

ular interest to the reviewer were the biographical sketches of important figures both American and Brazilian in the Presbyterian movement, which often make lively reading. Citation of sources generally omit the facts of publication. In spite of these shortcomings, the author has made a valuable contribution to the history of Protestantism in Brazil.

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*Victor Hugo no Brasil.* By A. CARNEIRO LEÃO. Rio de Janeiro, 1960. Livraria José Olympio Editôra. Illustrations. Pp. xvi, 308. Paper.

Any approach to understanding Brazilian intellectual attitudes must be placed in a French cultural frame of reference. Nowhere can this be more clearly demonstrated than in the quasi-mystical adulation Brazilians have for Victor Hugo. Carneiro Leão of the Brazilian Academy distills this Brazilian sentiment by writing, "From one extreme of Brazil to the other for more than 50 years, the originality of his imagery, the fierce projection of his characterizations, the audacious catalytic action of his language, the cosmic mysticism of his religious sentiment, the revolutionary force of his inspiration conquered both the intelligence and the heart."

There are five main sections in the book: The impact of Hugo in Brazil; Brazilian translations of Hugo; repercussions of his death; the one hundredth anniversary of Hugo, and, finally, a brief conclusion.

Ranging from poets to politicians the Brazilians who were effected by and adored Victor Hugo are legend. To mention the barest minimum would include Dom Pedro II, Ruy Barbosa and President Afonso Pena, Euclides da Cunha, Gonçalves Dias and Machado de Assis who were all disciples of Hugo.

The book contains many poems in French and Portuguese, and it ends with a striking bibliographical com-

pilation of three hundred and ninety-three items.

JORDAN M. YOUNG

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*Um voluntário da pátria.* 2nd ed. By FRANCISCO PINHEIRO GUMARÃES. Rio de Janeiro, 1958. Livraria José Olympio Editôria. Illustrations. Pp. 347. Paper.

Francisco Pinheiro Guimarães, the subject of this partial biography, was a man of many talents. Doctor, professor, engineer, lawyer, businessman, banker, promoter, and magistrate were some of his occupations. During the Paraguayan War he became a soldier, and attained the rank of brigadier general. It was, in some respects, the high point of an unusual career, and it brought him into contact with many of the best-known figures in Brazil at the time. This volume is largely limited to the military period of his life.

Curiosity about an unusual father, who had died in 1877 when the author was only five, led to the research by his son (an M.D.) that resulted in this work, which was first published in 1936. Although it has all the ingredients of an interesting biography, it suffers from filial admiration, poor organization, and the absence of a bibliography. The footnoting is erratic, but the inclusion of many contemporary documents recreates to a surprising degree the atmosphere that must have surrounded the Paraguayan War, both in the field and in Rio de Janeiro. In spite of its shortcomings, it is well worth reading by anyone interested in this period of Brazilian history.

GORDON KENYON

Pueblo College

*Rêde-de-dormir.* By LUIS DA CÂMARA CASCUDO. Rio de Janeiro, 1959. Ministério de Educação e Cultura. Coleção "Vida Brasileiro." Pp. 242. Paper.

The author has attempted an ethnographic study of the sleeping-hammock

based on studies of American Indians and cultural distributions done by anthropologists, principally European, historical sources from early explorers and travelers in Brasil and the Americas, and data on the present day use of the hammock in Brasil.

The book consists of ten chapters, ranging from a survey of the Brazilian hammock and its use, to the geography of the hammock, a discussion of whether it is of Carib or Arawakan origin, the place of the hammock in superstition, traditions and in burials, the economics of the hammock (the author estimates that about 650,000 are produced annually in Brasil), a discussion of the mosquito net, and, finally, a series of poems and reflections on the hammock by prominent Brazilian writers, including an interesting vocabulary of the hammock.

The author points out that he found no specific studies about the hammock, only brief mention of it by many writers in a vast amount of literature which was examined. Some of the data was collected by means of letters sent to many people throughout the Americas, and some was contributed by Brazilian folklorists and historians.

Although the book is a contribution to the knowledge of one of the more mundane aspects of contemporary Brazilian life which no previous author has undertaken to study, and which is a cultural element which was incorporated by European settlers from Indian culture, this study is much more a sentimental treatise on the hammock than it is an ethnographic study. More particularly, the book suffers badly from the lack of a bibliography, essential to this type of research.

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*A mitologia heróica de tribos indígenas de Brasil.* By EGON SCHADEN. Rio de Janeiro, 1959. Ministério da Educação e Cultura. Bibliography. Pp. 183. Paper.

This is a sociological study of South American Indian mythologies. The

author concerns himself with the recurrent figure of the culture hero, particularly with the specific versions in which he appears among the Kaduveo, the Bororo, the Kaingang, the Apapokuva, the Mundurucú, and the Tukano. These tribes include samples from almost all regions of Brazil, from the Amazon Basin down to the deep south. The chapters devoted to particular tribal societies are preceded by an introduction dealing with "Mythology as a Sociological Study," a "Brief Characterization of Hero Myths and Their Position within the General Indian Mythology," and an exceedingly interesting chapter on "Messianic Movements Among the Indians of South America and Their Relationships with Hero Myths."

The author, professor of anthropology at the University of São Paulo, proposes "to verify, through the study of the mythical personality on the one hand, and through an investigation of the essential characteristics of the tribal culture on the other hand, in what way and to what extent the hero is intimately connected with the cultural context, and for what reasons he appears to be inseparable from it. We shall determine in what sense the hero is an expression of the social organization, religious life, and economic activities of the tribe." (p. 19)

Schaden refutes the notion that autochthonous manifestations of messianism were always originated by the disintegrating effects which European civilization had upon the Indian cultures. He shows that the Indian mythologies already contained all necessary elements leading to messianic movements in which the culture hero, reincarnated or otherwise revived, leads his people to another world, or saves it from cataclysms announced in its mythology.

The facts presented by the author confirm his initial assertions. There are indeed close relationships between "cultural configurations and hero myths that occupy an exceptionally outstanding position in the system of tribal traditions." Hero myths tend "to ex-