everyone of the successful powers of those who have gone before. Igbo men tend their personal shrines to their right hand as a testimony to their success in secular life. A small Akan brass goldweight expresses a proverb about a large ideal: 'It is the hard-working (ideal) woman who carries her child and a load at the same time.' The Fon's regalia of leadership in Cameroon includes carved stools and beaded thrones, staffs, pipes, jewelry and swords, all products of the finest artists attesting to the health, wealth and moral integrity of the leader.

This book was originally written as a catalogue to an exhibition originating at the Smithsonian's Museum of African Art. As a result, a finite number of pieces was chosen to reveal what Cole wished to say about these cultures. Most of the pieces come from West Africa, Nigeria, Cameroon and Central Africa. Interesting field photographs reveal how some of the objects look in context. A brief history of the areas discussed contributes much to understanding that major themes have long histories even as they manifest change and innovation.

I recommend this book as a rich resource for those who have only a modest knowledge of Africa, and especially those who may be wrestling with contemporary issues in religion. These artifacts are the by-products of social process in some cultures which have developed very differently from the West. We need to listen to their stories.

Tufts University, U.S.A. PRISCILLA B. HINCKLEY


For historians of religion the Diola (Jola) of Senegambia and Guinea-Bissau provide one of western Africa's greatest examples of religious diversity. Numbering approximately 500,000, the Diola
have substantial Muslim and Catholic Christian communities, but also include the largest number of adherents to traditional religion in Senegambia. Cambridge University Press has recently published two studies of the Diola that have important implications for the study of Diola religion. Olga Linares' book, *Power, Prayer and Production*, examines the complex interaction of Diola religion and Islam with changing modes of production and gender relations. Also examined is the influence of both European and Mandinka cultures on the organization of community life and agricultural activity of the Diola in three distinct areas of the Casamance region. Peter Mark's book, *The Wild Bull and the Sacred Forest*, examines the types of masks and helmets associated with Diola male initiation in order to interpret their symbolic meaning and the impact of Diola interaction with neighboring Mandinka, Niominka, Manjak, and Bainunk peoples. Both scholars have long experience in the study of Diola societies, Linares from the perspective of social anthropology and agronomy, Mark from the perspective of art history and history. I will examine each in turn.

Linares' research on the Diola extends over a thirty year period and includes field work in both northern and southern Diola communities. This enables her to look at the connections between Diola religious practice, social organization and the organization of agricultural production in three very different Diola communities within the Casamance region of Senegal. Drawing on both her own research in a community she calls Sambujat and on my own research in the broader area known as Esulalu (Esudadu), she examines the way that Diola spirit shrines and shrine elders control the agricultural and labor resources of the community. She gives particular stress to the importance of women's fertility shrines (*Ehugna, Sihugna*). Then she turns to a predominantly Muslim community of northern Kujamatay Diola and looks at the disruption of a carefully integrated religious and agricultural system focused on spirit shrines and rice agriculture; a system disrupted not only by conversion to Islam, but also by the development of groundnut production and increasing environmental uncertainty. Finally, she turns to an eastern Diola community that most ethnologists have described as Mandinguized. Linares effectively demonstrates the selectivity of this process in which Diola only accept those practices that strengthen their own communities on the northeastern frontier of both Diola settlement and wet rice agriculture. Throughout the