

tionsjahres 2008 zuordnen kann. Auch wäre mehr analytische Tiefe wünschenswert gewesen, die aber von einer solchen, in das Thema einführenden Arbeit nicht zu leisten ist. Wer sich über die (Klein-)Kriminalität im Land informieren möchte, für den ist das Buch angesichts der vorhandenen überschaubaren Literatur sicher eine Bereicherung.

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Whelehan, Patricia: *The Anthropology of AIDS. A Global Perspective.* Gainesville: University Press of Florida, 2009. 347 pp. ISBN 978-0-8130-3292-4. Price: \$ 32.00

Patricia Whelehan, a cultural anthropologist, is the principal author of this book. The chapter about the biomedical aspects of HIV and AIDS was written by the biologist Thomas Budd. While there is a wide and diverse array of literature on specific aspects of the AIDS epidemic, a publication that synthesizes the existing scholarship, integrates core themes, and approaches them from an anthropological angle has so far not been available. Whelehan is the right person to write this book so because of her yearlong academic engagement with the AIDS epidemic, her experience as an AIDS counselor, and her involvement in the AIDS and Anthropology Research Group of the American Anthropological Association. While the book intends to be a textbook for undergraduates and aims at the US American market, the book is a valuable resource for anyone interested in how anthropologists approach and address the AIDS epidemic. Writing such a comprehensive book has been long overdue!

The book begins with introducing medical anthropology and its concepts, theories, and methods, followed by foundational chapters on biomedicine, epidemiology, and the history of the epidemic. Subsequent chapters are topical and center on HIV testing, sexual behavior, drug use, and focus on gender, political, economical, and psychological aspects that are crucial for understanding and addressing HIV and AIDS. Other important topics, such as caregiving and orphans, are not discussed in separate chapters but included in related sections. Chapters are introduced by highlighting their central ideas and summarized through short vignettes within the text and brief statements at the end of the chapters. Thought-provoking questions help the reader to think beyond the text and short lists of resources are added for those who would like to consult additional material. Throughout the text, important terms are highlighted that are further explained in a useful glossary at the end of the book. The book also contains an extensive and up-to-date bibliography.

Throughout the book, Whelehan uses anthropological approaches and perspectives to evaluate current practices addressing the epidemic. She frequently distinguishes the insider – the emic – perspective from the outsider – the etic – perspective and points at problematic outcomes that are the result of overlooking the emic perspective. Official categories used in epidemiology and public health often do not match the perceptions and practices of those who are categorized by them, such as the category

of lesbian women (182). Highlighting such discrepancies and their consequences is applied anthropology at its best! Whelehan's long-term experience as a counselor might also be the reason that she includes aspects related to the epidemic that many other publications do not consider as important, such as that safe sex needs to address the use and sharing of sex toys (119).

However, some important issues are not sufficiently discussed in the book. Even though caregiving is mentioned in various sections of the book, this topic is of immense importance, particularly in underdeveloped regions of the world with high prevalence rates of HIV, and should have been given a more prominent place in the book. Even though Whelehan compares and contrasts HIV/AIDS in the US with aspects of the epidemic elsewhere on the globe, the scarcity of information from Russia, one of the hotbeds of the current AIDS epidemic, is an oversight. Even though the author refers to religion in various chapters, the role of religious beliefs, practices, and institutions in conceptualizing popular views of the epidemic, as well as the crucial role of faith-based motives in nurturing the commitment of individuals to become involved in HIV/AIDS programs necessitates a separate chapter on religion. Whelehan also tends to use "religion" and "Christianity" somewhat synonymous; she does not refer much to other religions and that Christianity is a heterogeneous conglomerate of diverse groups. Further, I could not get rid of the impression that her view of religion is overly critical with only few references to positive contributions of religion, such as in the care for orphans.

Some of Whelehan's concepts and interpretations are problematic. For instance, her narrow definition of monogamy (123) would not be supported by many. Her association of early HIV infections with big game-hunting Safaris (45), where local guides had to butcher the killed animals is both illogical (can HIV be traced back to elephants or giraffes?!) and seems to express an unreflected ideology that blames the West for the misery of the world. Whelehan sometimes includes exaggerated statements, such as that Brazil, India, and Thailand have long histories of accepted multiple genders (144).

My main criticism of the book, however, is the poor editing by the publisher, the University Press of Florida. Already on page one, careless formatting gives the wrong impression that also the book's content has been badly researched and written. For example, the concluding bracket of "Black Death" is missing and while the dates for other diseases are within brackets, the dates for HIV/AIDS are not within brackets. Then, the map on page two is again on page 22. Irritating is the unsystematic and illogical changing of font-sizes of figure titles, for example on page 33. I also do not understand the rationale of including the full text of AIDS education leaflets in the text. Most of the leaflets' text is anyway mentioned in the main text. A table on page 34 lists only raw numbers of AIDS cases. Raw numbers in the absence of percentage rates are not really helpful. Perhaps the worst edited section of the book is the bibliography: Some sources are not in the bibliography, such as the

