

The extent of the author's fieldwork is not apparent, but it seems to have contributed little to a text that relies heavily on the classic works of Maya Deren and Melville Herskovits. The book focuses on Fon and Yoruba culture, ignoring most other parts of Africa, notably the Congo, whence came most of Haiti's population. It adds little to existing knowledge.

Why did Fon culture become dominant in Haiti? Does Catholic influence correspond at all with the area of former Jesuit activity? What of those Central African slaves who were exposed to Christianity before they left Africa? Does the Ibo rite survive in areas where Igbo slaves were most numerous? *The Faces of the Gods* does not even pose these sorts of questions. Its historical framework is astonishingly rudimentary and inaccurate. It displays exceedingly limited understanding of the colonial period, and it incorporates a farrago of errors on various other topics. Even the folkloric Bouki and Ti Malice get mixed up. Major works by Gabriel Debien, Jean Kerboull, and John Thornton are overlooked. The archival research is entirely perfunctory, and many of the works cited cannot have been read very carefully.

DAVID GEGGUS, University of Florida

*Cahiers d'études africaines*. Special issue. "Amériques noires." Cahier 125. Vol. 32, No. 1 (1992). Paris: Editions de l'Ecole des Hautes Etudes en Sciences Sociales. Map. Notes. Bibliography. 180 pp. Paper.

*Cahiers d'études africaines* is the premier French journal of African studies. Founded in 1960, it helped to define modern African studies for the French-speaking intellectual world. Until the publication of this special issue dedicated to Roger Bastide, however, the journal had generally eschewed issues raised by the African diaspora. The editors' decision to publish this issue, and to announce that the journal would continue to interest itself in the African diaspora, marks an important change in the journal's history and in the field of African studies.

This issue comprises five major articles, plus reviews and other pieces, all devoted to American issues. As the subtitle, "Politique d'identité. Les noirs au Brésil," reveals, the issue concentrates especially on twentieth-century Brazil. Only one article, by João José Reis, deals with the period of slavery; the rest deal with contemporary politics and religious life, especially the Afro-Brazilian religious cults.

One might have hoped that a journal dealing with African studies would have sought to include the African dimension of Afro-Brazilian life, for it is here that Africanists might be able to make an impact. Brazilian studies has been hampered by its relatively simplistic handling of the African background, a problem that is likely to be resolved only by appealing to the fruits of more than 30 years of Africanist research that *Cahiers* is heir to. Although Africa is alluded to—by Reis in

his discussion of African “nations” helping or hurting resistance in the period of slavery, and by the two articles devoted to Afro-Brazilian religions—none of the writers engages African studies seriously. Thus although Jocélio Teles dos Santos and Véronique Boyer-Araujo both discuss the role of Caboclo, a divinity of apparently native American origin, in the Yoruba-based religion of Candomblé, they do not examine the dynamic of Yoruba religion as it is being discussed in recent work by David Laitan, Karen Barber, J. D. Y. Peel, or Andrew Apter.

Having noted this weakness, however, it must be said that the work published in this issue is of very high caliber. It is well researched, focused on the leading-edge thought (and produced by the leading-edge scholars) in modern Brazilian studies. Reis’s lead-off piece on slave resistance focuses on the role of African nationalities as both a divisive element and a unifying thread in the struggle against slavery and domination. It is followed by two pairs of articles, one pair devoted to the role of race and class in modern Brazil, the other to Caboclo and Candomblé.

Antonio Sergio Alfredo Guimarães examines Brazil’s movement since the 1950s from a status society based on color to a class society resulting from industrialization, and finds that color is less important than it once was. While not directly contesting Guimarães, Michel Agier explores the rise of *négritude* in Brazilian life and the reorganization of status, class, and color in a society still defined largely by racism.

In the articles devoted to Caboclo, Teles dos Santos notes that this figure has been integrated into the Candomblé symbol system in consonance with the Yoruba gods. Boyer-Araujo, on the other hand, sees Caboclo as a voice for the poor and dispossessed in the larger Candomblé system. Like the essays on race and class, the pairing of these articles is based not on diametrically opposed positions but on subtle differences in emphasis.

All the contributions here will be a worthwhile addition to Brazilian studies, though not yet the contribution that one might hope an Africanist journal could make. But these articles mark the commencement of what may be a deeper and more lasting collaboration of Africanists and students of African American culture. One hopes they will stimulate more contributions in the future.

JOHN THORNTON, Millersville University

*Tradición y modernidad en los Andes.* Compiled by HENRIQUE URBANO. Cuzco: Centro de Estudios Regionales Andinos Bartolomé de Las Casas, 1992. Map. Tables. Notes. Bibliography. 338 pp. Paper.

This anthology contains 17 chapters by 19 authors, who discuss modernity and tradition in the Peruvian, Ecuadoran, and Bolivian societies from an interdisciplinary perspective. The bulk of the material deals with Peru. Except for the introduction by Henrique Urbano and the conclusion by José Ignacio López Soria, the chap-