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Joseph Sladen (Edwin R. Sweeney, *The 1872 Journal of Captain Joseph Alton Sladen*, 2001), which brings to light an exciting new perspective on General O. O. Howards's celebrated but controversial peace conference with Cochise in 1872, or Robinson's edit of John Gregory Bourke's diaries (Charles M. Robinson III, *The Diaries of John Gregory Bourke, Vols.1 and 2*, 2003 and 2005), which adds substantial depth to the years Bourke spent with General Crook in the field, Kraft's *Gatewood* is as welcome as a rendezvous with a supply train to a soldier on a lengthy detachment in the field. Furthermore, as those who have accessed the extensive Gatewood collection can attest, it offers fodder for a variety of topics of interest to modern scholars of the American West, and Kraft's contribution is by no means the extent of the possibilities.

But, while any editor's contributions to Arizona history are legitimately welcomed on their own merits, one should not expect this book to challenge the imperial view perpetually expressed in published Arizoniana, nor does Kraft expect it to do so. In this book, American expansionists are still the proud, self-justified aggressors, subjugating the Indians of Arizona for the tribes' own good. In their view, Indians, and especially Apaches, are still "red devils," subhuman characters begging for a well-executed dose of Christian discipline, to be reapplied repeatedly until the exhausted creatures are cured of their heathenism and reborn as agriculturalists or cattle ranchers, within the limited confines of their reservations, and all of this is merely a means to an imperialistic end, that end being statehood for wild and woolly Arizona.

One may question the irreverence of the anti-imperialistic view and chalk it up to historic sour grapes. But to those who would do so, this question is posited: If Geronimo were alive today, would he be concerned with the assignation of credit for his surrender in 1886? Or, on the contrary, might he be concerned—*as he was then*—with the arbitrary forces of imperialism that recognize no master but their own insatiable need for natural resources, and this on a planet where resources are both limited and, in their scarcity, sacred? The study of history is pointless, merely a petty bourgeois indulgence, if it can't teach us how to live honestly in the present.

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The Myth of Syphilis, The Natural History of Treponematosis in North America. Edited by Mary Lucas Powell and Della Collins Cook. Gainesville: University Press of Florida, 2005. 528 pages. $85.00 cloth.

This book is an excellent example of research and scholarship in the field of anthropology. The editors and authors of each chapter clearly took pains to be fair and honest in their research treatment of treponematosis, an infection found in both warm-blooded animals and humans in North America. This collection of work is ideal for academic, medical, and scientific audiences, and a must-read for researchers and students.

In the fifteenth and sixteenth centuries, the opposing stereotypes defining the philosophical understanding of Native people of the Western Hemisphere were caught between the romanticism of the noble savage and its opposite, the animal savage.

Indians did not appear on the flowchart of humanity until it was decided that they were the Ten Lost Tribes of Israel and were declared Jews. This notion was eventually rejected given the problems of blaming the Jews for the death of Jesus Christ. Shortly thereafter, a Catholic Pope declared that Indians were human in order to speed up the process of civilizing and Christianizing them. Naturally, both the noble savage and animal savage ideals have never disappeared, and these misconceptions still make Indian lives complicated.

Powell and Cook state, "Since 1494, venereal syphilis has been frequently identified by physicians and medical historians as the devastating 'new' illness that erupted throughout western Europe within two years of Columbus's return from his first landing in the new World" (1). Thus, with the emergence of syphilis in the Old World, blame was easily placed upon the Indians of the New World. The Indian as an animal concept was spread by Christianity. With the "discovery," Europeans were immediately taxed with trying to define the humanity of Indians. As Indians, our human ancestry was not determined by descent from the sons of Noah, Japheth (Europe), Shem (Asia), and Ham (Africa). Therefore, where were the Indians when Noah was loading his ark? It was easier to state that an Indian couple was next to the elephants in the nonhuman hold of the ark.

