The idea that patrifocality generates an exceptionally strong feeling of ambivalence toward women, perhaps grading into open hostility, is attractive. It would appear that people in many places in the world have feelings similar to those described by Bennett. Without pushing the matter too much further, it would be interesting to know how Bennett would deal with the Eskimo deity Sedna or the Pueblo Indian Spider Woman. Certainly, the credibility of Bennett's hypothesis would be enhanced by references to sacred sisters and dangerous wives in other societies.

In another vein, discussions of the origins of ambivalent feelings ought to consider the fierce economic interdependence of husbands and wives in most societies. Economic considerations also enter into questions concerning the status of high caste and/or rich women, especially where these women lack practical value beyond procreation. At least in South India, the husky, no-nonsense working wives of field laborers are a potent contrast to the bored and anemic wives of the wealthier Brahmans. This alone might account for the contrast between docile and aggressive women seen in the scriptures.

All in all, this book should provide a powerful stimulus for further investigation of the issues raised. In fine detail, Bennett does not succeed in supporting or even clearly stating the main arguments that she makes. There needs to be more thought concerning methodology and the kinds of data that might be relevant to the argument. There is also a need to place the work solidly in the context of previous research. Obviously, a less ambitious work would not have drawn these criticisms. I commend Bennett's ambition, and I commend the present work as an excellent beginning. Certainly, we can agree that women are dangerous and sacred. However, the bottom line, taken from the Code of Manu, is that "Women must be honored by their fathers, brothers, husbands, and brothers-in-law."

Navajo Infancy: An Ethological Study of Child Development. *James S. Chisholm*. New York: Aldine, 1983. xii + 267 pp. $29.95 (cloth).

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The growing field of comparative child development tends to be theoretically and methodologically oriented. Most of these studies are confined to the use of standard assessments without consideration of cultural contexts. As a result, these studies lack sound theoretical formulations. However, Chisholm's work is different and represents a step in the right direction.

Although titled *Navajo Infancy: An Ethological Study of Child Development*, this book discusses a variety of topics and theoretical issues that go far beyond its empirical findings. In the first chapter, Chisholm integrates evolutionary theory and developmental psychology, and argues that the process of development can be viewed as a special case of the process of adaptation. From this viewpoint, increased behavioral plasticity and adaptability is predicated for humans, especially in the areas of social and cultural behaviors during infancy and childhood. As a methodological strategy, the identification of an environmental perturbation is proposed to study the joint process of adaptation and development in infants. The Navajo people of Arizona are chosen because the use of the cradleboard is seen as a possible environmental perturbation which might disrupt mother-infant interaction and the process of attachment.

There is a serious gap between these theoretical formulations and Chisholm's specific prediction of the effects of the Navajo cradleboard on development. Chisholm's formulation that the use of cradleboard "might *disrupt* mother-infant interaction, and thereby the process of attachment as well," is an hypothesis that is derived from classical attachment theory. A very different prediction could be made from evolutionary theory. If Chisholm's initial formulations are used, we would instead predict that the use of a cradleboard might have immediate consequences, but no long term effects. The process of adaptation and canalization would insure the development of a synchronous mother infant interaction and attachment would proceed in face of an environmental perturbation. Chisholm's findings confirm this prediction: mother-infant interaction was not related to cradleboard use, except around the transition to or from the cradleboard.

Although Chisholm did not measure the quality of attachment except indirectly through fear of strangers, we might postulate that cradleboard use might have very little long-term effects on this process as well. Again, using the principle of canalization, alternative pathways might be used to reach the same developmental goal. Only for western culture might the use of cradleboards be a perturbation. In that case, lowered arousal through the use of cradleboards might provide a very appropriate stage for the establishment of communication between mother and child.

The major strength of Chisholm's work is his theoretical and methodological integration of various disciplines. However, his data suffer from flaws which might be expected from trying to cover so much ground. The possibility of observer bias, the lack of controlled observations, and a small sample size makes it difficult to interpret both the large number of dependent variables and Chisholm's numerous statistical analyses, some of which might be

inappropriate. Nevertheless, when placed in its appropriate historical context, this book represents a contribution to an area of much needed theoretical work.

David Boyle: From Artisan to Archaeologist. *Gerald Killan*. Toronto, Ontario: University of Toronto Press in association with the Ontario Heritage Foundation, 1983. 276 pp. $14.95 (paper).

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Gerald Killan's biography of David Boyle soundly demonstrates that nineteenth century Darwinian biology and geology were closely related to the emerging discipline of North American archaeology. And as archaeology was then understood, its blending with anthropology revealed no clear lines of demarcation. These are only two examples of the abundant store of historical insights outlined by Killan in his meticulously documented portrayal of Boyle's many-faceted life. Killan's book will prove especially useful to students of the history of North American archaeology and anthropology, and it illuminates a broad range of other scholarly fields as well. For example, those who are interested in the social, educational, and intellectual history of Ontario will be amply rewarded by Killan's skillful discussion of Boyle's quest for acceptance as a man of letters in a society which had only recently moved beyond the rawer stage of frontier development. Similarly, those seeking a greater understanding of the background of Canadian museology and the movement for the preservation of historic and prehistoric sites will find Killan's work invaluable.

In 1856, young David Boyle emigrated with his parents from Scotland to Canada West. Like his father before him, he learned the trade of blacksmithing. Eventually, his love of study led him to abandon the more lucrative path of artisanship for a teaching post in a one-room country school. As an educator who was strongly influenced by the Swiss theorist Johann Pestalozzi, Boyle stressed the importance of learning by experiment and personal involvement rather than learning by rote memory. When he became principal of the public school in Elora, Ontario in 1871, he carried this approach with him. He maintained that students absorbed more if they could see and touch the objects of the natural world, and that without this experience, the object of their lessons would seem dry and lifeless. Accordingly, Boyle set out to assemble what became the best museum of natural history in the province of Ontario.

Although Boyle's search for specimens in the Elora area led to his first exposure to archaeological artifacts, he did not systematically pursue the study of these artifacts until he moved to Toronto. There, he scouted the possibility of work as curator of