

Descartes to the Present Day.” A broad topic, but Lembede proves himself to be a widely read and ambitious scholar. He is also a theologically conservative Christian and quotes Nicolaas Diederichs, an Afrikaner nationalist political philosopher, with approval. This African nationalist’s affinity for some aspects of white supremacist thought did not go unnoticed. Mda reportedly found Lembede too uncritical of National Socialism, and the book includes a 1944 report in *Inkululeco* (a publication of the Communist Party) characterizing Lembede as “Hitler’s Newest Convert” (p. 116). Lembede’s response was that he had merely denounced “all white people who pretend to be or pose as the leaders of the African people.... I was not conscious of the fact that the mention of the Jew is taboo in this ‘democratic’ country” (p. 117).

Also included are 1945 debates from *Ilanga Lase Natal* and *The Bantu World* on the desirability of Africans joining with Coloureds and Indians in political organizations. Lembede’s argument for cooperation but not organizational unity, contrasts sharply with his opponents’ belief that common oppression creates common cause. The implications of his philosophy become further evident when he grants approval to trade unionism only if it supports a nationalist agenda, and pens a negative review of a Zulu novel because he considers its protagonist to be a traitor to his nation. These attitudes would have placed Lembede in the dissenting minority of the ANC in the 1950s. However, these tensions were not yet evident at the time of his death, and he was widely mourned as a lost leader for the entire organization. Such tributes are collected in the last section of the book.

In preparing this book, the editors have enlisted impressive cooperation from Lembede’s contemporaries. Mda and Walter Sisulu provided forwards. Family members, classmates, comrades, and even his primary school teacher granted interviews, which are referenced in footnotes, but not listed in the bibliography. The opening acknowledgments list the libraries consulted, but it is not evident at which institutions the editors found the rarer or unpublished materials. Endnotes provide general historical background and much biographical information on Lembede’s contemporaries. This book will be valuable to scholars with research interests in the history of African nationalism.

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PERSPECTIVES ON AFRICA: A READER IN CULTURE, HISTORY AND REPRESENTATION. *Edited and introduced by Roy Richard Grinker and Christopher B. Steiner.* Oxford and Cambridge, Mass.: Blackwell, 1997. Pp. xxxi, 736; 30 illustrations. \$29.95 paper.

Designed “as both an introduction to the cultures of Africa and an intellectual history of the study of African culture” through reprints of “the best and most influential works” in these fields, a good idea becomes here a varied yet coherent

collection of essays for use by anthropologists and adventurous Africanists at large. The most comprehensive venture of its kind so far, it is concerned with classroom needs and with the identification and circulation of the most vital current scholarship. This review evaluates the book on both these counts.

To summarize and judge, first, its use as a classroom reader, the sources start with Livingstone and end with Appiah and four others from the 1990s. The introduction frames "Africa in Perspective" in twelve lucid pages, keyed to postmodern debate about whether so many perspectives can yield any sense of an "objective reality" and "cultural unity": "Is there such a 'thing' as Africa?" It then blocks out ten major parts ranging from 50–110 pages. Each has an introduction by the editors, four to six essays of ten to twenty-five pages (some condensed), which span African time and space and Africanists' scholarly approaches, and a bibliography. The book ends with a good resource guide.

Anthropology is the editors' discipline and the basis for most of their forty-four selections, moving from classical functionalism (Evans-Pritchard et al.) to the discourse of representation (Comaroffs et al.), and including nineteen spatially well distributed sub-Saharan ethnographic case studies. Anthropology's central role may rankle some but is defensible: what other field offers the novice or the expert so much Africana? Presented with ample background and the discipline's collective consciousness about the nature of enquiry, *Perspectives on Africa* should satisfy and stimulate the rest of us. In each part, solid blocks of material present key writings on the discipline's core topics like kinship, ancestors and gods, witchcraft, and foragers (the book is dedicated to Turnbull). A dozen writers from other fields and outside the academy balance the anthropologists, augmenting their work on economy and polity, with a lacing of the arts and aesthetics (e.g., Hart, Lugard, Fanon, Senghor). Real and invented historical experiences and their direct and indirect imprints claim their place (e.g., Rodney, Ranger).

