

of her maternal grandparents. Cornelia Smith, her grandmother, born into slavery, may have had no Negro blood; her mother, who was said to be three-quarters white and one-fourth Cherokee, was a slave maid raped by a 24-year-old bachelor member of her Chapel Hill, N.C., owner's family. Robert Fitzgerald, her grandfather, a "free person of color" from Delaware, was one-quarter black; his mother was of Swedish and French descent, his father a half-Irish mulatto. Fitzgerald fought for the Union in the Civil War and later moved to North Carolina to work—until he went blind—for the Friends' Freedmen's Association as a teacher of ex-slaves. Murray's new introduction to this book makes the point that over more than two centuries, "enough criss-crossing of racial lines and recirculation of genes within designated races has occurred to make the notion of racial purity a highly questionable biological concept for many future Americans." Acceptance of the possibility of relatedness, she believes, may "help to ease the transition to a more humane society."

**RAMESSES THE GREAT: Master of the World.** By William MacQuitty. Crown, 1978. 64 pp. \$4.95 (cloth, \$10)

Now that the Tutankhamun exhibit has reawakened Egyptophilia in the American imagination, the time has come to move beyond the boy pharaoh. Ramesses II, who came to the throne 48 years after Tut, in 1304 B.C., lived to a ripe 97 years of age. But he was not as fortunate in death as Tutankhamun, and his grave fell prey to robbers. In life, however, he had taken care of ensuring his permanence in history as Egypt's most prolific builder of monuments. The present-day tourist, notes T. G. H. James, Keeper of the Department of Egyptian Antiquities at the

British Museum, in a foreword to the book, "ceases, by the end of his visit, to be surprised at the architectural presence of this king." MacQuitty's excellent color photographs do justice to the most significant structures—at Abu Simbel, Karnak, Luxor, and Thebes. His brief text reminds us that the great obelisk in the Place de la Concorde, in the heart of Paris, also celebrates Ramesses II. A chronological table of the dynasties and principal kings of ancient Egypt is a useful extra.

**THE FRONTIER IN LATIN AMERICAN HISTORY.** By Alistair Hennessy. Univ. of New Mexico, 1978. 212 pp. \$6.50 (cloth, \$12.50)

This book's point of departure is Frederick Jackson Turner's thesis concerning the role of the frontier in American history and thought. British historian Hennessy finds that it does not apply in Latin America, where "there is no West; there is no Frontier; there are only frontiers." The *conquistadores* who opened the continent and brought miscegenation, the Spanish and Portuguese crowns with their pursuit of authority and tribute, and the Catholic Church with its "half-feudalist, half-capitalist" colonizing strategies left a veritable typology of frontiers. Each has its own distinctive frontiersmen in the form of *gauchos*, miners, balladeers, muleteers. The comparative impact of the railways and river transport, European diseases, racial attitudes, the presence or absence of women also are part of the heritage that shaped Latin America differently from North America (and Australia and South Africa). Hennessy concludes that if, as Richard Hofstadter argued, U.S. history is dominated by a sense of space rather than time, that of Latin America is dominated by "a complex interweaving of both space and time."