BOOK REVIEWS / COMPTES RENDUS

Breaking New Ground: Agricultural Anthropology
Robert E. Rhoades
Lima, Peru: International Potato Center, 1984. 84 pp.

Reviewer: Alan R. Beals
University of California, Riverside

Most anthropological readers of this short monograph will applaud Mr. Rhoades's wish to give greater prominence to the field of agricultural anthropology, both within the discipline and among the disciplines dedicated to agricultural development. Together with Rhoades, R.L. Sawyer, who writes the Foreword, takes a rather cranky and hostile attitude toward the discipline of anthropology. In view of this, some readers may wonder how a group of scholars depicted as uninterested in helping the people they study, and hostile to applied anthropology, can play any role at all in any kind of development.

To be sure, many academically-trained anthropologists in the early part of this century were upper-class intellectuals who were more likely to be interested in garden magic than in time and motion studies of taro plantations. Nevertheless, an applied anthropology of agriculture can only be founded upon a developed science of anthropology. Thus, Rhoades's claim that he is "standing upon the shoulders of midgets" might well be regarded as counter-productive.

Fortunately, as Rhoades enters more deeply into his subject, his attitudes toward anthropology gradually improve. His fourth chapter is concerned with what anthropologists can contribute to agricultural development, and it is excellent. Rhoades concludes his monograph with the statement that "anthropology as a discipline has more than a century of experience in agriculture, and an intimate association with farmers in every corner of the globe" (p. 50).

In addition to his ambivalent discussions of anthropology and the anthropological establishment, Rhoades provides a number of examples of the work of agricultural anthropologists at the Potato Center. These examples are interesting and help to indicate a range of possibilities, but they do not represent a full expression of the possibilities for agricultural anthropology. It would be useful to find examples of the particular training in theory and method that is unique to anthropologists.

Navajo Coyote Tales: The Curly Tó Aheedlíinii Version
Father Berard Haile, O.F.M.
Edited by Karl W. Luckert
Lincoln: University of Nebraska Press, 1984. vi + 146 pp. $17.95 (cloth), $8.95 (paper)
Hopi Coyote Tales: Istutuwutsi
Ekkehart Malotki and Michael Loyatumay'ma
Lincoln: University of Nebraska Press, 1984. viii + 343 pp. $19.95 (cloth), $12.95 (paper)

Reviewer: Jane H. Hill
University of Arizona

The two volumes under review are welcome additions to the growing body of bilingual texts from western American Indian groups. They do, however, fall short of the state of the art in the presentation of text in ways which merit discussion.

Navajo Coyote Tales was published from Father Berard Haile's manuscripts, and, since he died in 1961, he cannot be held to recent innovations, particularly the emphasis on the representation of oral performance which has developed from the work of Hymes and Tedlock. *Hopi Coyote Tales* (*HCT*), though, is derived from recent collections, and is stubbornly "literary" according to principles which the authors have not made clear. Luckert's introduction to *HCT* states that the authors edited the taped originals in many ways. The greatest loss for linguists, and to no clear purpose for the Hopi speech community, is the adjustment "phonologically, morphologically, and lexically" (p. vii) of all texts to "Third Mesa Dialect." In addition, narrative sequences have been realigned, the junior author has inserted details "omitted by the narrators" (p. vii), English words appearing in the originals have been changed to Hopi and the oral features of the style, including "repetitions" (the importance of these in oral delivery has been discussed by many authors) have been edited to conform to some unspoken literary norm. All of these editorial decisions apparently reflect a notion that story-telling in Hopi is in such decline that definitive texts must be reconstructed from "flawed" performances. The development of literary norms for heretofore oral speech communities is, of course, a very serious and interesting issue that concerns many thoughtful American Indian scholars and writers. One hopes that, in future volumes, Malotki and Loyatumay'ma will explain why their theory of a Hopi literary norm takes its particular shape, and explicate in detail the decisions they have made in moving from oral performance to the printed page.