There is plenty of classic fieldwork and interpretation since the 1930s, from each decade, for most tastes: countryside (Griaule's and Ogotemmel's Dogon) and city (Coplan's Sophiatown); Vail, Berman, Boserup, and others on the current foci of ethnicity, nation, class, and gender; the polemics of insiders-outsiders as Africanists (Owusu) and of Afrocentrism (Appiah). Little of the paleontologist's or archaeologist's Africa appears here, and some will miss the blacksmith, griot, and other familiar archetypes for the study of continuity and change. There are periodic textual flaws like three errors on the "Africa Today" map and reference to Paulin Hountondji as Malian. But from a cover photo showing women with a headload and a baby on the back walking past the partially built basilica at Yamoussoukro and its construction firm's logo, then through the forty-four reprints, recent and contemporary Africa emerges, as kaleidoscope, as bedrock for anthropological theory, and as challenge to disciplinary boundaries. Easily adaptable to quarter or semester teaching schedules, this is a very good value textbook at a very fair price for advanced undergraduate and first-year graduate courses.

How well does the book satisfy its editors' second intent, to present work of most influence for this generation, thus creating an "intellectual history"? The pioneer cognate effort, Bascom and Herskovits, *Continuity and Change in African Cultures* (1959), was basically Northwestern University's. Successor volumes

edged further afield with their selections. Grinker and Steiner demonstrate that seminal work is now a combined North American–European–African product. But there are some questionable omissions. African writers appear less in ethnographic and philosophic depth than in a truncated interpretive-polemical vein. The mix would benefit not just by making Mudimbe a guide on the ways to (de)construct Africa in the introduction, but by using his own work. Ekeh and Ake on forms of polity would help; the two Nigerians surely complement anthropology in the way this book seeks to and generally does, they inform the state-civil society debate, and would add substance from Africa. And there are “off-shore” sources who find surprisingly little or no place here. Balandier’s name (I found just one citation) and influence (despite a Coquery-Vidrovitch mode of production essay) seem minimal. Likewise Fabian, Geary, and Thompson on varied modes of expression and performance, and Vansina on any number of things centrally African, whose works are candidates for “classic” status.

Not to start a “Why \_\_\_\_, instead of \_\_\_\_?” game, to debunk choices the editors made after canvassing 100+ Africanists globally, or to overlook possible copyright constraints, such suggestions may guide future editions of this book, which deserves and should earn them. The editors’ ten guides to the material they *do* reprint here range from competence to excellence. And undoubted classics, established and recent, abound among the chosen forty-four. If not in the synthetic sense what it aims to be, “an intellectual history of the study of African culture,” the book introduces and represents the current state of that study through key writings, fairly balanced and made accessible to its potential publics. It is a formidable project and a very substantial success.

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**HISTORICAL DICTIONARY OF THE REPUBLIC OF GUINEA-BISSAU.**

Third edition. By *Richard Andrew Lobban, Jr., and Peter Karibe Mendy*. African Historical Dictionaries No. 22. Lanham, Maryland: The Scarecrow Press, 1997. Pp. xxiii, 412; 8 illustrations. \$79.00.

An historical dictionary can be more than a mere work of reference; it can also tell a story. Such is the case with this book. Authors Richard Andrew Lobban and Peter Karibe Mendy, an American and a Guinean respectively, are highly qualified through their study, work, and travel, and this third edition has been substantially expanded to include entries on ethnomusicology with the contributions of Susan Hurley-Glowa.

Guinea-Bissau, one of the smaller, lesser-known West African nations, has significance far beyond its borders. The story told here is of early colonial contacts with Portugal and the European slave trade, of Guinea-Bissau’s ties to the Cape Verde Islands, of changes in Portugal’s administration as a result of