

lies, of course, in the richness of Boas' writings. Boas refused to see art and material culture as something apart from social, economic, and political contexts, and here are some of his most important musings on style, meaning, and symbolism, inspired mainly by his research on the peoples of the northwest coast, including work on decorative art, the use of masks, tattooing, and the introduction and conclusion from his classic work *Primitive art*.

There is a sense in which Jonaitis reinvents Boas as someone who had refused to acknowledge the elitism and hegemony of western art long before art historians attempted to demolish distinctions between 'low art' and 'high art.' Yet, she does not fail to consider how Boas was less interested in the social and economic changes taking place than he was in the material culture of the Kwakiutl and other peoples. Almost inevitably, Jonaitis turns her attention to community empowerment and the expression of native cultural identity in a post-colonial world. And if there is a political agenda that Jonaitis sets for anthropology by a reevaluation of Boas, she advances claims for anthropology's contribution to debates on intellectual and cultural property rights. Boas, she argues, 'created the space that Native people could ultimately occupy to assert their own voice' (page xi). Above all, Jonaitis invites the reader to approach Boas' art history as an enduring classic that allows us to rethink and challenge critically the intellectual traditions that led to the invention of the category of the 'primitive.' (Mark Nuttall, Department of Sociology, University of Aberdeen, Aberdeen AB9 2TY.)

BRIEF REVIEWS

COMPREHENSIVE LAND CLAIMS AGREEMENTS OF THE NORTHWEST TERRITORIES: IMPLICATIONS FOR LAND AND WATER MANAGEMENT. Magdalena A.K. Muir. 1994. Calgary: Canadian Institute of Resources Law. vi + 152 p, soft

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The Government of Canada concluded comprehensive land-claim agreements with the Inuvialuit of the western Canadian Arctic in 1984, the Gwich'in of the Mackenzie Delta in 1992, and the Inuit of the central, eastern, and high Canadian Arctic in 1993. These agreements affect the riparian rights of the Inuvialuit, Gwich'in, and Inuit in different ways, and provide for the establishment of land- and water-management boards that are far from uniform. As Muir points out, the Inuvialuit Final Agreement did not explicitly recognize the riparian rights of the Inuvialuit, and established land- and water-management boards that worked in conjunction with, rather than replaced, pre-existing regulatory bodies. On the other hand, the Gwich'in and Tungavik Federation of Nunavut (TFN) final agreements provided for the establishment of environmental, planning, and land and water boards that will replace existing administrative tribunals, such as the Northwest Territories Water Board, which previously have exercised regulatory jurisdiction in the geographic regions covered by these land-claim settlements.

Unfortunately, most of the boards anticipated in the Gwich'in and TFN land-claim agreements had not been established at the time of the study's writing. As a result, and as the author freely admits, her evaluation of how land and water boards, which were established pursuant to comprehensive land-claim agreements in the Northwest Territories, will actually operate is necessarily speculative. Despite this one drawback, this book provides a sound overview of the complex regulatory labyrinth that development proposals will have to navigate in the post-comprehensive land-claim settlement period. A revised and updated version, after the remaining aboriginal land claims are resolved and the Mackenzie Valley Resources Management Act is operative, would be helpful.