The second missed opportunity is the lack of attention paid to the individuality of narrators, a neglect which particularly affects Luckert's long analytical essay which introduces *Navajo Coyote Tales* but deals with both bodies of text. Folklorists have now largely abandoned the notion that the oral tradition somehow lacks "authors"; instead, Tedlock has shown that Pueblo societies compare and evaluate narrators with respect to individualized details of presentation, and Hymes has shown that the art of individual narrators can only be understood if we attend as closely to their purposes as we do to those of Western authors. In *Hopi Coyote Tales* the neglect of the individual takes the form of heavy-handed editing. In *Navajo Coyote Tales*, Father Haile has attended occasionally in his introduction and footnotes to differences between the narrator, Curly Tó Aheedlíinii, and the interpreter, A.G. Sandoval. In addition, in his introduction to the cycle of Coyote and Changing Bear Maiden, Father Haile points out that while the narrator considered this cycle devoid of sacred value, Father Haile himself believed it to be a sacred text, part of a major chant way. Ignoring these individual differences of interpretation, and the complexity of the relationship between profane and sacred texts in Navajo implied in Father Haile's brief discussion, Luckert analyzes the two bodies of text to support far-reaching conclusions about a sacred "hunter" coyote among the Navajo, contrasted to a profane "agriculturalist's" coyote among the Hopi. An important objection to this analysis is, of course, that obscenity and scatology, as ritual inversion of the divine, play an important role in Hopi religion (as in clown-

ing in Kachina ceremonies); excrement and divinity may be very close. But it is Luckert's assumption that the 17 texts from a single narrator somehow represent "Navajo coyote stories," and that the 21 stories in *Hopi Coyote Tales*, all heavily edited by the authors, similarly represent "Hopi," that particularly undermines the credibility of his stimulating analysis.

Palaeopathological and Palaeoepidemiological Study of Osseous Syphilis in Skulls of the Edo Period
Takao Suzuki
Tokyo: University of Tokyo Press (distributed by Columbia University Press), 1984. 48 pp. $22.50 (cloth)

Reviewer: Nicholas L. Petrakis
University of California at San Francisco

Between 1495 and 1793, venereal syphilis appeared as a new and virulent disease that manifested itself as a primary lesion, the chancre, followed by severe secondary skin lesions, a sore throat, fever, joint pains and severe systemic symptoms. Within one or two years, gummatous skin and bone lesions developed. Ten or 20 years later, many patients developed vascular disease and central nervous system lesions, but these lesions were not recognized as part of the syphilitic process until the late 19th century. The relationship of central nervous system and vascular diseases to syphilis was not confirmed until serological tests were developed early in this century.

Probably in error, many writers have attributed the pandemic of venereal syphilis that began in 1793 and ravaged Europe for a century to Columbus's sailors. Although these sailors no doubt encountered pinta, the treponemal disease widely prevalent in the New World, medical historians disagree on whether the organism causing severe venereal syphilis (*Treponema pallidum*) was newly introduced in Europe from America, or represented a virulent mutation of the agent of American pinta (*T. carateum*) or of other treponemal diseases, yaws and non-venereal syphilis (*T. pertenue*) which were so widely prevalent in Africa, the Middle East, Central Asia and the South Pacific. Clinical descriptions from antiquity (Greece: lichens; Rome: mentagra) suggest that syphilis was present in ancient Europe, but that physicians had not distinguished it from leprosy and other skin diseases. Just as syphilis was said to be unknown or undescribed before 1493, so were most of the now known communicable diseases also undescribed at the time.

Several hypotheses exist to explain how syphilis reached Japan. One view is that the disease was carried by Portuguese sailors from Europe to India, then to Canton, China, and from there to Japan. The appearance of syphilis in Japan in AD 1512 was followed by the rapid spread of the disease in the populations of Kyoto and early Tokyo (Edo). However, evidence exists that a treponemal disease (probably yaws) existed in the South Pacific Islands, Central Asia and Australia before that time. Chinese documents of the eighth century mention a venereal disease resembling the clinical manifestations of primary and secondary syphilis, but, as with descriptions of pre-Columbian Europe, the accuracy of the diagnosis is disputable. Pinta is considered by some writers to have been brought to the Americas