

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 apprenticeship 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

the Canadian Institute's nascent museum of Indian archaeology. After landing the job, he turned his talents to securing more funding for his activities from the Ontario Ministry of Education.

Boyle's earlier reading in natural history established his approach to the interpretation of archaeology. At that time, natural history was like most other branches of science in that it was dominated by Darwinian evolutionary theory. Along with the vegetable and animal kingdoms, the material record of humankind was thought to show a record of adaptation from lower to higher forms. Thus, Boyle went to work setting the material remnants of Indian culture in Ontario near the lower end of a three part scale characterizing "savagery, barbarism, and civilization." In this exercise, Boyle drew heavily upon the work of Lewis Henry Morgan, E. B. Tylor, and John W. Powell, to mention a few. All were leading anthropological theorists of the day.

As curator of the Canadian Institute Museum and later the Ontario Provincial Museum (the forerunner of the Royal Ontario Museum), Boyle stimulated considerable interest in the archaeology of the Southern Ontario area. He engaged the help of many devoted amateurs who sent him artifacts and documented reports of their findings. Often, he excavated sites himself with a precision of scientific method which set the standard of professionalism for some time to come. The fruits of these labors were published in the *Annual Archaeological Reports*, which Boyle largely wrote and fully edited between 1887 and 1908. These excellent reports were regularly cited and reviewed in the most prestigious archaeological and anthropological literature of the day, and established Boyle's international reputation as a scholar.

Like many other archaeologists around the turn of the century, Boyle included "comparative ethnology" in his work. Since he felt that working with artifacts limited him primarily to the study of technological evolution, he explored the life of the Six Nations Indians near Brantford, Ontario in order to examine "social, mental, and moral evolution" as well (p. 181). The results of this fieldwork appeared as the *Annual Archaeological Reports* of 1898, which Killan describes as a "reliable piece of research" (p. 183). However, Boyle's work concluded with a call for the integration of Indians into Euro-Canadian society, and he noted that "It is time to save them from themselves" (p. 185).

Honors were heaped upon Boyle in his final years. In 1902, he was invited to become a founding member of the American Anthropological Association. The following year, he joined Franz Boas and Alfred L. Kroeber on the editorial board of the *American Anthropologist*. In a lively fashion, Killan describes a host of other accomplishments in Boyle's remarkable career: founding secretary of the Ontario Historical Society, author of children's books and a

*History of Scarboro* (1896), a regular contributor to a humor column in the *Scottish American Journal*, and Ontario's principal mining promoter at a number of international exhibitions.

If Killan's work has any significant flaw, it is his tendency to be overawed by the accomplishments of his subject. Perhaps this is a problem which was established by the circumstances of the book's production, since Killan conducted his research as the first recipient of the David Boyle Scholarship for Archaeology, which was established by the Ontario Heritage Foundation in 1975. Thus, as William Nobel makes fairly clear in his forward to this book, it is meant to be something of a hagiography, and Ontario Heritage was to be given a founding champion. On occasion, what is essentially a very scholarly work digresses to the level of boosterism.

A more balanced assessment of the influence of Boyle's work would have more fully considered the damage inflicted on native peoples by the notion that their cultures, even when contemporary, represented earlier and lower stages of human development. Similarly, Boyle's remarks about assimilating the Six Nations people implicate him as belonging to a rather sinister side of the developing field of anthropology. As most practitioners of the discipline will freely acknowledge, the insights gained of indigenous peoples have sometimes been put to the service of colonizing powers. But the point is not to condemn Boyle for absorbing and reflecting the major intellectual currents of his own time and place. Rather, the point is to take full advantage of hindsight in placing his work in its appropriate historical context. By and large, Killan does this with considerable learning and judgement.

Now You are a Woman/Ahora Eres Una Mujer. *Maria-Barbara Watson-Franke*. Traducción del inglés por Angelina de Reguero y Silvia Manjarrez Andión. Biblioteca Interamericana Bilingüe 6. México, D.F.: Ediciones Euroamericanas, 1983. 127 pp. n.p. (paper).

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Les Guajiros constituent un groupe autochtone dont on retrouve aujourd'hui des individus au Vénézuela et en Colombie. Les conditions climatiques extrêmes de la zone dans laquelle ils vivent, de même que les pressions du capitalisme les transforment progressivement de pasteurs à travailleurs migrants. Les institutions coutumières résistent tant bien que mal à l'impact des appareils idéologiques d'Etat. Ainsi, la société guajira est matrilinéaire et