

Although such oppositional use of the primitive owes much to the legacy of Romanticism, as Paul notes, it is also a constant presence in the early Modernist innovations to which Rothenberg, in particular, has constantly returned. As a result, in terms of poetic forms, concern for the primitive puts these writers at the experimental edges of modern poetry, rather than in a backward-looking lyrical enclave. The stress on the oral and on performance, for instance, in Antin and Rothenberg, leads them to challenge the very boundaries of what constitutes the poetic text, Antin most notably in his "talk poems," and Rothenberg in his attempts at "total translation." In his introduction, Paul acknowledges the anthropologist Stanley Diamond as a crucial influence on his chosen writers, but rather surprisingly, the anthropological and political ramifications of the idea of the primitive are not fully developed. As in *The Lost America of Love* the political dimension is insisted on, but whereas, for instance, in that book he pushed quite hard at the implications of Dorn's view of America, here he seems more prepared to deal with the poets in the terms they themselves have proposed. While this produces a sensitive and committed engagement with their writings, it does, in fact, limit the possibilities for a critique of this idea of the primitive and its ultimately ethnocentric uses from the standpoint of recent anthropological self-examination.

To some extent, perhaps, this is inevitable anyway, given the method of presentation developed by Paul in the last couple of books. He has described it as an "open, serial, meditative form," and the word "re-reading" in the sub-title of this volume adds the other important element. What we have is a series of provisional statements, questions, musings, dated like diary entries, on particular poems or volumes from a re-reader already deeply familiar with the works, looking for configurations and connections, and writing down the ideas as they come to him. The book demands, therefore, to be read in close conjunction with the poems themselves as an "open and wayward" response to them, which will weave in and out of the reader's responses to the poem, rather than try to direct them or legislate on standards of value. The poet's responses to Paul are then given in quite lengthy letters, further contributing to the openness, the "thwarting of ends" which he requires in his criticism.

Of limited use to those not already familiar with the material, and designedly so – there is no bibliographical information of any sort – the book does instead offer, if taken seriously, a fascinating and genuinely inter-textual experience in the spirit of the poets' own works.

University of Nottingham

DAVID MURRAY

William H. Chafe, *The Unfinished Journey: America since World War II* (New York: Oxford University Press, 1986, £13.50). Pp. 516. ISBN 0 19 503640 9.

William Chafe's *Unfinished Journey* is the best narrative history of postwar America now available, and by a fair margin. Only Godfrey Hodgson's *America in our Time*, which is an interpretative study rather than a full narrative, can match it in historical insight and skill of composition. As might be expected from the author of major studies of women and black Americans, Chafe has adopted race, gender

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