but it is "buried" in the discussion of constructions involving particles and is often not very clearly expressed.

A further problem is that the analyses are sometimes open to question, or at least insufficiently explained. For example, it is not clear why the two example sentences at the top of page 155 should be considered illustrations of "factive" *ôma* rather than being "equational" sentences (they differ from various similar "equational" examples on pages 149-51 only in word order); and it is not clear that in examples given on page 158, *ôma* should, as suggested, be considered a "complementizer" (why not analyse it as a pronoun coreferential with the embedded clause?).

Two further points warrant discussion. First, the nonlinguistically trained reader should be aware that this book does not discuss the basic sound system of the language or how the orthography is to be interpreted; for this, one must look at *Stories of the House People* (pp. 113-21) or, as is suggested there, the first chapter of *Meet Cree: A Guide to the Cree Language*. Second, the lack of word-for-word translations in the Cree sentences given as examples will at times make it difficult for any reader with no previous knowledge of Cree to understand the discussion. However, this would not constitute a problem for the teachers, who would presumably be native speakers of Cree, for whom the book is primarily intended.

In conclusion, this volume has its flaws, but I should nevertheless stress that it provides a most valuable tool for Cree pedagogy, and that it constitutes a significant contribution to the existing literature on Cree grammar.

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Among the Sioux of Dakota: Eighteen Months' Experience as an Indian Agent, 1869-70, by D.C. Poole. St. Paul: Minnesota Historical Society Press, 1988. Pp. 235.

This book was originally published in 1881. At the time, it attracted little attention and enjoyed only a limited print run. It has now been republished by the Minnesota Historical Society in order to rescue it from obscurity. Raymond J. DeMallie, the director of the American Indian Studies Research Institute (University of Indiana), provides an excellent introduction to the new edition, placing the book's content in context and identifying its historic importance.

The author, DeWitt Clinton Poole, was a captain in the American army detailed in 1869 to serve as agent on the Whetstone Indian Agency, near Yankton, Dakota Territory. The agency, established by treaty a year earlier, had been

intended as the permanent home of the Oglala and Brule Sioux, and Poole's experiences there over a period of eighteen months are the subject of the book. As DeMallie points out, Poole's narrative is important for a number of reasons: it provides social context for the author's experience as an agent, adding information about daily life not found in Poole's official correspondence; it provides a lengthy account of the 1870 Sioux delegation to Washington, D.C., during which Chief Spotted Tail extracted from the government a promise that the agency would be moved west from the Missouri River to White River; and, given the fact that eight years later the government honoured its promise by moving the agency headquarters to Rosebud and Pine Ridge, Poole's book is one of only a few sources detailing the short-lived existence of Whetstone Agency (p. xiii).

One of the most compelling aspects of the book is the author's wit and humour. At one point, he noted that transportation on the Missouri was made intolerable because the steamboat was required to zigzag back and forth in order to avoid obstructions, comparing this situation "to that of the man who went home late from his club, and complained that it was not the length of his way, but the width of it, that troubled him" (p. 17). Later, in reference to his visit to White Swan, Poole wryly noted that, although his host afforded fair meals, "the beds could not be praised, except as offering a rich field of inquiry to an entomologist" (p. 141).

The book is noteworthy for other reasons as well. It lends insight into the technical aspects of river navigation, into the nature of an Indian roundup, and into the way agency business was conducted. But more important, it occasionally provides a sympathetic appraisal of the Indian during the early stages of reservation life. Poole saw Indians as models of manly bearing and development; he praised their oratorical skills, their warm hospitality and their mastery of cattle herding techniques; and he admired their courage and warfare skills, as well as the virtue and faithfulness of their women. He also decried the fact that Indians were the subject of bitter hostility by western frontiersmen and equally of romanticism by untutored easterners. And he deplored the fact that whites and Indians alike often stereotyped each other, causing racial friction. Moreover, he fully understood that, contrary to popular opinion, the resistance of Indian males to the adoption of agriculture on reserves did not reflect laziness or indolence. On the contrary, he insisted that Indian men saw agriculture as women's work and that if called upon to do men's work, such as that involved in pastoral activities, "they exhibit a remarkable endurance and activity" (p. 100).

The above notwithstanding, the value of Poole's narrative should not be overstated because it is flawed in four important respects. First, despite DeMallie's assertion that the book "preserves almost inadvertently a valuable record of Sioux customs and beliefs" (p. lii), it is clear that Poole had very little understanding of Indian culture. He describes some rituals and customs, but his observations are those of an outsider and never reach any depth of analysis. The Sun dance, for example, was described as barbarous and sinful (p. 67) and the only purpose

Poole could see in it was that the element of self-torture prepared Indians for the hardships of warfare (p. 75). Second, Poole's judgements on the Indian character were conditioned by the materialism of his own background. During his trip to Washington with the Indian delegation, he was quick to denigrate the Indians' intelligence because of their failure to appreciate properly the white man's creations. As he put it,

> They are fast becoming educated in their tastes, but in any just appreciation of their surroundings are children still.... It never enters their minds to make any comparisons between their present luxurious surroundings of polished wood, rich tapestries and gilded cornices and the rude interior of their smoky teepees. (P. 151)

Third, Poole was steeped in racist assumptions about the Indian and intellectually trapped in the civilization/savagery paradigm, held sacred by most of his contemporaries. Implicit in his reasoning was that, although the Indian as a form of creation was equal to the white man, he was at an earlier stage of development, and that his moral and social salvation required that he adopt as soon as possible the essentials of Euro-American civilization. For Poole, the very concept of civilization was equated with the unquestionable superiority of Anglo-Saxon ideas and institutions and it never occurred to him that Indian culture had anything whatsoever to offer American society. The result was that the author tended to see Indians as childlike figures whose only hope of survival was assimilation, under the protective guidance of the white man. Lastly, DeMallie's claim that the book is important because of the insight offered into the history of the Whetstone Agency should not be accepted without qualification. In actual fact, much of the discussion about the agency tends to be cursory and superficial and needs to be supplemented by Poole's official correspondence and other documentation before any substantive understanding about the agency is possible.

In the final analysis, the judgement of one of the original reviewers in 1881 still stands: "a most interesting as well as instructive little work" (pp. xiii-xiv). Poole's narrative is worth reading because it is addressed to an important historical circumstance in the life of the Sioux nation. It also says something about American racist attitudes in the nineteenth century. It will not, however, appreciably alter our understanding of Sioux history, nor in itself does it convey a very complete understanding of the Whetstone Agency.

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When Freedom Was Lost: The Unemployed, the Agitator, and the State, by Lorne Brown. Montréal: Black Rose Books, 1987.

On the morning of 10 June 1985, tourists on Parliament Hill turned their cameras away from the colourful changing-of-the-guard and focussed instead on a group