

literary commentary by Juan de Valdés, Juan Martínez de Jáuregui, Góngora, Quevedo, Lope de Vega and Cervantes. The three texts from the nineteenth century exhibit literary commentary by Mesonero Ramos, Larra and Pardo Bazán. Each text is fittingly organized and contextualized. Every chapter starts with biographical information and the literary-historical contextualization of the author's work. Additionally, there is bibliographical information on relevant critical sources. Regarding the actual selection of literary commentary, the authors have highlighted important terms, name of authors, etc., and these appear, in lieu of footnotes, at the end of the book.

As for the specific content of the selections, for the Golden Age period, the authors have chosen a number of texts illustrating Juan de Valdés' views on Spanish literature, namely a Renaissance perspective on Spanish literature; the debate on *culteranismo*; Lope's ideas on the dramatic work; and Cervantes' theory of the novel. The nineteenth-century selection includes texts representing Mesonero Romanos' parody of Romantic literature, Larra's views on Spanish literature and Pardo Bazan's reflections on Naturalism in Spain.

Selected Literary Commentary in the Literature of Spain has been prepared with literary pedagogy in mind. It provides an excellent introduction and context to the study of some of the major literary debates of the Peninsular canon. One wonders if the project might have been better served if it had focused exclusively on one of the major periods. Nevertheless, the book could be an excellent aid as an introduction to some of the most important literary issues in Peninsular literature from the perspective of literature itself. Those who habitually work or might be interested in working with some of these literary debates in their courses will benefit from having them organized and properly contextualized in this book.

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La presse judéo-arabe dans la Tunisie coloniale (1884–1896). Mohamed Larbi Snoussi. Preface by Khalifa Chater. Tunis: MediaCom, 2003.

Supplementing and correcting the work of such earlier scholars as Eusèbe Vassel, Daniel Hagège, *et al.*, Mohamed Larbi Snoussi examines numerous journals published in "judéo-arabe" (Tunisian Arabic transcribed in Hebrew characters) between 1884 and 1896. Tunisian Jews split into two communities: the Twansa (indigenous Jews) and the Grana (Jews of Italian ancestry and sympathies). For the early period of this study, covering journals published under the press law of October 1884, Mohamed Larbi Snoussi details publishers and editorial content of such ephemeral publications as *Moubachar Sidq* (1885), *Mounawar El Haq* (1886), *Moucharrah Al-Asdar* (1886), *Al Badr Al Kamel* (1886), and *Fahhah al-Asrar* (1887). The liberal press laws of 1887 to 1897 saw the publication of numerous, for the most part short-lived, journals in Judeo-Arabic, of which the most important were the Zionist *El-Boustan* (1887–1895), which opposed the evangelizing efforts of Cardinal Lavigerie, *El-Mouhayyar* (1891–1892), and *Al-Ittihad* (1893–1894), which unfavorably contrasted the situation of Jews of Tunisia with those of France and which called on Tunisian Jews to assimilate French culture.

One of the strengths of Dr. Snoussi's study is his evaluation of the context in which Judeo-Arabic journals were published. The censorship imposed by the press law of January 1897 was not responsible for the death of Judeo-Arabic journals, which had already succumbed to the strains of Twansa-Grana disputes, generational conflict, tiny circulation, and the appearance of Jewish journals published in French. Tunisian anti-Semitism for Snoussi was a Christian phenomenon, found in French anti-Dreyfusards and poor Italian colonists. Even before the Dreyfus Affair, Marc Fournel had claimed: "le juif est un animal nuisible envoyé par le Diable pour nuir à la Tunisie" (*Le Christianisme et l'Islam dans l'Afrique septentrionale*, Paris, 1886). The colonial power feared the Italian sympathies of the Grana. Anti-Jewish riots in 1898 and 1899 also made the publication of journals in Hebraic characters inadvisable.

Dr. Snoussi's text is accompanied by copious notes, bibliography, and an index.

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Enrique Nieto. *Con dos sentidos. Una selección de artículos publicados en prensa (1975–2003)*. Antología de Victoria Vidal Navarro. Murcia: Fundación Cajamurcia, 2003.

Enrique Nieto made his career as a teacher in Cartagena, is an artist—the work under review is illustrated in black and white drawings by the author—and has for many years commented on local society in the press of Cartagena and Murcia. *Con dos sentidos* contains selected articles written between 1975 and 2003. Nieto provides penetrating vignettes of the social transformations—not always favourable—that have overwhelmed Spain in the last quarter of a century. He notes the unplanned, urban sprawl of La Manga, ecological destruction, societal indifference to the plight of immigrants and the poor, teenage slang, bureaucratic jargon, pollution and industrial decline in Cartagena, the isolation of the old, the selfishness of a consumer society, and cultural impoverishment.

Nieto offers a first-hand account of an underfunded education system: overcrowded classes of up to forty pupils, *masificación* in universities, unmotivated students, insufficient classroom space and supplies, bureaucratic demands, inappropriate programs especially in the (now reformed) *Formación Profesional*, the decline in prestige of the humanities, and inappropriate university entrance examinations. Despite overwork and stress, most Spanish are conscientious professionals. Nieto notes the problems faced by many Spanish teenagers: the emotional difficulties of the children of divorced or unemployed parents, alcoholism and drug addiction, the inner void of overprogrammed youth, aggressively foul language, violent behavior, truancy, lack of career opportunities, and a sexual freedom which is often accompanied by sexual ignorance and emotional immaturity. Nieto also understands the difficulties of parents valiantly coping with financial pressures and struggling to come to terms with a generation gap that is perhaps more pronounced in Spain than in North America.

Less interesting for the non-Murcian reader are Nieto's at first gently iron-