indian Land Question in British Columbia, 1849-1989

Paul Tennant

Vancouver: University of British Columbia Press, 1990. xvi + 288 pp + index. N.p. (paper)

Reviewer: George W. Wenzel
McGill University

As someone who must confess to the barest knowledge of aboriginal issues in British Columbia, I read Paul Tennant's book with great interest. In the preface of this extensive work, Dr. Tennant notes that his intent is not to test academic theory, but to provide a comprehensive history of the struggle by British Columbian Indians to gain control over their lands and to "remedy some of the [historical] deficiency" that has inhibited "informed public debate" (p. ix). In the main, these goals are achieved here, although not at some cost.

Aboriginal Peoples and Politics certainly lays out the history of Indian-White antipathy over land in the province. Beginning with the Douglas Treaties (Chapter 2), Tennant relentlessly documents the means used by colonial, provincial and federal forces over 150 years to deny aboriginal British Columbians even relative justice in these matters. Given the extensive historical evidence presented here, the negative views espoused by contemporary provincial politicians on the justness of Indian claims leaves one nothing but breathless.

Although the land conflict history itself is informative, this book also is illuminating in the way it treats the evolution of B.C. Indian internal politics, at least in the case of the Manuel-Calder-Wilson era. Information, such as appears in Chapters 10 and 12 through 14, is the type of material that is lacking on Native political dynamics in most other areas of Canada.