who became – from their base in France – principal interlocutors of Alain Locke in Harlem. He devotes a chapter to what he terms the 'vagabond internationalism' of the Jamaican, Claude McKay, arguing that his 1929 novel, *Banjo*, was as influential on the black intellectuals in France as Alain Locke's *New Negro* – and that, moreover, it proved to be the indispensable text for the students who would go on to coin the idea of negritude, of whom Aimé Césaire was the most prominent. A further chapter discusses the political relations between the Trinidadian, George Padmore, and the West African Communist, Tiemoko Garan Kouyaté. The brief coda to the volume addresses the movements of vernacular musics across the black Atlantic.

In developing his cultural cartographies across the Atlantic, Edwards is able to point to hitherto buried connections, which he represents as an embryonic, black internationalism – founded on essentially transnational imperatives. In this respect, the influence of Paul Gilroy's *The Black Atlantic* is manifest. But by centring the dialogue between anglophone and francophone black cultures of the period, he insists on the necessity – literally as well as metaphorically – of the practice of translation. The Harlem writings, in travelling to Paris, needed to be translated from English to French. As ever, this proved to be no merely technical exercise, the very act of translation re-imagining, in the new circumstances, the original. Out of the dialogue between anglophone and francophone new things happened. Translation, in this sense, he sees to be a critically diasporic practice: it is the means by which the black diaspora *worked*. Vast swathes of the African diaspora spoke no English. For a black internationalism to be realized, translation had to take place – not merely from English into French, but along many different axes. This process of linking and connecting differing constituencies across the black Atlantic was, in Edwards' term, a process of articulation.

Out of many improvised bids to create new articulations, across these differing constituencies, there evolved the possibilities for imagining new international forms in which black lives could be inscribed. This, he says, marked 'not predetermined "solidarity" but a hard-won project only practiced across difference. Only spoken in ephemeral spaces' (p. 186) The purpose of arguing in this way, one can see, is to emphasize the internal differentiation of what now is coming to be too easily hypostatized, the black Atlantic.

Given the direction of this argument, it is odd that Edwards chooses to make so little of the fact that the black international he sees emerging in these years was the work of the West Indian diaspora: Nardal, Maran, McKay, Césaire, Padmore. Though maybe this is pleading on behalf of small nations, and an improper reflection on what is, in truth, a fine book.

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Paul Yogi Mayer, **JEWS AND THE OLYMPIC GAMES—SPORT: A SPRINGBOARD FOR MINORITIES,** London and Portland, OR: Vallentine Mitchell, 2004, xv + 255 pp., $47.50 (hb)/ $27.50 (pb).

This book, which is the first from a Jewish man born in Germany in 1912 who has spent his entire life working in and around sports, is difficult to categorize or classify. With mini-narratives of Jewish involvement in all of the modern games from Athens (1896) to Nagano and Sydney (1998 and 2000 respectively), it is in large part a popular history of the Games through a specific ethnic lens. With its evocative, first-person accounts of many of the events and personalities that are the focal point of this history – including, most prominently and appropriately, the 1936 Berlin Games – this book is also in part a personal memoir. And

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with dozens of photographs and over twenty pages of tables and charts documenting individual Jewish Olympic medal winners and total medals won by Jews in each Olympic sport, it is also part sports record book. But one thing the book is not is a conventional scholarly study.

This is not necessarily a criticism. Indeed, one of the wisest choices Mayer made in constructing the volume was to resist his initial impulse to turn his material into a more traditional academic treatise along the lines of, say, the collection edited by the noted sports historian Steven Reiss, *Sports and the American Jew* (Syracuse University Press, 1998). Still, I doubt that this book will have much initial appeal for scholars. This is because it advertises and appears to endorse a popular myth that sport scholars have spent several decades of work trying to dispel: namely, that athletics in general and the Olympics in particular are an unequivocal avenue of mobility for minorities.

This overlay is unfortunate not only because of the reaction it will engender among students of sport, but also (and more fundamentally) because the story Mayer tells is not really so simple. The twentieth-century Jewish Olympic experience is not a narrative of smooth, linear progress and mobility but a history of uneven and uncertain change, of deliberate intervention and struggle, and of protracted counter-resistance, racism and anti-Semitism. In many respects, this history parallels that of other racial and ethnic minorities (Mayer often refers to African-Americans, for example); but it also offers important comparative contrasts – most notably, with respect to the fact that stereotypes about Jewish athletes are almost always about their lack of physical prowess. In any case, the study of Jews in the Olympic Games provides a unique opportunity to bring anti-Semitism into the literature on race and modern sport (as Zygmunt Bauman and George Mosse have begun to do for the field of ethnic and racial studies more generally).

On the other hand, Mayer is absolutely correct to point out that the Olympics have provided Jews in the United States and Europe and all over the world with unique opportunities and cultural prominence. Obviously the paradoxical success of Jewish athletic participation accentuates the complex form and function of sport when it comes to matters of race and ethnicity. When considered alongside the progress Jews have made in other social domains, they also give rise to a whole different set of questions about the costs and consequences of mainstream accomplishment and incorporation. And what emerges here most provocatively – or rather, what could emerge if explicitly framed – are issues of group membership, collective identity and culture: Who is Jewish? Why does this matter? How do answers to these questions vary by time period and social context?

Although Mayer's volume does not address these intricate theoretical issues directly, I believe it would be unfortunate for scholars to dismiss *Jews and the Olympic Games* out-of-hand. There are books and numerous web sites on Jews in all types of sport and social settings. But none of these appears to be focused exclusively on the Olympics, much less had the audacity to try to document all Jewish participants in the world's most prominent international athletic festival. I don't know the history well enough to judge how truly comprehensive Mayer's lists are, but as I worked my way through this unusual volume the parallel that kept coming to me was Arthur Ashe's popular, three-volume history of the African-American athlete. Precisely because of its unbridled scope, specificity and accessibility, this book has become a near indispensable starting point and resource for students and young scholars in that area, and it is easy to imagine Mayer's book having the same impact for scholarship on Jews in global sports.

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