

As the poem continues, Belaney imagines the total collapse of his false identity.

One by one others in the audience begin to stand,  
begin to make their way towards me, all  
bearing an accusing finger.

There is no escape

The haunted has become the hunted.

I press my hands to my ears and implore everyone to stop,  
to let me go: for you know now who I am.  
Helpless, I fall to my knees. And above me, there she is,  
Ivy, the young actress Belaney once loved and abandoned.  
And beside her, all his old Hastings Grammar School  
classmates laughing at odd-ball Archie who's still playing  
Indian after all these years.

The photographs, news reports, dialogue, and journal entries supplement the multi-voiced poetic narrative to provide a thorough analysis of the persona of Grey Owl. Armand Garnet Ruffo has done an excellent job of providing readers with insight into the evolving, ~~self-destructive character~~ of Archibald Belaney as he appropriates the persona of Grey Owl.

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Stonechild, Blair and Bill Waiser: *Loyal Till Death: Indians and the North-West Rebellion*. Calgary, Alberta: Fifth House Publishers, 1997, ISBN 1-895618-88-6 Paper CDN \$ 18.95.

The institution known as Canadian history holds that the events, names, and places of the North-West Rebellion of 1885 are a testament to the resilience and strength of the new northern nation in the face of internal aggression. Meanwhile, the Métis have held to their history of the 1885 resistance as a struggle against overwhelming odds which proved their fortitude, unique identity, and rightful place in North American history. The First Nations, however, had yet to make their knowledge of that time, those

places, and their heroes understood amid conflicting historic and popular truths. That is, until now.

Blair Stonechild and Bill Waiser have written a very important book that supplies the final chapter to the North-West Rebellion of 1885. *Loyal Till Death: Indians and the North-West Rebellion* gives First Nations a clear voice to tell their story. Stonechild and Waiser delved deep into the historic and oral record and have come up with, not a unique Indian perspective on the 1885 conflict, but rather a whole new story. An untold story that contradicts the Canadian and Métis historical perspective at almost every turn. The authors reveal that the Cree and other First Nations had no wish to participate in the growing conflict of that time. The First Nations saw, and still do, their treaties as sacred trusts that needed to be upheld, respected, and honoured. Into this light the authors thrust the duplicity of both the Métis and the Canadian government in gaining political advantage over the region. The striking similarity to today's Canadian political rhetoric and growing public sentiment as a barometer of changing policy and attitude towards First Nations is hard to miss.

Popular myths like the "grand Indian-Métis alliance" and historical contradictions of a possible "Indian War" are revealed for what they were: tools the Canadian government used to strike a final blow against the political strength of the First Nations. Stonechild and Waiser reveal a careful construction of a spectre of an "Indian-Métis alliance" that was created by the Métis leadership and embraced by the Canadian government. Meanwhile the First Nations were seeking a political solution to their oppressive conditions. They simply felt that the sacred trust of treaties were not being honoured and that negotiations were necessary to alleviate starvation and the miserable conditions with which the First Nations were left after signing the treaties. As they were gathering their power into a unified voice, these actions were interpreted by regional leaders and government officials as military aggression. The Métis recognized the Indian's actions as an opportunity to increase support for their agenda.

Stonechild and Waiser have chosen to recognize oral tradition as an important contributor to the full understanding of historical events. Through the combination of the written record with oral recollection, the complex acts, multi-dimensional politics and personal ambitions leading up to the 1885 conflict reveal that the popular contemporary history of that time was not simply a story of "us against them." Their intense research and careful study blend with the story that First Nations Elders have held to for more than a century: Indians were misunderstood and manipulated into the conflict.

The research shows that the 1885 conflict was created out of misinterpretation and plain old ignorance, in a way too similar to our contemporary

reality. In the book, we can hear yesterday's conservative rhetoric still resonating in today's Canadian-Indian relationship. "Two much is spent on Indians" and "work for rations" exist alongside the other illusion of "Indians being pampered" by government policy and treaty. These provoked then, and in their contemporary form stimulate resentment in the mind of the Canadian general public and harden stereotyped notions of Native idleness and squandered wealth in direct support of Cultural Darwinist theories. Ultimately, this line of thinking allows political ambitions to make policy that directly undermine First Nations treaties and governmental responsibilities. Indians are forced thereby into direct legal and physical conflict with Canadian authorities, thus fulfilling a Canadian dysfunctional prophecy. If we read this book carefully we will see sharp historical parallels and contrasts with today's First Nations political and public struggles. Perhaps, we can finally learn from history.

Stonechild and Waiser have made a very important contribution to Canadian history. By adding the First Nations perspective on the events that led up to the 1885 conflict and its tragic aftermath, we can finally see a whole story. A story that shows the dynamic of those uncertain times. The First Nations voice is clear and very focused about their unwilling involvement during that conflict. The authors' presentation of the oral record invites the reader to re-examine popular myths and half-truths about an important time in Canadian, Métis, and Indian relations. This book will encourage Aboriginal scholars and scholars in Aboriginal studies to look deeper into oral history as a legitimate contribution to a more complete vision of history.

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Tibbles, Thomas Henry: *Standing Bear and the Ponca Chiefs*. Edited, with an introduction and epilogue, by Kay Graber. (Originally published in 1880 as *The Ponca Chiefs: An Account of the Trial of Standing Bear*.) Lincoln: University of Nebraska Press, 1995, ISBN 0-8032-9426-3 Paper US \$ 7.95.

In May 1879, in Lincoln, Nebraska, Standing Bear, a Ponca Indian, successfully sued the American federal government for his release from