Kaiser, Malik, and Emerman citation on page 54. The AIDS and Anthropology Research Group is referenced as an author with its full name and elsewhere with its acronym. There is no consistency in either referencing an author-organization with its full name followed by the acronym or vice versa. Even on a single same page there are different usages, such as the first and the third entry on page 316. Electronic publications are frequently not completely referenced. One online source is referenced with a four-line-long Web address (293). How helpful is that! Gilbert Herdt is having a separate entry as Gil Herdt. On page 311 and 313, "epidemiology" is spelled four times "epidermiology." Empirical research becomes "empircial" research. Also the index is poorly prepared. It is rather amusing to find the following entry in the Index: "Acquired Immune Deficiency Syndrome." How helpful is such an entry as AIDS is mentioned on nearly every page?! It seems that the publisher has cut corners when editing the manuscript, something frequently done by low-ranking commercial publishers but embarrassing for an academic publisher.

Nevertheless, the book is highly recommendable. Anyone interested in a comprehensive publication on HIV and AIDS and how anthropology understands and addresses the epidemic should read this publication. The book is a very informative and usable textbook for any college and university course. I will definitely adopt the book for one of my courses.

Alexander Rödlach

Whiteley, Peter M.: *The Orayvi Split. A Hopi Transformation*; 2 vols. Vol. 1: *Structure and History*; vol. 2: *The Documentary Record*. New York: American Museum of Natural History, 2008. 1137 pp. ISSN 0065-9452. (American Museum of Natural History, Anthropological Papers, 87) Price: \$ 80.00

As is evident from the bibliographic details above, this book by Peter M. Whiteley, Curator of the Division of Anthropology at the American Museum of Natural History in New York, is big. It is also a major achievement in an anthropological area that is both overexposed and intransigently opaque. The Hopis have been studiously trying to avoid the limelight ever since avid American tourists discovered that they danced with dangerous snakes in their mouths 150 years ago. During the last three decades, the Hopis have actively prevented anthropologists and other scholars from pursuing fieldwork. Peter M. Whiteley is one of the few scholars who has achieved recognition from the Hopis for his valuable contributions to the study and analysis of Hopi history. Whiteley's major contribution was his analysis of the split that occurred in the village of Orayvi (Oraibi) on Third Mesa in 1906. The causes of the split and its consequences have been elegantly analyzed in Whiteley's book "Deliberate Acts. Changing Hopi Culture through the Oraibi Split" (Tucson 1988). A follow-up study of the foundation and history of the village of Bacavi was published with the generous help of the villagers and Hopi historians in the book "Bacavi. Journey to Reed

Springs" (Flagstaff 1988). Other scholars have attempted to analyze the Orayvi split (Mischa Titiev, Jerrold E. Levy, Scott Rushforth and Steadman Upham, Richard Clemmer, and myself), but none as comprehensively as Whiteley.

With such an impressive record of achievements, what more could possibly be said about the 1906 split? That was my initial impression upon receiving the heavy package containing two volumes printed in glossy paper filled with a large number of photographs, illustrations, tables, maps, drawings, photos of archival materials, and so on. As Whiteley explains in the abstract to the book, many theories have been proposed to explain the fission of this small-scale kin-based society. Most of the theories have failed for two reasons: 1) the obvious trap of all theories, namely, that they often reduce complex events to a single cause, and 2) the more important empirical reason that significant archival records have been neglected.

What records is Whiteley referring to? Besides thorough-going fieldwork throughout Hopi country and surrounding environs during the past 25 years, Whiteley has visited the local archives at the Museum of Northern Arizona, University of Arizona Special Collections, University of Arizona Bureau of Applied Research, Northern Arizona University Library, Keam's Canyon Hopi Agency, and the Bureau of Land Management in Phoenix as well as archives throughout the U. S. such as the Menonite Library and Archives, University of Michigan's Bentley Historical Library, the Fred Eggan Collection at the University of Chicago, the National Anthropological Archives, and the Field Museum in Chicago, and he was granted generous access to personal archives such as those of Barton and Margaret Wright, John R. Wilson, and Kenneth Hill. Furthermore, Whiteley enlisted the expert assistance of a variety of people who have helped him draw census maps, tabulate field data collected during the decades before the split and various censuses before and after the split, and much more. All of the tabulations and maps are in the main volume. Some of the valuable archive material (over 280 pages) is included in volume II of this book. The sheer industry of this book is breath-taking. Someone had to do it, and Whiteley was the best person to do the job.

The main part of the book, volume I, (which is well over 800 pp.) contains detailed information on the structure and history of the Hopis and the Orayvi split. After an introduction to the people and the subject, Whiteley reanalyzes the study of Hopi social structure and the split. This is followed by chapters on families, clans, and houses at Orayvi, the material and demographic context, genealogies, censuses, allotment surveys, and conclusions about the population and social aspects of Orayvi in 1906.

For those who are not familiar with the split of Orayvi, here is a resumé: during the four day aftermath of the Snake Ceremony on September 7, 1906, the troubles of more than two decades came to a head. Under the leadership of the new Village Chief, Bear Clan leader Tawakwaptiwa and his men, who were known to be friendly to American influence (called the "Friendlies" in the litera-