Contemporarily, the quick defensive response of many Indians and their allies has been to deny pre-Columbian syphilis in the New World. It was much easier to blame the French for syphilis. But syphilis is not the only negative attribute denied by Indians. The denials also include cannibalism, large-scale human sacrifice, large-scale tribal warfare, and the Bering Strait theory of migration. It is easier to be the noble Indian living in a mystic world of idealism.

In reality, Indian traditions in many cases are compatible with many western scientific ideas. And, after long discussions, conflicting scientific and medical ideas will be acceptable to Indians once they are shown that old traditions will not be threatened. This is different from the situation in the United States whereby scientific illiteracy is becoming a real possibility. When the belief that dinosaurs were in the hold of Noah's ark and only died off recently becomes acceptable fact, then one can only imagine the decline of American civilization.

While many Indians will reject the conclusions found in this book, many will realize that we are all part of the biological universe on a small planet called Earth. The text scientifically advances our understanding of treponematosis in North America, but the willingness of many to alter their attitudes may not occur quickly. The regional articles collected in the book offer insights into the whole mosaic of treponematosis in North America, which is viewed from the developmental aspects of cultures, from hunting and gathering societies to the vast urban cultures of Mexico.

Research of treponematosis is complex and elusive. Initially, Powell and Cook state that "the term treponematosis refers to a set of four similar (but not identical) diseases—venereal syphilis, endemic syphilis, yaws, and pinta—caused by infection of a human host with pathogenic microorganisms of the

bacterial genus Treponema, family Spirochaetaceae, order Spirochaetales" (9). It therefore becomes a question of what type of treponematosis creates a unique observable skeletal pathology that will fingerprint scientific interpretations and conclusions.

Here, the text becomes fascinating and anthropologically entertaining. Often, scientific thoughts and conclusions reveal personal worldviews that are fearful of political or argumentative intervention at annual professional meetings. To the credit of the editors, this raw energy is brought from anarchy into a systematic approach to the subject matter. Throughout the text, data, interpretations, and conclusions are questioned, but the goal of the text is not lost. As one researcher states, some infected individuals "never develop any associated skeletal pathology at all" (397). Some researchers questioned the Rothschild and Rothschild criteria while hoping that new criteria will be developed. Other undertones of hostilities brought into agreements among the scholars provided insight as one perceived the struggle to bring unity to the subject. Through tremendous effort, each article was polished, detailed, and astonishing in its scope.

An enlightened approach in the text was an attempt to describe from the archaeological record the sexual and other social realities that initiated or spread the different forms of treponematosis within tribal societies. One interesting discussion that wasn't addressed by all contributors was the knowledge of treponematosis as a threat to Indian individuals that existed in the pre-Columbian tribal world, and the attempts made to medically treat infected individuals. Regarding his research in Puerto Rico Crespo-Torres states, "it seems possible that the therapeutic treatments using guayacan and palo sancto may have delayed (but not cured) the course of the disease. Unfortunately, we do not know the pharmacological properties (if any) of these treatments" (397). How widespread was this observation of cause and effect among the tribes in North America? Can we find out? How can contemporary Indians deny the existence of treponematosis when their ancestors were attempting to find cures?

At the end of each paper, the editors requested each contributor to answer simple survey questions that focus upon skeletal pathology, demographic profiles, chronological and cultural variations, ecological variations, and evidence for venereal syphilis. This simple survey forced the conclusions of contributors to reflect a unity of treponematosis research in North America.

Reading and absorbing *The Myth of Syphilis*, one becomes convinced that treponematosis did exist in the New World. But the issue is the different types of treponematosis that appear in North America's archaeological record and the scholars' interpretation of data. Perhaps we can still blame the French for venereal syphilis. Nonetheless, one wonders how the text could be made readable to a wider audience and in particular to an American Indian audience. For the future, the text clearly points to the need of systematic osteological and bioarchaeological analyses not to be an exception, but the norm in archaeological studies. Development of new techniques or refinement of existing techniques of the different forms of analyses will need to be a continual goal of researchers. These are the challenges that await us.

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