

manuscripts on aboriginal justice prior to white contact. Numerous other sources depict the customary justice of Plains and other tribes as well.

Finally, Brakel's ethnocentrism obviously blinds him to certain realities concerning local white courts located near reservations. Anti-Indian biases are quite evident in all the areas analyzed for this report. Perhaps the American Bar Foundation and the American Bar Association should familiarize themselves with some of the Native American legal and criminal justice agencies and organizations and their studies to get a more realistic picture of what "Indian justice" entails and what steps need to be taken to improve legal-service delivery to these people. Clearly, it is not enough for the white-dominated American legal community to merely dismiss Indian courts as inferior to white courts and then suggest that they be dismantled.

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Gerald Vizenor. *WORDARROWS: INDIANS AND WHITES IN THE NEW FUR TRADE*. Minneapolis: University of Minnesota Press, 1978. 164 pp. \$7.95.

It was George Orwell who saw, more clearly than most, that "newspeak" was often used by government and public institutions in communicating with their public. He warned that such jargon would separate government from the governed.

In Gerald Vizenor's brilliant, humorous, sad and biting series of vignettes on Indian life in mainstream America collected together in *Wordarrows*, we see Orwell's concerns made manifest. For nowhere, it seems, does "newspeak" or "bureaucratese" flourish so well as between non-Indian public service professionals in public institutions and the Indians whom they are hired to serve. Even when there is good will and a genuine effort to reach out to the community, non-Indian public service professionals do not seem to be able to communicate well with their Indian communities. If good will does not exist, the non-Indian public service professionals seem to take offense at just about everything Indians say or do, and compound the problem by retreating behind a smokescreen of their own special jargon to avoid real issues. This use of jargon disenfranchises Indians and further increases the social distance and perceived status differences between Indian and non-Indian. An Indian person's cultural background and life experiences have not prepared him/her for decoding jargon. A perpetual cycle of alienation is thus formed and maintained between public service institutions and the Indians they serve.

A tactic that has sometimes been used by institutions to eliminate some of the language and cultural barriers that exist is to hire Indian people as go-betweens and mouthpieces. Vizenor encapsulates through Clement Beaulieu, the main character in *Wordarrows*, Vizenor's own personal experiences and feelings as one such go-between.

From the urban scene in Minnesota to reservation areas to the reporting of the murder trial of a young Indian man in South Dakota, Vizenor charts for us the natural progression of the cycle of alienation. Throughout it all, the author uses the phrase "new fur trade" to illustrate the cultural word wars between Indian and non-Indian.

An additional theme in *Wordarrows* is the oral tradition of tribal people and the symbolism of word arrows and its relevance and application to that which transpires in the situations they encounter in the dominant society. Vizenor describes some selected aspects of the oral tradition of Indian people and the extent to which that oral tradition has been the most changeless and enduring of the cultural elements that define "Indianness." The oral tradition has helped the people to survive the original fur trade, colonialism and suppression. We are led to believe that the "new fur trade" with its bureaucratic jargon will be enveloped into the oral tradition, also, and long after the jargon is gone, the oral tradition and Indian culture will still be strong and vital.

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JESSE GREEN, ED. *ZŪNI: SELECTED WRITINGS OF FRANK HAMILTON CUSHING*. Lincoln: University of Nebraska Press, 1979. 440 pp. \$16.95.

Jesse Green, a professor of English at Chicago State University, has brought together in this volume, with appropriate explanatory materials, selections from the published and unpublished writings of Frank Hamilton Cushing. The collection deals with several things: autobiographical materials (about 120 pages); description of Zūni life and beliefs (about 220 pages); and materials about the relation between Zūni and White America (much of the autobiographical section, a brief description of visits to the East by several Zūnis, most of the brief foreword by anthropologist Fred Eggan, and much of Green's more than 60 pages of introductions.) The volume is handsomely illustrated, with six photographs and over 60 drawings of aspects of Zūni and its life; it also has maps of Zūni and the Southwest and a selected bibliography which is evenly divided between works by or about Cushing and works about Zūni. Unhappily, it does not have an index.