

the image of the Vanishing Indian), and in a gesture of active, heroic peace-making that emerges in at least two of the “women” stories. But to recognize this is only to defer the problem to a second level, on which the basic question recurs: Is the ambivalence, is the mediation, a traditional Sioux pattern, or is it a result of cultural change?

In the spirit of recent critical reevaluations of the genre, particularly from feminist (i.e., once again “minoritarian”) positions, one might finally return to the dominant “white” tradition and relate such doubleness and ambivalence back to the conventions of the nineteenth- and early twentieth-century popular romance, and wonder to what the critical, subversive, and generally emancipatory potential of romance writing may have been for Native writers and their audiences around the turn of the century. In order to even attempt an answer, however, one would have to know much more about the distribution and precise reception of such texts, and specifically, about the different ways in which native and non-native audiences may (must) have read them.

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**Margot Edmonds and Ella C. Clark. *Voices of the Winds: Native American Legends*. (New York: Facts on File, 1989) 368 pp., \$ 27.95.**

This anthology of Native American legends is a fine supplement to the Erdoes and Ortiz work, *American Indian Myths and Legends*. Whereas that work was structured around themes such as “Tales of Human Creation,” “Tales of World Creation,” etc., this work (while including very often the same themes) is organized regionally with tales from the Northwest, Southwest, Great Plains, Central Region, Southeast and Northeast.

The collectors aimed at being comprehensive. For example, the Northwest section contains legends from the Wasco, the Makah, Flathead, Aleut, and others. Introductions to the sections are brief; readers are left to discover the range of stories. Throughout the book, the careful and thoughtful reader will discover similarities that exist among legends from tribes and nations in different parts of the country. Such legends may focus upon creations and origins, nature, the beginnings of a people’s beliefs, animals and their significance, as well as on the formations of natural sites, whether mountains, valley, or rivers.

Another large section of the book is devoted to the Southwest with selections from the Pima, Hopi, Navajo, Apache, Miwok, and Washo. (This list also is only representative of the tribes included in the collection.) The adaptors of the tales and legends have written in simple language, which is often lyrical.

Insights into these cultures may be gained by readers studying the narratives as well as the illustrations and explications. There is also a fine bibliography.

As one continues to peruse and study the other sections, including the Great Plains (Mandan, Arapaho, Cheyenne), the Central Region (Chippewa, Pawnee,

Ottawa, Winnebago), the Southeast (the Creek Confederacy, Seminole, Tuskagee, Cherokee), and finally, the Northeast (Abnaki, Penobscot, Passamaquoddy, Iroquois), one realizes the completeness of the collection and the amount of research and writing done by the collaborators.

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**Gertrude Ezorsky. *Racism and Justice: The Case for Affirmative Action.* (Ithaca: Cornell University Press, 1991) 140 pp., \$9.95 paper.**

In this attention-grabbing book, the author addresses issues on affirmative action as an answer to American racism. No doubt, there is a strong penalty for black Americans inside the American social milieu, and a remedy was sought for this through the affirmative action program. The 1960s marked the onset of affirmative action programs which had dwindled by the 1980s, due to an adverse political climate. This book focuses on black Americans as beneficiaries of affirmative action programs because they are the descendants of slaves brought to this country forcibly and subjected to incessant racism. The government not only encouraged the practice of racism, but gave legal sanctions for it. For these reasons, the author argues, the black Americans deserve a unique entitlement to employment benefits.

One of the purposes of affirmative action programs in employment is racial desegregation of the American workplace, but the programs affect the working lives of millions in terms of access to professional and skill training, their place in the hierarchy of employment, and hence the living standards they and their families enjoy. The author argues that affirmative action is warranted on practical and moral grounds; rather than being sold on the idea without scrutiny, the author examines the alleged negative aspects of affirmative action as well, i.e., benefiting mostly affluent blacks or penalizing qualified whites.

It is clear that in employment institutional racism can occur and it does occur when employees are selected through personal connections or by qualifying for certain requirements or seniority standards. These institutional procedures perpetuate the effects of overt racism. The arguments presented by the author are cloaked in court decisions such as *Griggs v. Duke Power Co.* (1971), *Regents of University of California v. Bakke* (1978), *United Steelworkers v. Weber* (1979), *Fullilove v. Klutznick* (1980), and *Vulcan Pioneers v. New Jersey Department of Civil Service* (1984). These materials are the underpinnings for a rationale of affirmative action, and the author is hopeful that despite the recent weakening of affirmative action they will not be forgotten.

My only lament is that this book is short, only 140 pages, and it does not include other minority groups who are meted out the same, and often worse, treatment as black Americans.

Finally, *Racism and Justice* should be high on the list of acquisitions for both university and public libraries. It could be used successfully as assigned reading