

Bertha P. Dutton. *American Indians of the Southwest*. (Albuquerque: University of New Mexico Press, 1983) xxvii, 285 pp., \$14.95 paper.

Bertha P. Dutton has updated her 1975 publication titled *Indians of the American Southwest* and states in the preface her objective to make this book generally readable for students, teachers, and travelers who desire knowledge, understanding, and authoritative information regarding the Southwestern Indians. She admits changes are occurring at such a rapid pace that the information with which she has updated her publication may well be out of date by the time we read it.

Her research covers the tribes from the Four Corners Region, an area radiating from the common boundaries shared by Arizona, Colorado, New Mexico, and Utah. These tribes are the Tanoans, Keresans, Zuni, Hopi, Navajo, Apache, Ute, Southern Paiute, Pima, Pai, Maricopa, Cahitan, the Salt River Indian Agency tribes, and the Colorado River Indian tribes.

Included in the extensive twenty-seven pre-text pages are notes, maps, and a prologue to the new edition, as well as the usual foreword and acknowledgements. Thereafter, six chapters deal with tribes, either individually or collectively, including some who no longer exist or who have merged with other groups.

Sections within the chapters, ranging from brief paragraphs to several pages, present history and contemporary tribal affairs, and descriptions of physical appearance and clothing. Other sections cover cultural and social characteristics, ceremonies and dances, and religious beliefs.

There are sixteen pages of black and white photographs, with no dates to indicate when the pictures were taken. Throughout the text are some twenty beautifully written Native American songs, chants, and poems. Some are not dated, and others are dated variously from 1909 through 1970. No explanation is given regarding the dozen black and white Indian designs used at the beginning of various chapters and sections, nor why two of the drawings are used more than once.

Chapter seven deals exclusively with arts and crafts, and following this last chapter is a calendar of annual Indian events in Arizona and New Mexico. The population figures for the Indian reservations in Arizona and New Mexico complete the contents prior to the bibliography.

The calendar of Indian events would interest the traveler anticipating a trip to Arizona or New Mexico. The rest of the book is probably better suited to the student of Indian culture. The title of the book itself is a misnomer to the non-student. The non-student traveler will wonder why other tribes living in the Southwest today are *not* included, and why Utah is included. Dutton's scholarly definition of the area and the Indians does not explain that other tribes living in the Southwest today

arrived there from the East or the North.

The students and teachers of Native American studies will find this an interesting, informative, well-written book. For them, it will be an easy-to-use finger-tip digest with a 450-entry bibliography. The bibliography was updated from the 1975 publication by adding 100 entries dated 1976 and later. The bibliography alone is worth the purchase price for researchers in Native American Studies.

— Charline L. Burton
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Ani Dike Egwuonwu. *Marriage Problems in Africa.* (New York: Continental Services, 1986) 119 pp. \$5.95 paper.

Ani Dike Egwuonwu is a social scientist and this book is the outcome of several years of observations and interviews about marriage problems in Africa. Egwuonwu intended to show a vivid picture of the problems that have had a deleterious effect on traditional African marriages. The subtlety of his use of the institution of marriage to capture the underlying prejudices and stereotypes that exist among African tribes was certainly a creative venture.

Egwuonwu pointed out that the most salient problem facing Africans wanting to marry is the choice of a mate. The choice of a spouse in Africa is determined by a number of factors that inevitably decrease the number of eligibles. First, there are prevailing myths that assume a taboo-like effect on persons who deviate from the tribal traditions in their choice of a spouse. The myths are related to ancestors, hereditary diseases, and virginity.

The author also directs attention to the diversity of ethnic groups in each African country which limits the number of potential mates. For example, Egwuonwu provided illustrative accounts of personal experiences that show the adverse effect of some tribal folkways on relationships between persons from different tribes.

Egwuonwu also describes the caste-like social status of two tribes in Nigeria, the Oru and the Osu. These two groups are labeled as social outcasts. Marriage is sanctioned only with in-group members. For the most part, Egwuonwu's analysis of the social interaction between these groups and other tribal units suggests that relationships are hindered by ethnocentric views.

Marriage problems were also related to religion and marriage traditions. The largest religious groups in Africa are Christians and Muslims.