

"Head Knowledge," but also argues for the useful combining of the two (190). It also deconstructs science, technology, engineering, and mathematics (STEM), with reference to Aristotle, Plato, Pythagoras, Hobbes, and Locke, and reinterprets STEM in terms of the humanities.

As a newly minted PhD under Deward Walker's tutelage at the University of Colorado, Frey encountered the Apsaalooke in the 1970s, when the entire population was still fully bilingual. "Learn the language," instructed Walker. Frey did so. He also was initiated into the Sun Dance, encountered and appreciated the power of the Medicine Rock Wheel, undertook quests for wisdom and inspiration through fasting and meditation, and on several occasions, was granted perception of the *Awakkuleeshe*, the Little People, who are said to animate the traditional lands of a number of indigenous peoples on Turtle Island. Moving in and out of the narrative are a number of ordinary humans whose names may be familiar to readers: the Yellowtail family, John Trehero, known for his inspirational role in reintroducing the Sun Dance to the Apsaalooke people, Joseph Epes Brown, and Dell Hymes.

To convey the experience of being an invited incomer to the cultural and social contexts of Apsaalooke and Schisu'umish life, throughout the book Frey circles back to two analogies, the "Tin Shed" and the "Sweat House" (83–116), and also to the conundrum posed by publishing oral traditions, "We are the stories we tell" (9) and "in the act of storytelling the flesh and muscle of the story are added" (41). Simply passing one's eyes over the printed words does not do justice to the place-bound experiential knowledge: the "*miyp* of oral tradition" (122).

The importance of "Tin Shed" and "Sweat House" wisdom and experience in Frey's successful journey through cancer and cancer therapy seems to have been the motivation for this book, especially seen in the story of "Burnt Face," which brackets the narrative's opening and closing (1, 22–25, 231–232). Well aware that "some will accuse me of being a wannabe," Frey notes that relationships with trusted indigenous mentors and the reciprocity entwined in *Basbaaliichiwe* ("telling my story," 152) inspired the collaborations and imbued Frey's "ethnographer's competence" with ethically informed decisions and actions (122). Presented in short, succinct chunks, this very recursive work is accessible and candid, with some entertaining passages that, nonetheless, might make readers sometimes want to lament out loud: "How does Salmon 'always go upriver' (59–82) when so many of Salmon's rivers have been dammed"?

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Crime and Social Justice in Indian Country. Edited by Marianne O. Nielsen and Karen Jaratt-Snider. Tucson: University of Arizona Press, 2018. 216 pages. \$35 paper and electronic.

This book has a wide array of topics pertaining to crime and social justice for indigenous peoples in what is known as the United States of America. It is organized

around three overarching topics: crime, social justice, and community responses. The editors' introduction and conclusion allow the reader to understand the complexities of crime, law, and justice within indigenous communities. Marianne Nielsen and Karen Jarratt-Snyder emphasize the importance of recognizing the difficulties for indigenous communities of navigating colonial governments' requirements, expectations, and biases while upholding their nationhood. Many authors in this collection emphasize that powerful relentlessness is needed to maintain traditional forms of governance while navigating the systems that are intent upon destroying them so that the struggle to uphold and rebuild indigenous nations is at the forefront.

Cheryl Redhorse Bennett does an excellent job of demonstrating how legalities are used in attempts to prevent tribal communities' use of gaming in the United States to address poverty. In the process of clarifying that indigenous crime has not risen within the reservations and that no indigenous communities are affiliated with mafias, Bennett exposes a number of myths and demonstrates how once again stereotypes play a prominent role in the heavy policing of indigenous communities. Notably, this chapter traces how casinos can further resilience and self-determination if used within contexts of self-conscious traditionalism.

A chapter that dichotomizes indigenous identity and upholds legal precedents built around this approach is particularly jarring. Though the essay usefully recalls the historical legal frameworks, it fails to acknowledge how problematic it is to surrender the ability to define one's self and community to a state that sanctioned its obliteration and assimilation. Moreover, in failing to recognize the continued use of indigenous governance systems and laws, the author completely ignores indigenous resilience. Nonetheless, including this chapter in the overall framework of the book does illustrate that indigenous people do not all agree.

Alisse Ali-Joseph's standout chapter on basketball and sport history in what is known as the United States gives an interesting, complex account of how sports were left out of Indian residential schools and later included as a tool of assimilation. The author also traces the roots of gendered sports segregation in Indian residential schools to Victorian culture. Indigenous peoples, however, are using sports to once again reflect cultural continuity. The author's emphasis on resilience was effective through the entire chapter, especially in analyzing ways in which the trope of the "poor Indian" was used to disempower and dismantle indigenous athletes.

Chapters by Cheryl Redhorse Bennett, Linda Robyn, and Anne Luna-Gordinier complemented each other well in tackling numerous topics within the overarching problem of violence against indigenous women in the United States. All three note the unique challenge presented by the lack of statistics regarding missing and murdered indigenous women within United States borders. Cheryl Redhorse Bennett does an excellent job at highlighting the criminal offences committed on indigenous women's bodies by nonindigenous people and federal and state officers and further, how officers and nonindigenous perpetrators often experience minimal sentencing or remain unaccountable for their crimes. This essay turns to the personal in recounting the author's experiences of losing a friend and in discussions of Loreal Tsingine, Fred Martinez, Sadie Frost, Shawnda Baker, and Candace Rough, in addition to Helen

Betty Osbourne from Canada, all of whom were murdered by nonindigenous people. Drawing parallels to similarities in Canada, Bennett points out the need for further investigations into the missing and murdered women and LGBTQA in the United States. The author argues that it is necessary to classify these crimes as hate crimes and calls for more research into her findings of border town treatment of indigenous women and LGBTQA and its links to sex trafficking.

Linda Robyn recalls the effects of sterilization on women in the United States, most notably indigenous women. The author explains how a eugenics movement, led by Harry Laughlin, coerced and even forced women into sterilization procedures, so that indigenous people were separated from their lands and resources while the welfare “burden” of children on the state was also reduced. Laughlin’s influence was worldwide, including Australia, which is still coercing women to undergo sterilization. The author emphasizes the importance of indigenous women and children for nationhood to continue as central and for indigenous culture to thrive. This dynamic plays a role in my own home community and family and in many communities today this ever-present topic doubtless remains relevant.

While these three chapters about violence against indigenous women offer many solutions, the authors’ primary focus is on atrocities and historical contexts of oppression against their bodies—including law as a mechanism of oppression. To identify such mechanisms is imperative for indigenous continuity, and all three of these essays do so. Anne Luna-Gordinier in particular offers thoughtful and practical solutions. While addressing the complexity of criminal jurisdiction under the Tribal Law and Order and Violence against Women acts and providing much context for the historical tenets of tribal affiliations with the state, Luna-Gordinier’s primary concern is strengthening the continuity of tribal sovereignty in applying it to end stalking in Indian country. The author’s examples of traditional governance approaches to violence in the family as ways to continue cultural practices are especially excellent. Although this chapter is aimed directly at indigenous leaders in these communities, it leaves the reader with hope and satisfaction—an approach that is both strong and effective.

Overall, *Crime and Social Justice in Indian Country* was successful in underlining the complexities of issues of crime, community justice, and activism while relaying the importance of resilience in indigenous communities. As a newcomer to United States indigenous issues, I learned many facets of the complexities of US colonization, most notably how the state uses recognition to divide indigenous community resources and how state regulation and policing of communities is still obvious in every facet of life, even where least expected. Most notably, the challenge by many writers in this collection to problematize state recognition and uphold traditional laws in modern ways was refreshing and inspiring.

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