

tions that eventually led to his bankruptcy. His gaucho origin also helps to explain Mauá's sympathies with republicans and separatists, sympathies which aroused some suspicions at court. Although Mauá and Dom Pedro had much in common in their personal way of life, they never established a basis of mutual understanding and confidence. Mauá looked to credit and industry as the solution of Brazil's backwardness. Dom Pedro was interested in science but put more emphasis on moral progress than on material progress. Miss Marchant says Dom Pedro "was not hospitable and sympathetic to a man with the taint of trade about him" (p. 84). This may be a bit too strong, but he was concerned about the get-rich-quick atmosphere which he felt around him. Miss Marchant did not delve into the psychological and sociological roots of economic development, but if she had, she would have found that a period of economic "take-off" is seldom if ever agreeable to persons with sensitive moral or cultural feelings. She hints at this in her reference to the *nouveaux riches* in France's Second Empire. Other causes of difference between Mauá and the Emperor lay in the fact that Mauá was an ardent abolitionist and favored large-scale immigration, while the Emperor had to move more cautiously in these fields. The Emperor also felt the need for more restraint in matters of credit and more general official direction of business enterprise than Mauá liked. Mauá had a touch of self-righteousness that could be rigid and harsh when his antipathies were aroused.

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*El negro uruguayo. (hasta la abolición.)* By PAULO DE CARVALHO-NERO. Quito, 1965. Editorial Universitaria. Notes. Tables. Charts. Pp. 345. Paper. s/. 40,00.

The study of minority groups—their origin, social structure, and folklore—which is currently so popular in the United States, has long had its counterpart in Brazil, a country with a multiracial population. Arthur Ramos and Gilberto Freyre, among a number of social scientists, have attracted worldwide attention while bringing respect to the study of anthropology and sociology. They have applied to Brazil some of the principles and techniques of the Austro-Hungarian sociologist and historian, Karl Mannheim, as he expounded them first at Heidelberg and then at the University of London. Now their disciples have carried the study of racial groups and their problems to other countries. Among the more prominent students of Ramos is a

Brazilian, Paulo de Carvalho-Neto, who has done research on the Negro in his own country, in Paraguay and Uruguay, and now in Ecuador, where he currently holds the chair of Brazilian Studies at the Universidad Central. While in Uruguay (1953-1959) he was associated with the Facultad de Humanidades y Ciencias of the Universidad de la República in Montevideo where he taught courses in Brazilian anthropology, sociology, and folklore, eventually developing a course in the cultural anthropology of Uruguay. In teaching the last course he hit upon a new theme, the role of the Negro in Uruguayan development. He has published some of his findings on this subject in articles and monographs and in the present book.

According to a colleague, Professor Washington Vásquez, who wrote the prologue to this volume, Carvalho-Neto was much influenced in his study of the Negro by Ramos' research as presented in *O negro brasileiro* (1934) and *O folclore negro do Brasil* (1935). The author divides his book into two parts, of which the first is an historical and topical study arranged chronologically down to 1853, the date of final enforcement of emancipation. The second, entitled "Antología," is a collection of fifty-three selected excerpts from the authorities whom he cites or mentions in the first part of the book. Carvalho-Neto concludes that Negroes were introduced from other parts of the Plata area as well as directly from Africa under the license system or under terms of various *asientos*. For his statistics he relies heavily on the published research of H. Martínez Montero, Edmundo Narancio, Ildefonso Pereda Valdés, and Eugenio Petit Muñoz, frequently attempting to explain the numerous discrepancies by the use of charts and graphs. In Chapter IV (Origin and Distribution) he presents a brief study of the African source of many of the slaves and concludes that most of them came from Sudanese, Guinean, and Bantu areas. From his study of sources he identifies slaveowners as private individuals, civic bodies, the Royal Treasury, and many persons of unknown status. He devotes considerable space to substantiating his findings that the Negro played a recognizable role in the English invasions and subsequently in the wars of independence, some of them going off with General Artigas into exile in Paraguay.

The five charts and the additional chronological list of events should be of use to the sociologist and historian, while the folklorist will be happy to find several selections of poetry and native stories dealing with the Negro in Uruguay. The selected excerpts and the four pages of bibliography (181-184) will offer the student of the Uruguayan Negro an excellent point of departure. Since the author states that his study

is a preliminary one, needing much more research in many areas, he can be forgiven for his abrupt manner in treating some of the more important historical aspects. It is to be regretted that his method of citation is cumbersome, that no illustrations were included, and that there is no index to either part of the book.

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