# LATIN AMERICAN THEATRE **REVIEW**

a Journal devoted to the Theatre and Drama of Spanish and Portuguese America

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#### Abstracts

#### Luz María Umpierre, "Inversiones, niveles y participación en Absurdos en soledad de Myrna Casas."

By the study of Myrna Casas' Absurdos en soledad in light of Radical Feminism and Semiotics, we propose that through a system of inversions and levels, this play presents a revision of the Theatre of the Absurd, the presentation of women in the theatre (Ibsen) and the role of women in society. These conclusions represent a complete divergence from the previous inclusion of Casas' plays as forming part of the Theatre of the Absurd and the philosophical (Existentialist) approach followed in studying her literary production. (In Spanish) (LMU)

# Anthony M. Pasquariello, "The Evolution of the sainete in the River Plate Area."

Before the close of the eighteenth century, the sainetes of Ramón de la Cruz were almost as popular in many capitals of Spanish America as in Spain. New World dramatists, capitalizing on the popularity of Cruz's one-act plays, were quick to adopt the sainete form. Repertories featuring these brief sketches were so well-liked everywhere that an anonymous piece, *El exame de los sainetes*, performed in Buenos Aires between 1805 and 1806 sought to kill the genre by staging a trial condemning Cruz's sainetes. Gradually a new kind of sainete emerged portraying an environment and characters peculiar to the River Plate area, thus planting the seeds of a gaucho folk theatre. The earliest examples were *El amor de la estanciera*, *La acción de Maipú*, and *Las bodas de Chivico y Pancha*. Many others followed in the nineteenth century, and by the early part of the twentieth this folk theatre found dramatic expression in the plays by Argentine dramatists like Florencio Sánchez and Roberto Payró. (AMP)

# Priscilla Meléndez, "El espacio dramático como signo: La noche de los asesinos de José Triana."

Some of the formal aspects of Triana's La noche de los asesinos have received critical attention, and its social and political connotations have been discussed. Full consideration has not yet been given to the play's "physical language," that is, to its paralinguistic dimension in relation to its verbal level. The theatre, as a plurality of codes, develops various levels of understanding, and the main concern in this essay is to assess both the verbal and the non-verbal theatrical signs of the play; their significance in the dramatic act of representation, and their connection with the theme. The paraverbal elements assume particularly significant proportions in their dual projections of a dramatic space: on the one hand the physical setting where the play evolves, and on the other the psychological space in which the characters are submerged. (In Spanish) (PM)

# Bonnie Hildebrand Reynolds, "Coetaneity: A Sign of Crisis in Un niño azul para esa sombra."

In Un niño azul para esa sombra, René Marqués experiments not only with the chronological presentation of the story, but also with the play's movement toward its own end. Through a series of interrelated signals transmitted to the audience, the play creates the impression of temporal coetaneity which signifies a life and death crisis for the child protagonist. The play's coetaneity defines Michelín's identity which, in turn, symbolizes that of Marqués' Puerto Rico. The protagonist's death becomes a warning of the devastating consequences resulting from the political and cultural conflicts between Puerto Rico and the U.S. as well as of those resulting from the conflict between materialism on one hand and artistic creativity and philosophical progress on the other. (BHR)

# David George, "The Staging of *Macunaima* and the Search for National Theatre."

The author examines the origins of the São Paulo company (later to be called Grupo Macunaíma) and asserts that its emergence shows promise of revitalizing the Brazilian stage much as Teatro de Arena and Teatro Oficina had done more than a decade before. The author scrutinizes the technical details of the production: Indian and Afro-Brazilian forms, ensemble acting techniques, use of simple materials of a third-world country, costumes, narrative techniques, utilization of space, and movement. He concludes that the company has demonstrated that the major themes of Mário de Andrade's *Macunaíma* provide a vital means of reassessing the nature of Brazilian culture. (DSG)