

Les Petites Antilles de Christophe Colomb à Richelieu (1493–1635). by JEAN-PIERRE MOREAU. Paris: Editions Karthala, 1992. Plates. Illustrations. Maps. Figures. Appendixes. Notes. Bibliography. Index. 319 pp. Paper.

The Repeating Island: The Caribbean and the Postmodern Perspective. By ANTONIO BENÍTEZ-ROJO. Translated by JAMES E. MARANISS. Durham: Duke University Press, 1992. Notes. Index. ix, 302 pp. Cloth, \$49.95. Paper, \$15.95.

These two volumes differ in their creative approach and in the length of the period they address. Jean-Pierre Moreau's monograph covers a relatively short period and derives from painstaking searches in archives and libraries. Antonio Benítez-Rojo's work sketches a highly personal vision of five centuries of Caribbean history.

Moreau follows a simple pattern. He divides the years 1493–1635 into three periods. For each he analyzes the known sources, the general environment of western Europe, the state of cartographic knowledge of the Caribbean, the nature of Carib society, and the extent of European penetration. He has located evidence of fairly numerous voyages by non-Spanish European traders and filibusters in the years for which records exist, suggesting that, with allowance for the years lacking, the Caribbean must have received a steady stream of European visitors.

Moreau attacks what he declares to be three false ideas widely held in France: (1) the smaller Caribbean islands had no history from 1493 until the arrival of D'Esnambuc at St. Kitts in 1625; (2) the Spanish neglected the Lesser Antilles; and (3) D'Esnambuc was the first French explorer to show deep interest in the islands. Moreau's exposition clearly establishes steady interest by subjects of all Western European powers in trade and plunder, as well as continuing contacts with the Caribs that greatly influenced Amerindians and Europeans, Spanish attempts to colonize Trinidad in 1592 and successful occupation of St. Martin from 1634 to 1648, and finally the presence of other would-be colonizers besides D'Esnambuc, who was not the first from France to attempt a settlement. I suspect that the first and third ideas are less widely held outside France—or even within that country, because previous writers have noted the activities of European traders and marauders, although not to the extent that Moreau depicts. His pages on Carib society bring much new description.

Benítez-Rojo's book is an interpretation of Caribbean history in terms of the Postmodern literary approach, deconstruction, chaos theory, and Freudian psychoanalysis. After sketching the Spanish occupation of the Greater Antilles and Las Casas' efforts on behalf of the Indians, Benítez-Rojo jumps to a different subject: an interpretation of the plantation that raised tobacco and sugar for the world market as the predominant, unifying form for the history of all the islands—adopting a suggestion of Sidney Mintz. The greater part of the book consists of appreciations of Caribbean writers, especially Nicolás Guillén, Fernando Ortíz (to whom the book is dedicated), Alejo Carpentier, Wilson Harris, Fanny Buitrago, and Edgardo Rodríguez Juliá. Woven into the discussion are references to current European

writing by Foucault, Barthes, and others. The value of this work as history is best described as minute; its value for the study of Caribbean literature is more substantial.

WOODROW BORAH, University of California, Berkeley

Anthropología ecuatoriana: pasado y presente. By SEGUNDO MORENO YÁNEZ. Colección Primicias de la Cultura de Quito, no. 1. Quito: Editorial Ediguías C., 1992. Plates. Bibliography. 136 pp. Paper.

This brief book is a preliminary attempt to examine the past and present development of anthropological thinking and research in Ecuador. Its three sections deal, respectively, with the precursors of Ecuadoran anthropology, its formative intellectual trends, and its establishment as a professional discipline.

Several Ecuadoran intellectuals, some proponents of the ideas of the Enlightenment in the eighteenth century and others influenced by Romanticism since the middle of the nineteenth century, are cited as the precursors of anthropological thinking insofar as they tried to reflect, first, on the issues of an emerging creole "American" culture, and later on the constitution of the nation-state and the consolidation of national culture and identity. In addition to its brief analysis of local authors for these two historical periods, the book recognizes European travelers' contributions to the social and natural sciences in Ecuador. This suggests interesting possibilities for future research into Ecuadoran intellectual history and the yet-untapped wealth of "Costumbrista" paintings and travelers' accounts for an ethnography of nineteenth-century Ecuador.

The second section of the book examines the positive influence of the Liberal revolution and the consequent democratization of culture in creating an opening for the social sciences in early twentieth-century Ecuadoran society. Positivism and indigenismo are considered in some detail for having influenced the study of indigenous populations and national politics of development. Archaeology, on the other hand, begins under the influence of diffusionist ideas and the research guidance of North American scholars.

According to Segundo Moreno Yánez, contemporary professional anthropology started in the 1970s with the creation of the anthropology program at the Catholic University in Quito and other research programs at private and regional institutions. In this third section of the book, the author discusses different trends in archaeological research, advances in ethnohistory, and Ecuadoran anthropologists' rather exclusive concentration on the study of highland indigenous peasants, in contrast to the research on tropical forest societies done almost entirely by non-Ecuadoran anthropologists. He also draws attention to local anthropologists' lack of interest in the cultural wealth of Ecuador's Afro-American groups.

The rest of this section is devoted to a discussion of research on urban, lin-