

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.

One major element of the book is disturbing, notwithstanding its explicit avoidance of "academic theory." This is that analysis of the land claims question is conducted solely in terms of an explicitly narrow framework. The reader is never exposed to any analytical thread but the author's. As a result, if this work is aimed at the undergraduate, serious effort to supplement its analytical failings must be made.

A number of lesser things also bothered me. The anthropology of both the coastal and interior tribes, touched upon mainly in the first chapter, is sparse to a fault. Thus, the rich complexity of B.C. Native society is obscured. Equally bothersome are what appear to me to be contradictions between some of the book's sub-arguments. In "The Politics of Survival," the role of Protestant missions in the preservation of potlatch ceremonialism is noted, but later Tennant states that some missionary magistrates vigorously prosecuted potlatch offenders. Likewise, on p. 72, Tennant states that "anomy" was everywhere" among B.C. Indians, while earlier the strength of Native traditional society, especially on the coast, in the face of White colonialism is emphasized.

This book has two very strong elements. The first is how modern B.C. Indian political cohesion and solidarity developed in a most hostile environment. The other is the facts of Indian-White relations over land in the province. The latter suffers, however, in my opinion, from a lack of broad analytical perspective. Despite these criticisms, Tennant has provided us with a useful, if unfortunately limited, examination of the B.C. land claims question.

Anthropology and Development in North Africa and the Middle East

Muneera Salem-Murdock and Michael M. Horowitz, eds.

Boulder, Colorado: Westview Press, 1990. xi + 360 pp. \$42.00 (paper)

Reviewer: Paula Chegwidden

Acadia University

Anthropology and Development in North Africa and the Middle East is a collection of 15 articles about rural development in 10 countries. The common theme in most is the documentation of the role anthropologists (or social scientists in general in some cases) had or should have played in designing or assessing some aspect of rural development policy.

All but one or two of the articles are clear and detailed, but the volume does suffer from a problem common to most such collections, how to make it relevant to an audience wider than regional specialists. The editors make some very general points contrasting development in this region to sub-Saharan Africa, since the first two volumes in this series on rural development have focussed there.

Two of the pieces here do make more general points with very great effectiveness; both show how World Bank approaches to rural development have been seriously flawed, in part because appropriate research was not done or was not heeded. In "Agricultural Development and Food Production on a Sudanese Irrigation Scheme," Victoria Bernal shows how concentration on cotton production has had disastrous effects on the availability of food in the Sudan. Zulkuf Aydin's critique of the Corum-Cankri rural development project in Turkey demonstrates how overreliance on expensive inputs and assumptions of rural homogeneity have increased, rather than decreased, ru-