

quoted, and recommended long after many other works of the 1930s had receded from early prominence and were little read. I do not doubt that McKee's assertion is true, but he does not document this and similar statements that are interspersed throughout his text. Put another way, should we assume the internal dynamics of the discipline of sociology are democratic? (I think not.) A more reasonable question is whether or not the leading students of race relations embraced the myth of Black cultural inferiority.

In short, before the "whole" historical and sociological analysis of the study of race relations can be written, more monographs, such as the ones written by John H. Stanfield, III, R. Fred Wacker, Stow Persons, and myself, must be published.

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Seymour Menton. *Latin America's New Historical Novel.* (Austin, TX: University of Texas Press, 1993) 228 pp., \$30.00 cloth.

Seymour Menton's eight chapter description and analysis of the new historical novel in Latin America is a comprehensive and well written discussion of the topic. However, treatment of ethnic issues is not a dominant concern.

Menton defines the new historical novel as one possessing the following six characteristics: Bakhtinian concepts of the dialogic, the carnivalesque, parody, and heteroglossia; intertextuality; metafiction or self-conscious narrative; an historical protagonist; the conscious distortion of history through omissions, exaggerations, anachronisms, and the creation of apocryphal historical characters; and the subordination of the mimetic reproduction of a certain historical period to the development of more transcendent concepts.

After an initial chapter discussing the definition and origins of the new historical novel, Menton devotes the chapters to a discussion of the following works: Mario Vargas Llosa's *La guerra del fin del mundo*, José J. Veiga's *A cascata de serpente*, Abel Posse's *Los perros del paraíso*, Fernando del Paso's *Noticias del imperio*, Gabriel García Márquez's *El general en su laberinto*, Fernando Cruz Kronfly's *La ceniza del Libertador*, Alvaro Mutis's "El último rostro", Germán Espinosa's *Sinfonía desde el Nuevo Mundo*, Ricardo Piglia's *Respiración artificial*, Pedro Orgambide's *Aventuras de Edmund Ziller en tierras del nuevo mundo*, Moacyr Scliar's *A estranha nação de Rafael Mendes*, Homero Aridjis's *1492: Vida y tiempos de Juan Cabezón de Castilla*, Angelina Muñoz's *Tierra adentro*, and Carlos Fuentes's *La campaña*. The book

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also contains a chronology of the Latin American historical novel, 1949-1992, including the country of origin as well as extensive notes, a bibliography, and an index.

The section which deals directly with ethnic issues is Chapter Seven, "Over Two Thousand Years of Exile and Marginality—The Jewish Latin American Historical Novel." In it, Menton discusses the novels by Orgambide and Scliar as two versions of the "wandering Jew" myth. Because of the picaresque nature of *Aventuras de Edmund Ziller* and because of its emphasis on the historical conflicts between the hegemonic forces and an array of marginalized, exploited people—Blacks, mulattoes, Indians, anarchists, communists, and others—the protagonist's Jewishness is relatively minimized. By contrast, in *A estranha nação de Rafael Mendes*, the main theme of the novel is not the denunciation of the enemies of democracy or socialism; rather, the principal themes are the strange survival of the Jews, with emphasis on their almost 500-year history in Brazil, and the dual nature of the archetypal Jew. (152) Menton discusses the novels of Aridjis and Muñiz as contrasting presentations of the effect of the inquisition, especially praising the Muñiz novel for its lyric quality.

Chapter Eight examines Fuentes's *La campaña* as a Neo-criollista novel which captures "Spanish America's ethnic panorama: the whites and blacks of Buenos Aires, the Indians of Alto Peru, the blacks of Maracaibo, and a variety of mestizos."

The book would be of interest to someone planning a comparative ethnic literature or ethnic studies course looking at the new historical novel in the Americas. It would also be of use to those who seek an overview or bibliography of Latin American historical novels. It would be of little interest for someone who is looking for an in-depth analysis of ethnicity in Latin American historical fiction.

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C. Hart Merriam. *The Dawn of the World: Myths and Tales of the Miwok Indians of California*. (Lincoln: University of Nebraska Press, 1993) 273 pp., \$30.00 cloth, \$9.95 paper.

Naturalist C. Hart Merriam devoted the last years of his life to research on Indians of California, meticulously recording and documenting his observations and the knowledge he gained from the various tribes. In 1910, he published a collection of myths and tales told to him by the elders of the California Mewan Indians under the