profound interest to feminist scholars. Bannister also undervalues Bernard's contributions as a mentor and role model because, although he acknowledges her devotion to helping young women scholars, he seems not to understand the importance of those activities or what they meant to the recipients. Indeed, Bannister opens his biography with an image of Bernard at age 67 sitting on the floor with a bunch of young women at a consciousness-raising session she had "wangled" her way into, oblivious of how uncomfortable she was making the others. As a graduate student, I attended some gatherings Bannister describes, and I can only recall the appreciation and admiration Bernard inspired in younger women with her warmth, openness, and refusal to pull rank.

Although a derisive attitude is evident throughout the book in the attention given to details that might make Bernard appear silly, Bernard's pluckiness, independence, and verve come through nevertheless: "Despite her liberated behavior, she could never quite escape prevailing notions of what a woman should be: whether the flapper ideal of the 1920's (even if the bespectacled and relentlessly studious Jessie made a less than convincing specimen) or a new cult of domesticity that led her to lobby her recalcitrant and aging husband in the late 1930's to allow her to have children."

Unfortunately, most of the book is not devoted to Bernard's work or the professional and academic worlds she inhabited but rather to speculations on the most painful aspects of her marriage to the sociologist Luther Bernard and the problems (actually rather run-of-the-mill) she encountered raising children. One can only wonder why Bannister would focus so intently on the worst moments of Bernard's private life. In his introduction, he argues that one cannot untangle Bernard's social theories from her personal life, but since he discounts her as a theorist that explanation rings a bit hollow. Perhaps one could argue, à la Kitty Kelley, that the personal lives of public figures are fair game for those who seek to understand history, but surely Jessie Bernard wielded no power that could rationalize such an intrusion. In his introduction, Bannister reports that this biography developed unexpectedly from research on a larger project, still in progress, on women in the social sciences during the "interwar" years. One can only hope, for their sake, that the others were less open and trusting with their personal letters and documents.

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Some Other Books of Interest

Historical Archaeology in Global Perspective. LISA FALK, Ed. Smithsonian Institution Press, Washington, DC, 1991. xiv, 122 pp., illus. Paper, $9.95.

A modest harbinger of what will surely be a flood of publications tied to the upcoming 500th anniversary of Columbus's voyages to America, this collection of four essays stems from a series of roundtable meetings held as part of the National Museum of American History's planning for its exhibition centered on the event. The purpose of the exhibition will be to "explor[e] the ramifications of the cultural exchanges that followed Columbus's historical landing," and these papers do the same in smaller compass.

The volume opens with an introduction by James Deetz expounding the importance of a "comparative, international perspective" for an understanding of the spread of European culture and noting that American historical archeology, which has its roots in the study of prehistory, has for that reason scanted such an approach. Finessing controversies such as that over Norse *vs.* Italians, the three specifically focused essays that follow deal with the Dutch as colonists. In the first, Carmel Schrire and Donna Merwick draw some comparisons and contrasts between the modes of settlement in North America and South Africa, focusing on how the Dutch policy of negotiating with rather than subjugating the native inhabitants worked out in practice. Paul R. Huey then presents an account of the Dutch presence at Fort Orange, near Albany, providing historical background and reporting on archeological investigations from 1970–71, which reveal that in spite of the relative isolation of the site "no effort was spared in . . . reestablishing the comfort and sophistication of everyday life in the Netherlands." The third essay, by Schrire, deals with the encounters between the Dutch and the Hottentots or Khoikhoi people in 17th-century South Africa, addressing the question "What did each side see?" as evidenced by documents from the period. After noting that historians and, following their cue, prehistoric archeologists have emphasized clashes due to the desire of the Dutch to utilize the land for livestock, Schrire reports evidence from an excavation of a Dutch outpost that indicates that hunting was more important relative to herding than such accounts would suggest. The final essay in the volume returns to the general question of what the discipline of historical archeology as such has to offer for the understanding of early America. The author, Kathleen Deagan, concludes that the discipline can, through its "articulation of history, archaeology, biology, and the physical sciences," especially elucidate "the underside of American history: exclusion as well as incorporation, dominance and resistance in addition to the American dream."

The reference lists for the individual essays are augmented by a "selected bibliography" covering general archeological concerns, Dutch colonization, the Spanish borderlands (Florida, the Caribbean, and the American Southwest), and cultural contact.—**K.L.**

The Monkeys of Arashiyama. Thirty-Five Years of Research in Japan and the West. LINDA MARIE FEDIGAN AND PAMELA J. ASQUITH, Eds. State University of New York Press, Albany, 1991. xvi, 353 pp., illus. $54.50; paper, $17.95.

The "monkeys of Arashiyama" are offshoots of a troop of free-living macaques first discovered on the island of Koshima in 1948, and their study by Kinji Imanishi, Syunzo Kawamura, Itano Junichiro, and other researchers from the University of Kyoto marks the beginning of the field of primatology in Japan. To bring the elusive monkeys into the open for easier observation, provisions were laid out for them at several sites, and the researchers were able to identify individuals, assess their social interactions, and compile genealogies, producing a unique set of longitudinal data. As the troop grew in size it fissioned, becoming a nuisance for nearby human settlements. The monkeys had in the meantime attracted the interest of American researchers, and a segment of the now troublesome population was offered to them for export by the Japanese researchers. After an extensive search for a suitable habitat, a group of the monkeys was resettled on a Texas ranch ("Arashiyama West") in 1972, and research on the Arashiyama natives has continued in both nations.

In 1987 a group of researchers from Japan and the West met in Banff, Alberta, to discuss and codify some of the accumulated data, and the present book is a result of that effort. After some prefatory material in which several researchers present reminiscences of or observations on the Arashiyama projects, the ventures are discussed more formally under the heading History and Context, with Michael Huffman and Linda Fedigan giving histories of the Kyoto and Texas research respectively and Jean Kitahara-Frisch and Pamela Asquith each discussing the different orientations of Japanese and Western primatologists. There follow sets of three papers reporting on longitudinal data on dominance and reproduction in Japanese macaque females, three reporting on cross-sectional studies of the female life course, and two reporting on