

approach to learning. The final page of the book even includes a recipe for "Grandma's Latkes," which is a welcome addition to a book that would ignite the curiosity of many would-be chefs.

When Molly questions why they eat latkes during Hanukkah, Grandma responds that it reminds them of the oil. She then tells the story of how the wise man Mattathias, who lived near Jerusalem, defied the Syrian king Antiochus by refusing to eat meat from a pig. His oldest son, Judah Maccabee, and his four brothers led a small army against Antiochus and his thousands of soldiers, with a resulting miraculous win. The second miracle occurred when a small drop of oil was sufficient for the Menorah to burn for eight days. Molly later concludes, when the rest of the family is gathered, that "'Hanukkah is about miracles.'" With the correlating story of the food preparation, the religious teaching here is given with a keen understanding of how children learn by doing, by questioning, and by reaching their own conclusions.

Overriding these two levels of narration is the sense of family continuity that the carrying on of tradition helps so much to establish. At the beginning, Grandma points out to Molly that the recipe they are using is in Molly's great-grandmother's handwriting (even though they will expand it, suggesting that change is sometimes necessary in the keeping of tradition). Molly and Grandma share a close camaraderie in this particular preparation, and at the end, Grandma, giving Molly a kiss, tells her that she now knows enough to teach her own grandchildren.

As in any family and/or religious tradition, knowing the stories is basic to that tradition's continuity. The storytelling in *Grandma's Latkes*, on all three levels, succeeds in understandably making connections that children might not otherwise recognize. It is ultimately a story in faith, faith in a job well-done, faith in religion, faith in family, and faith in tradition.

Laurie Lisa
Arizona State University

Lois Ehlert. *Moon Rope (Un lazo a la luna)*. Translated into Spanish by Amy Prince. (New York: Harcourt Brace Jovanovich, 1992) 30 pp., \$14.95 cloth.

In this children's explanatory tale, Fox persuades Mole to go to the moon on a braided grass rope. After Mole slips from the rope and is carried to earth on the back of a bird, he digs a tunnel, which explains why Mole chooses a nocturnal existence. The simplicity of

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the story, with its trickster characteristics of Fox, belies the actual experience of reading this visually stunning, bilingual, timeless tale.

Lois Ehlert's illustrations, inspired by ancient Peruvian textiles, jewelry, ceramic vessels, sculpture, and architectural detail, dominate and enhance the oversized pages of this book. Perhaps especially appealing is Ehlert's decision to use a glimmering silver as the color of the fox, rope, and moon. This idea came from a pre-Columbian legend mentioned in *Sweat of the Sun and Tears of the Moon: Gold and Silver in Pre-Columbian Art* (University of Washington Press, 1965) by Andre Emmerich. In this legend, gold was depicted as the sweat of the sun, and silver, the tears of the moon. Enhancing the visual appeal is the fact that the story appears, page by page, in both English and Spanish. The result is a more multicultural experience than that usually found in children's books, and the story comes alive for children of all ages (including the adults who read to them).

Moon Rope is adapted from the Peruvian tale, "The Fox and the Mole," in the Spanish collection by Enriqueta Herrera Gray, *Leyendas y fabulas peruanas* (Lima, Peru, 1945). Genevieve Barlow's *Latin American Tales from the Pampas to the Pyramids of Mexico* (Rand McNally & Co., 1966) contains an English translation of this tale.

Laurie Lisa
Arizona State University

Arthur S. Evans, Jr. and David Lee. *Pearl City, Florida: A Black Community Remembers*. (Boca Raton: Florida Atlantic University Press, 1990) xii, 162 pp., \$22.95 cloth.

This is a delightful book. Using the words of over two dozen individual residents of Pearl City, Florida, the authors have put together a group autobiography with both historical and sociological significance. A brief introduction provides background and methodology, and two final chapters by Evans and Lee provide analytical insights and theoretical perspectives on questions of history, sociology and social geography.

The blending of voices in the narrative chapters is an effective technique; one gets a strong sense of Pearl City as a community. In these eight chapters the residents of Pearl City reminisce about such diverse subjects as the early years of the community (from before World War I to the years of the heaviest settlement in the twenties and thirties), opportunities for work (mostly farm labor in the early years, employment on nearby military bases in later years), making use of local resources for food (fish, turtles, and alligators) and