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would seem, is in not discussing in greater detail more recent works that offer more successful studies of verbal art. The main points of Clements' study, that aspects of ethnographic and ethnic context have been historically ignored, altered, and violated in the production of texts by ethnographers and others, are points that that have already been made by members of this recent ethnography of communication school. Clements' too brief treatment of contemporary work on verbal art is especially disappointing, again because his own study is so indebted to it.

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**Native Americans, Crime, and Justice.** Edited by Marianne O. Neilsen and Robert A. Silverman. Boulder, Colorado: Westview Press, 1996. 321 pages. \$65.00 cloth.

As a professor, I always view edited works with the attitude of someone from *Missourah!* In other words, you've got to *show* me. Trying to fit the prior works of other authors into a thematic piece is difficult at best and frequently falls short of accommodating some educator in trying to find readings appropriate for a particular course. Some editors hustle the popular press to present opposing issues, while others stick to selections from scholarly journals. Marianne Neilsen and Robert Silverman have skipped and danced across the entire spectrum to present a dazzling array of deftly selected pieces that do much to drive home the context, mechanisms, problems, and prospects of the generally misunderstood issue of Native Americans, crime, and "justice" (or is it "just us").

If this were a book on religion, the editors might have tried to get a foreword from the Dalai Lama. But this is a work on Native American justice, and they got a foreword from Chief Justice Robert Yazzie of the Diné (Navajo) Nation. Same thing. The chief justice's admonitions come through clearly and with strength, as this champion of the concept of peacemaking has a firm grip of what is needed as Natives try to walk between two cultures. Chief Justice Yazzie's recent keynote address to the March 1997 annual meeting of the Academy of Criminal Justice Sciences in Louisville, Kentucky, expanded greatly on what he wrote in this foreword. It would be worthwhile to study his writings on the concept of peacemaking.

This edited work contains a patchwork quilt of pieces that are decidedly "together" in their context, making for a very artistic placement. In street language, it's a helluva book. It contains nine parts: Context, Law, Crime, Police, Courts, Sentencing, Corrections, Justice Initiatives, and Afterword. General criminology occupies the first three parts, criminal justice issues constitute parts four through eight, and policy issues occur throughout, but dominate part nine.

The book contains thirty-seven "units" of markedly differing lengths, from two to eighteen pages each. The units include fourteen newspaper articles, three government publications (United States and Canada), three law journal articles, seven pieces from academic journals in varying fields, one piece from a technical journal, two selections from other edited works, one part from a book, three units written by the editors, two pieces written expressly for this work by other authors, and one unit from Colorado State University's Tri-Ethnic Center for Prevention Research. Despite their diversity, the units and chapters flow together quite nicely.

One of the constant complaints one hears when dealing with coverage of Native American issues in the social science literature is the lack of consideration for the situation of the "urban Indian," a population that outnumbers Natives on reservations, at least in the United States. Urban issues are addressed in this work from the very onset with two news articles devoted exclusively to this issue, and then brought up at appropriate times throughout the volume, such as when addressing the gang problem and in the area of interpreting statistical data.

In his piece entitled "Patterns of Native American Crime," coeditor Silverman addresses crime rates and population issues and exposes some of the difficulties of making inferences from these data. His attention to these details come as a welcome relief to a person such as myself who teaches criminology. In a short space, Silverman presents a much clearer explanation of these numerical difficulties than many criminology and general statistical textbooks.

Many of the pieces in the book address the issue of cultural differences between the modern dominant North American society and traditional Native societies, how the dominant society has over the years tried to eradicate Native cultures, and efforts now being made to recover and revive those cultures. These concepts are central to understanding how and why the issue of Native Americans and their relationship to justice and crime is a

discrete and important area of study. The editors are to be commended for addressing this issue in a wide variety of settings, including Ojibwa (Dumont), Cherokee (Snyder-Joy), Lakota (Snyder-Joy), Cahuilla Mission (Snyder-Joy), Navajo (Zion and Zion, Tso, Bluehouse and Zion), Oneida (Byrne), Alaskan tribes (Marenin), northern Canadian bands (Ross), Kahnawake (Dickson-Gilmore), Mashanucket Pequot (Waldman), and an excellent piece by Douglas M. Skoog on Native self-government and Native policing.

Virtually all areas of study in criminal justice are included in this 321-page work, including major areas of concern such as child abuse, juvenile delinquency (including gang activity), as well as alcohol and drug abuse. Although the context of Native American crime and justice is well covered in the introductory part, this contextual material as well as the remainder of the book did little to tie in the issues covered with contemporary criminological theory. Coeditor Neilsen, while defining "Native American" in a broader sense than the scope of the book, acknowledges that the work covers crime and justice issues of the Native peoples of the continental United States, Alaska, and Canada only. Neilsen contends that crime and justice issues affecting the Native people of Mexico have so many important differences in politics and social issues from their northern neighbors that they could not be included in this work. Native Hawaiians were not included either, though no rationale was given for this, and no mention was made about other Native American populations in Central or South America. Accordingly, the book may merit a title change to place the word "North" between "Native" and "Americans." Naturally, to include these missing populations would require extensive additional scholarship, the addition of about nine hundred pages to the book, and moving it out of the market for which it was designed.

The authors have focused quite specifically on conventional ideas of criminology, adding the dimension of culture and context in considering Natives. That is, they have looked at crime and justice from the standpoint of the individual person as victim or offender as well as offering comparative views of the Native versus the dominant society's justice systems as they pertain to the individuals subjected to those systems. In an interesting recent paper, Professor Tom Reed of Eastern Kentucky University questioned this focus of crime and justice studies, and why such events as the holocaust and other crimes of mas-

sive scale should escape the attention of criminologists and not merit attention in introductory criminal justice textual materials. The editors may wish to entertain such notions in future editions of their work and include pieces surrounding crimes against entire tribes or other large groups of Natives, as well as retaliatory efforts by such groups as the American Indian Movement. Such topics could include the so-called "Indian Wars," gifts of smallpox-infected blankets to Natives, and the more contemporary Big Mountain land dispute in Arizona. Additional dimensions could include such things as profiteering from Native lands by oil, gas, and coal interests, as well as uranium-mining problems. Several of these issues, as well as important culturally destructive actions involving Native Hawaiians, were covered by Jerry Mander in his 1991 book entitled *In the Absence of the Sacred* (Sierra Club Books). Although these suggestions may add yet another part and several items to a book already containing thirty-seven items, I believe it to be an innovative and important step not only for Native American issues concerning crime and justice, but also for criminology generally.

There are several excellent works presently in print regarding Native Americans and the law, especially those authored by Vine Deloria, Jr. (see Deloria and Clifford M. Lytle, *American Indians, American Justice* (University of Texas Press, 1993), and other thematic works, such as Christopher Vecsey's edited work entitled *Handbook of American Indian Religious Freedom* (Crossroad, 1995). Neilsen and Silverman's work fills a needed void in this literature by providing a broad-based, well-organized selection of articles dealing with Native North American justice issues that are clearly written and quite readable for the undergraduate college student. Accordingly, this work appears as a very attractive main reader for a course on Native Americans and the law.

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**New Worlds for All: Indians, Europeans, and the Remaking of Early America.** By Colin G. Calloway. Baltimore: Johns Hopkins University Press, 1997. 229 pages. \$24.95 cloth.

When Colin Calloway grew up in England, he became deeply interested in American Indians—an interest uncommon among