

and other professions. It includes biographical information on many of the individuals mentioned in Volume I, that is, tribal chiefs, authors, curators, and so forth. The alphabetized listing concentrates on the professional achievements of the individuals, rather than personal data. The information given is derived from questionnaires completed by the individuals profiled; thus, the biographical sketches range in length from name, address, and affiliations to profiles over a page in length detailing community activities, memberships, publications, awards, and interests. There is no mention as to how the individuals were selected for inclusion; and the careful reader will note some "prominents" who could have been included, such as Dennis Banks and Tim Giago. While the individuals profiled are allegedly current (1986), some have died since the compilation, including Oscar Howe. New to Volume II is a geographical index section in which the listees are arranged by city or village in particular states.

While most of the information presented in this encyclopedia is available from other sources, its merit is that it combines information from all these diverse sources into one highly readable and easy to use reference work. It is a must for both academic and public libraries and for various agencies concerned with the Indian population.

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Judy Nolte Lensink, ed. *Old Southwest/New Southwest: Essays on a Region and Its Literature*. (Tucson: University of Arizona Press, 1987) xii, 167 pp., \$8.95 paper.

Here are sixteen essays by various genres of thinkers, among which we find poets, fiction writers, scientists, historians, academic and lay scholars, librarians and artists who presented papers in 1985 at a conference bearing the book's title. N. Scott Momaday, Frank Waters, R. Hinojosa Smith, Janice Monk and Vera Norwood, Rudolfo A. Anaya, and John Nichols are among the contributors. Their papers are the text of this work on the cultures of the American Southwest. *Old Southwest* indeed becomes an American culture reader, like a treatise on its epistemology and the forms of literature past and present of the region most of us know as the Southwest. They may give significant scientific, poetic, critical, even lyrical expressions such as Momaday's or the refreshing-refreshingly revealing statement of John Nichols ". . . a cultural worker with a voice."

It is a high effort to hear some of the most committed American voices reminding us that cultural consciousness, whether it is commonly

accepted now or not, encompasses all of the geographic and ethnic groups from the past and the present, with a particular reminder that this Southwestern part of the USA, so much unlike the rest of the country, must be treated differently owing to its delicate nature.

Many questions are asked: what, indeed is this region called the Southwest, how can one hope to define it, who speaks for it: the Anglo, the Hispanic or the Indian? This anthology represents many points of view that generally support the proposition that the American Southwest as a national area is in serious danger of becoming a cultural and environmental wasteland. Most of the essayists voice their concerns for progress, but with courage for the preservation of literature and desert with equal zeal; there are those who adhere more closely to their professional or private interests; even so, there's a definite collective stand of protectiveness for all forms of life and images of the land by these writers as well as those who preceded them.

Devoid of traditional, often distracting markings of the more exacting scholarly papers, the majority of the essays are properly annotated in support of the authors' theses.

It is a strong humanistic appeal to reason, action, and greater information on the background and presence of the physical and civilized state, civic condition, and attitudes of the human actors who live here, in this often misunderstood and misused, much beloved and cherished part of the United States.

One observes that organized environmentalism may not necessarily have always served its stated commitment well, nor have various agencies of the federal government and their administrators normally demonstrated sensitivity nor common sense in dealing with the preservation of national resources. There is an emphatic call for revolutionary action from individuals and groups to "lock up the desert" and reserve cities as "sacrifice areas" for people to live and stay in.

It is a book that may leave the reader with a strong sense of artistic and civic redemption, probably as our transcendentalists would have it.

—Sergio D. Elizondo
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