

Indians of the Yukon, 1894-1950" describes how Indian policy in the Yukon differed from that in other parts of Canada. In the Yukon there was not such an intense effort to assimilate the Indians. "Maps of Dreams" is an excerpt from Hugh Brody's *Maps and Dreams: Indians and the British Columbia Frontier* (Vancouver: Douglas and McIntyre, 1981). He reveals Indian concepts which are somewhat analogous to the white man's mapmaking. In "Negotiating the Indian Problem" Noel Dyck points out that historians play an important role in interpreting the past to bring about positive contemporary change. George Manuel, a Shuswap Indian and former president of the National Indian Brotherhood, argues in "The Fourth World" that there is a need to recognize aboriginal populations as distinct groups. This section is from the book of the same name.

Overall, the book offers a good variety of selections by geographical area and topic. One important area it does not address, unfortunately, is theory and methodology. The study of Indians is unique in terms of a broad ideological context, and the value of such study needs to be assessed. It would have been desirable to include Native scholars who are interpreting Indian history from an Indian perspective. One of the other weaknesses of the collection is that many of the articles are old and overused. Seven of the fourteen articles were published between 1974 and 1980, and of the remaining articles the two most recent were published in 1986. As a 1988 publication, there should have been recognition of the significant amount of other recent historical writing on Indians.

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"The Orders of the Dreamed": George Nelson on Cree and Northern Ojibwa Religion and Myth, 1823, by Jennifer S.H. Brown and Robert Brightman. Winnipeg: University of Manitoba Press, 1988. Pp. 226.

In the spring of 1823, a Hudson's Bay Company clerk at Lac la Ronge (north-eastern Saskatchewan) sent a letter journal to his father in Lower Canada. In it, he described what he had learned about Indian religion and oral tradition during his previous nineteen years of service. Jennifer Brown and Robert Brightman present Nelson's observations in conjunction with their own biographical introduction and a chapter on "Northern Algonquian Religious and Mythic Themes and Personages." They also present a personal commentary by Cree writer, Stan Cuthand, and a perspective on publishing historical documents by Native scholar Emma LaRocque.

Nelson's journal is more than a documentary source of information on the fur trade economy. It is more, even, than a piece of social history describing fur trade practices. It is, in fact, a piece of interpretive ethnography. Nelson writes

in the voice of participant observer as in the following passage from which the book derives its title:

They make themselves a bed of Grass, or hay as we term it, and have besides enough to make them a covering. When all this is done—and they do it entirely alone, they strip stark naked and put all their things *a good way off* and then return, ly on this bed and then cover themselves with the rest of the Grass. Here they remain and endeavor to *sleep*, which from their nature is no very difficult task. But during whatever time that may remain, they must neither eat or drink. If they want to Dream of the Spirits above, their bed must be made at some distance from the Ground. Here they ly for a longer or shorter time, according to their success, or the orders of the Dreamed. (P. 34)

Nelson's voice resonates best with the voices of figures in Cree-Ojibway oral tradition. He knows them as he knows himself. Nelson describes his own dream experience, for instance, in order to explain a conventional Indian vision of the Sun as it appears in the heavens in human form. This author was not a "hit and run" ethnographer, in the field for only the time required to establish a position within the academy. He spoke Indian languages, was healed by Indian doctors and was sustained by an Indian wife. Nelson's account of the shaking tent and the legendary characters conjured within it provides a uniquely thick description of northern Algonquian ceremonial practice. Through Nelson's eyes we enter the world of Cree and Ojibway ritual theatre. Flying Squirrel, we learn, speaks in a contrary tongue like that encountered in dreams. "You must take everything he says," Nelson tells us, "as we do our Dreams, i.e., the opposite." Everyone jokes about Loon's cry, "I want to have a wife," but only the conjurer can interpret Buffalo's hoarse and rough speech. No one dares speak of him "in a sarcastic or contemptuous manner."

Brown and Brightman append a convenient *dramatis personae* summarizing the attributes of more than thirty characters who appear on the conjurer's stage. They also analyse motifs and plot elements in convenient tabular form. Following Nelson's narrative, they give us a sixty-six-page essay on Northern Algonquian mythic themes and personages. Their familiarity with Northern Algonquian terms and concepts makes this section a thoughtful essay on eastern Subarctic cosmology. They point out that among the Northern Algonquians, "mythic beings are not confined to another or ancient world, and their revelations are not a closed book. Such beings appear in dreams and visions and in the divination rituals of the conjuring or shaking lodge, and they may predictably take on a variety of human, animal and other forms in real-life encounters. Since they participate in the social and mental life of ordinary human beings, they may be thought of as persons and classificatory relatives" (p. 120).

The book is truly multivocal in that we hear not only Nelson's voice and that of his editors, but also those of contemporary Native critics, the descendants of his nameless informants. Emma LaRocque points out that the Nelson journal

is "both marvelous and problematic" in that it is rich ethnographically but "eurocentric" in its interpretive categories. The implications of these categories, she says, are radical. "Because Indians are supposedly within the confines of a savage state, they remain 'superstitious' while civilized Europeans have 'great religions'." As a member of the editorial board that reviewed publication of Nelson's journal, LaRocque reviews questions "regarding ethics and balance in scholarship" (p. 202). She concludes with the positive observation that the religion, legends and myths discussed by Nelson were still being lived and recited in the community in which she grew up in the 1950s and 1960s. "Scholars," she concludes, "are not solely dependent on the problematic original sources . . . cultural information can be received and tested against the living knowledge of many native persons" (p. 201).

Stan Cuthand, a Cree who was also an Anglican priest at La Ronge in the 1940s, gives a similarly personal perspective. In contrast to the rote learning of his residential school training in the "precise factual world of the Anglican church," at home he experienced "the free and allegorical [Cree] world . . . peopled by the heroes of the plains and the mythic beings of Cree spirituality" (p. 189). Nelson's journal, he concludes, "shows a starker reality" than the harmony that is "the ideal we all strive for" (p. 197). "Story telling," he points out, "takes time. That kind of time is not available to many of us now and so it is necessary to commit some of those stories to paper as Nelson has done . . . His text may remind us of half forgotten tales, ideas and concepts, so that they can be saved for another generation" (p. 198).

Brown and Brightman have given us a sophisticated and multivocal reading of what may be at once one of the earliest and one of the most detailed written texts from the complex Northern Algonquian thoughtworld. Their book is lively and elegant. Their scholarship includes Native as well as non-Native critical perspectives. The tone of their book is nicely set by a colour plate showing a pictograph from northern Saskatchewan. It is both a good read and an essential reference work.

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Governments in Conflict? Provinces and Indian Nations in Canada, edited by J. Anthony Long and Menno Boldt. Toronto: University of Toronto Press, 1988.

This anthology surveys relations between provincial governments and Indian peoples in Canada, and includes contributions from senior government officials, Indian and non-Indian leaders, and prominent scholars in the field. The book is an updated and expanded version of the proceedings of a conference on Indian-Provincial Government Relations, sponsored by the Alberta Law