

novel is felt through her use of exacting detail, detail which is true to her Antiguan setting, and which is rarely predictable or superfluous.

...I had written in my nice new notebook with its black-all-mixed-up-with-white cover and smooth lined pages (so glad was I to get rid of my old notebooks, which had on their covers a picture of a wrinkled-up woman wearing a crown on her head and a neckful and armfuls of diamonds and pearls—their pages so course, as if they were made of cornmeal) (40).

Because the voice is so clear and unadulterated—genuinely Annie’s—the story is powerful, disturbing, unsentimental. Annie grows up and is a product of her environment—her parents, teachers, white and black society. But because she is whole and strong, even in the acting out of her adolescent wickedness, she is never a victim; she is Annie John busy living.

A girl’s growing up seems a simple enough story, and Kincaid does tell it in a brief 148 pages. But the story does not stop; there is no real ending when a character you have lived with steps, at seventeen, onto the boat that will take her away from her childhood. Since the time in each of our lives when we took a similar step, has our journey ever really ended? Kincaid takes us through one brilliant girl’s journey and by doing so allows us a fuller awakening to ourselves.

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**Jack Kugelmass, ed. *Between Two Worlds: Ethnographic Essays on American Jewry*. Anthropology of Contemporary Issues Series. (Ithaca, NY: Cornell University Press, 1988) vii, 327 pp., \$36.50; \$12.95 paper.**

This volume contains twelve varied, academically insightful, and often just plain entertaining chapters, along with the editor’s lengthy and instructive introduction. Each chapter includes helpful explanatory footnotes, in-text translation of Hebrew and Yiddish terms, and abundant references to the large body of literature drawn upon by the individual authors. The book should not only be of interest and utility to students specializing in Jewish studies but also to those scholars analyzing the general processes of ethnicity in the United States. For the latter audience, a separate over-all glossary might have enhanced the volume beyond the translations within the text.

The editor provides a nice introduction by laying out the diachronic and synchronic dimensions of Jewish identity. Particularly interesting is his discussion of the centrifugal and centripetal forces affecting ethnicity. The first section of the book (entitled “The Search”) includes

Jack Kugelmass's analysis of different observances of the Purim festival, Jonathon Boyarin's description of the anxiety and ritual dilemmas associated with the waning of an inner city synagogue, and Janet Belcove-Shalin's candid description of the problems of an "unobservant" Jew trying to study a group of ultra-Orthodox Hasidim.

The second section of the book deals with Jewish "subcultures" and comprises five chapters. Anita Schwartz looks at continuity and change via a Passover Seder dinner conducted by Left-Wing secular Jews. Fran Markowitz explores the identities of Russian Jewish immigrants as expressed in bar/bat mitzvah ceremonies and funerals as rites of passage. Chapters by Elliott Oring and Riv-Ellen Prell take up different aspects of humor as they manifest elements of tradition and changing social boundaries. Ruth Fredman Cernea describes the ritual pilgrimages of North African Jews transplanted in the Washington, D.C. area.

Taken as a unit, the first nine chapters demonstrate a good portion of the multi-faceted nature of people who identify as Jews. This strength is somewhat diminished by the title of the book emphasizing an interplay of *two* rather than *many* worlds. The idea of a two-dimensional "marginality" expressed by several authors also detracts from the processes of continuity and change which each of the authors indeed explores with considerable alacrity. If Judaism as an historical dimension is seen as the warp of continuity, then the wefts of the ethnic fabric are represented by a myriad of subtle (and not so subtle) theological differences, political hues, and varying Old World folk patterns. The in-group diversity is extensive and complex—a matter not often enough recognized in ethnic studies. Janet Belcove-Shalin touchingly expresses this matter in pointing out that her Hasid informants considered her a "goyishe yid" (Gentile Jew); at the same time she wept at a Yom Kippur service "...not so much for the 'sins' I was renouncing, but as Jew feeling so utterly alien in a Jewish environment."

The final four chapters are grouped into a section labeled "Us and Them." These chapters can be read with special profit not only from the standpoint of boundary maintaining mechanisms, but also those of research methodologies and applied social programs. William E. Mitchell's chapter "A Goy in the Ghetto" notes that—contrary to those of most ethnic groups—Jewish studies have been primarily conducted by Jews themselves. Mitchell's Jewish informants accepted him although "...they seemed to be saying, 'Sure you're a Gentile. . . But you don't have to act like one.'" Consequently Mitchell modified his behavior and observed kinship patterns that most Jewish scholars had ignored or greatly underestimated. A contrasting chapter by Shalom Staub describes his use of the name "Salim" while studying Yemeni Muslims. Kugelmass also takes up the ethnographer/informant relationship in the discussion of his work with the Interval Jewish Center in the Bronx. The chapter written by the late Barbara Myerhoff will be of particular interest to those who have read her *Number Our Days* or have seen the film

documentary depicting the life of elderly Jews in Venice, California. Here, Myerhoff (in whose memory this book is dedicated) incisively limns the participant-observation method, demonstrates the importance of the oral tradition, and underscores her responsibility as a researcher to her informants. In that respect, Myerhoff's posthumous words are a challenge for scholars not just to study ethnicity at a distance but also to become actively involved in the issues defined by these dimensions of personal and group identification.

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**Paul Lauter, et al., eds. *The Heath Anthology of American Literature*. (Lexington, MA: D. C. Heath and Company, 1990) two volumes 5400 pp., \$26.00 each, paper (library price \$19.50 each).**

For years editors of standard American literature anthologies have presented undergraduates with a narrow view of the American literary experience. Their anthologies have reflected the predominant view of the academy, which has maintained a traditional literary canon denying the importance of works by women and ethnic authors. This denial has sparked controversy and gained national media attention, resulting in gradual changes in curricula at many universities, including Stanford. As the climate of the undergraduate classroom changes and reflects a wider vision, so must the anthologies used in the classroom. The recently published *Heath Anthology of American Literature* is just such a work. It challenges convention and invites reevaluation of the standard American literary canon.

In 1979, Paul Lauter and his colleagues, working with The Feminist Press, convened a conference at Yale University. Those who took part in the project held seminars and collected materials that would allow others to incorporate marginalized voices into their coursework. Eventually, this collection of syllabi and ideas was published as *Reconstructing American Literature*. This project laid the groundwork for a very different anthology, which would become the *Heath Anthology*.

In their preface the editors outline four major goals. First, they combine traditional narratives of discovery from the French and Spanish with nontraditional Native American responses. Second, they include reasonably familiar but undervalued writers. Third, they present texts that address central concerns of particular historical contexts. Finally, they include works that address topics previously devalued, including household labor in the colonial period, child abuse and sexuality (including homosexuality).