

dence concerning genetic affinities. In the future, however, ancient DNA analyses might yield valuable information.

Americanists are very fortunate that three volumes giving fresh insights into the early prehistory of Northeast Asia have been published recently. Also relevant is Keiji Imamura's recent synthesis of Japanese prehistory (*Prehistoric Japan*), which includes the Kamitakamori site, dated 500 000 years. American archaeologists should now realize that there are no actual or logical barriers to the occupation of eastern Beringia and beyond during most of the Late Pleistocene; i.e., before about 30 000 years ago, when the Upper Paleolithic in the Russian Far East began, and before glacial ice closed the hypothetical ice-free corridor east of the Rocky Mountains, and covered most of the coasts of southern Alaska. American archaeologists should admit that they do not know when people first ventured into Alaska, and open their critical minds to careful consideration of all reported evidence, no matter how early it appears to be.

References Cited

Dikov, N.N.

1997 *Asia at the Juncture with America in Antiquity*, Richard Bland (trans.), Anchorage: National Park Service (originally published in 1993 by Nauka, St. Petersburg).

Imamura, Keiji

1996 *Prehistoric Japan*, Honolulu: University of Hawaii Press.
West, Frederick Hadleigh (ed.)

1996 *American Beginnings, the Prehistory and Palaeoecology of Beringia*, Chicago: University of Chicago Press.

F.G. Bailey, *The Need for Enemies: A Bestiary of Political Forms*, Ithaca: Cornell University Press, 1998, xiv + 223 pages.

Reviewer: *Anthony P. Cohen*
University of Edinburgh

"Politicians are like lawyers," says Bailey, "they rate victory higher than truth." That is perhaps the tersest and most lucid summary to date of Bailey's anthropology of politics. To make it, he revisits his 40-year-old field work in Bhubaneswar, Orissa, the work first described in his 1963 book, *Politics and Social Change*. He poses the question of the personal agendas which lie behind political disagreement, differences of view which seem to require explanation because of the extent to which they belie the appearance of collective sentiment and the claim of consensus. In the case presented in this book, the first derives from the Independence struggle; the latter, from the rhetoric of the Orissa Chief Minister. There is nothing very startling about the agendas he reveals: of caste and class; of political careers and anti-colonial experience; of aspiration, commitment and corruption. His data are in the form of extended interviews, the texts of which will be intriguing in themselves to historians of the early post-Independence period.

There is also little in the argument which will surprise readers who are already familiar with Bailey's work. We have masks; we have the axiomatic distinction made between "the political person" and "the whole person"; we have another essay on the theme of political fatalism ("Enantiodromia"), the inexorable movement from principle to compromise: "In the end, reality must win; there is a nemesis" (p. 176). It is elegantly written with more than a hint of world-weariness (and strong reminders of the influence which Manchester left on the author).

But I am not clear what this book adds to Bailey's oeuvre. I am not an Indianist, and therefore cannot judge the significance of these data. As a generalist, I suppose I take the view that a book based on 40-year-old data must either be justified by their rarity, or by the novelty of the argument. I am doubtful about the first, and unconvinced about the second. Nor do I think he demonstrates the proposition about politicians' compulsion to win. Rather, the impression I take from his vivid accounts of politics in Orissa in 1959 is that running things is more difficult than people suppose, for whatever reason. The movement from absolutism to pragmatism could be restated as one from unrealistic simplicity to actual complexity. Politicians disappoint not so much because the complexity paralyzes them, but because they seem to respond to it by reverting to a simplicity which cannot but fail many of the people and their diverse interests. This is a less interesting view of politics: that alongside the corrupt and the visionary, most politicians muddle along trying to do the best they can in the face of overwhelming odds. It is the view to which I am increasingly persuaded.

Eric Schwimmer, *Le Syndrome des Plaines d'Abraham*, Montréal: Les éditions de Boréal Express, 1996, 205 pages.

Reviewer: *Gerald Gold*
York University

From personal and research experience, Schwimmer considers three models of nationalism and sovereignty and relates each of these to the "sectorial nationalism" and cycles of tolerance which characterize the relationship of Canada and Quebec. Beginning with the toleration of 16th-century Holland, and subsequently in New Zealand, Indonesia and in New Guinea, this book adds an original perspective to studies of Quebec nationalism. Schwimmer asserts that sovereignty is the only workable solution to centuries of cyclical tolerance and acceptance of Québécois minority status. A process of "minorization" (forced acceptance of a minority status) is illustrated symbolically by the "syndrome of the Plains of Abraham." In a compelling and sometimes controversial argument he combines a critical, though selective reading of history with field work in the Mauricie region of Quebec. As the outside Dutch observer, Schwimmer comments on the political strategies of (undefined) "English" Canadians and Quebec