

hegemony of England and the Arab-Israeli conflict of 1967-73. The author made certain to present the reader both with a sociocultural history of Khushman life as well as scientific information regarding the general habitat in which they live. Aspects of agricultural and nonagricultural life, inclusive of folklore, provide valuable insight to the belief orientation of these desert nomads.

The manner in which the author has manipulated so much information regarding these people, within the framework of 165 pages, suggests that it is possible to provide a cursory yet informative synopsis of non-Western cultures without displaying historic and social biases.

— Torrance Stephens  
Clark Atlantic University

**Cecil J. Houston and William J. Smyth. *Irish Emigration and Canadian Settlement: Patterns, Links, and Letters*. (Toronto: University of Toronto Press, 1990) viii, 370 pp., \$ 50.00.**

This book should be more useful in Canada, where I have some reason to believe that there are more general ethnic studies programs than there are in this country. In this country, the major interest would be perhaps with less academic people who would be intrigued by the differences between the Irish in Canada and the Irish in this country.

The thesis of this book is that the two patterns differed substantially. Irish, the majority Protestant (Anglican and Presbyterian) came from northern Ireland, relatively well-off, beginning in the early 1810s. The vast majority were rural farmers or workers in the lumber and fishing industries along with a small merchant class. This is not, apparently, the general impression about the Irish in Canada itself, where the sense, presumably infected by US stereotypes, is that the Irish were Catholic, poverty-stricken, and city dwellers.

This thesis is supported by less factual material—emigration records seemingly being rather scarce—than by simple repetition. In fact, repetition is a problem in this book. Three sets of emigrant letters from the 1800s, which should, perhaps, contain the material of most human interest in the book, are themselves undercut by the fact that many quotations have been taken from them and used in the main part of the book. Letters of these sorts have been published for groups in this country, but unfortunately, these seem lacking in interest, since so much of the material is in the general area of “we [details] are fine here in Canada, how are [details] over there?”; as well as “why don’t you write”; and “I should have written a long time ago.” There are, however, some valuable and interesting facts about prices, economic and general living conditions.

Thus, this is primarily an analytical study of where the Irish came from in Ireland and the places they settled in Canada, rather than a more sociological study of what they were like as people. This reviewer favors the second type of book and thus finds too little about religion, language (some apparently spoke

Gaelic), and general community life. Most interesting in this regard is material about the Grand Orange Lodge of Ireland—an Irish group which was transplanted in Canada, and attracted many non-Irish groups by its Protestant and pro-English stance.

It also appears that the authors tend to downplay the influx of Irish who came in the late 1840s as a result of the potato famine, perhaps because they do not fit into the well-off, Protestant, northern Ireland thesis. For instance, one finds relegated to the conclusion, the fact (and mentioned nowhere else) that there is a Celtic cross on Grosse Island marking the burial place of 5,294 Irish who died at the quarantine station.

In short, this is a very detailed and well-written book, but one which is lacking in interest because it is too statistical, and even in the letter section, there is not much in the way of human interest. Finally, no attempt seems to have been made to deal with the Irish descendants in Canada today.

— Phillips G. Davies  
Iowa State University

**Peter Hyun. *MAN SEI! The Making of a Korean American.* (Honolulu: University of Hawaii Press, 1986) 186 pp., \$17.50.**

This book offers a history of Korea from the turn of the century through the end of World War II. But it is more than that: It is an autobiographical account of Peter Hyun, who with his family, witnessed and participated in the making of modern Korean history. Hyun, born in 1907, was one of eight children who lived and went to school under Japanese rule. In 1919 he witnessed a massive demonstration in which thousands of Koreans shouted “MAN SEI!”— Long Live Korea—and watched as Japanese police and military killed countless demonstrators, hence the title of this book. The author’s father, the Rev. Soon Hyun, spent his career serving the Methodist church and leading the movement for Korean independence.

*MAN SEI!* is a personal history in which the author, with a remarkable eye for detail, describes what it was like growing up during that period. He vividly recounts childhood memories, his mother’s cooking, family picnics, weddings, his family fleeing by train to China, and his teachers, both in Korea and in Shanghai. He frequently mentions that his father was rarely home, leaving the burden of rearing the family to his mother Umma, a brave and caring person.

Peter Hyun offers some glimpses into the richness of Korean history, describing how that nation had been invaded by the Mongols, the USSR, and by Japan which first tried to invade Korea in 1592. The author’s family has a long history of government service. Indeed, the family’s history can be traced back to 1122 BC when Ki-Ja established the first Korean kingdom and named it Chosun, Kingdom of Morning Calm. Chosun was earlier named Koryu, from which the name Korea originated.