

Indians as individual people equal to others before the law. In the end, the Poncas were the victims not of an ideology, but, at best, of official indifference or incompetence, and, at worse, of ambition and greed. The Poncas lost their land when reservation boundaries were redrawn, perhaps inadvertently (as the editor holds), but perhaps because the government found sacrificing the Poncas, a powerless friend, expedient in placating the Sioux, a powerful enemy. Their relocation to the Indian Territory could have proceeded humanely—though, of course, not justly—had adequate money been allocated for it and efficiently directed toward it, but most of the little money allocated got siphoned off by dishonest agents. The Poncas' possessions no doubt were looted and sold. No one in authority need have bothered with the ragtag runaways rescued by the Omaha—government officials could easily enough have looked the other way—but the exercise of power is its own reward. At every step, first the Poncas as a whole and then Standing Bear's small group were confronted by idiots and thieves. We must step lightly here, for Tibbles's book is too slight to support a heavy reading, but if we are set on finding some moral in it, maybe it is that the world contains not only competing respectable opinions, but lots of silly, corrupt and even evil people—silly, corrupt and evil people who are, that is, positioned to exercise great influence on the course of other people's lives. If our world is no different in this respect than the world in which the Poncas lived a hundred years ago, then we can find in *Standing Bear and the Ponca Chiefs* a cautionary tale of continuing relevance. While we might hold that much misery in the world is the result of ignorance and unintentional error, and that the ugliness of dignity denied can be perceived by most observers, we must remember that many of the people responsible for the plight of the Poncas knew exactly what they were doing, and were more than happy to pocket the small rewards they earned for themselves.

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Waldram, James B.: *The Way of the Pipe: Aboriginal Spirituality and Symbolic Healing in Canadian Prisons*. Peterborough: Broadview Press, 1997, ISBN 1-55111-159-4 Paper CDN \$ 15.95.

James Waldram prefaces *The Way of the Pipe* by stating that "(s)ince the early 1980s, many Aboriginal offenders have been demanding recog-

inition of their rights to religious freedom, to practice their spirituality while incarcerated, and in so doing to heal themselves in their own way" (p.ix). Through his book, Waldram documents the growth of Aboriginal spirituality as a rehabilitative tool for Aboriginal inmates of correctional facilities, and describes the practices and beliefs which are the cornerstones of this spirituality. He uses the words of Elders, inmates, and prison officials to present the issues from a range of perspectives, and in doing so, brings a human dimension to this topic.

Waldram begins by describing both the historical background and the existing policy context within which Aboriginal spirituality programs are implemented in Canadian correctional facilities. He criticizes the tendency to equate Aboriginal spirituality with Christian faiths, stating that "(s)uch an approach, in addition to being culturally and morally repugnant, necessarily limits the availability of the Aboriginal services to those that have Christian parallels. Hence, "equality" is, in effect, inequality. Aboriginal spirituality cannot be practised for an hour on Sundays and Wednesdays, in one specific room within the prison" (p.17). Waldram expands on this idea throughout the book, illustrating that because of the very nature of Aboriginal spirituality, the administration and evaluation of these rehabilitation programs present a number of difficulties.

During the course of his research, Waldram interviewed Aboriginal inmates, Elders, and liaison personnel in correctional facilities in Saskatchewan and Manitoba, and excerpts from these interviews are quoted throughout the book. Waldram assigns one of three cultural orientations to each of the Aboriginal inmates interviewed: traditional, bi-cultural, or Euro-Canadian. These orientations are assigned based on factors such as place of upbringing, knowledge of Aboriginal language(s), and background exposure to traditional teachings. The use of these cultural designations is just one way in which Waldram illustrates that the inmates themselves vary in their understanding about (and interest in) Aboriginal spirituality and traditional values, and it is therefore impossible to prescribe a standardized program of spiritual healing for all interested inmates.

Waldram, a medical anthropologist, identifies Aboriginal spirituality as "symbolic healing," stating that "this form of healing is very dependent on the use, interpretation, negotiation, and manipulation of cultural symbols as central to the process of healing" (p.71). He presents both a theoretical analysis of symbolic healing and a discussion of the practices of Aboriginal spirituality, including the use of sweetgrass and the sweat lodge ceremony. The use of personal testimony from inmates and Elders is used throughout the book as a counterbalance to the theoretical, and this results in a style

which brings together "two very different intellectual traditions, that of science and that of Aboriginal peoples, while privileging neither" (p.x).

The Way of the Pipe is not primarily a book about prison and corrections policy. Issues of funding, politics, and general social perceptions are dealt with only briefly, and Waldram does not offer recommendations for the development of symbolic healing as a rehabilitative tool. Rather, this book approaches the topic from the perspectives of the Aboriginal inmates and Elders, and asks the questions they themselves are asking as ideas develop and new programs are implemented. The insights offered through this approach are both interesting and thought provoking.

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Wissler, Clark, and D.C. Duvall: *Mythology of the Blackfoot Indians*. Introduction to the Bison Book Edition by Alice Beck Kehoe. (Reprint of 1908 edition.) Lincoln: University of Nebraska Press, 1995, ISBN 0-8032-9762-9 Paper US \$ 8.95.

Between 1908 and 1912, Clark Wissler wrote four monographs on Blackfoot culture. The first volume, *Mythology of the Blackfoot Indians*, was co-authored by David Charles Duvall, his Blackfoot assistant and collaborator. They are classics of early 20th century ethnographic research and justly famous in the anthropological literature of the northwestern Plains. The welcome decision by the University of Nebraska Press to include *Mythology* in its Sources of American Indian Oral Literature series makes this volume easily available for the first time to the Blackfoot, many of whom are now consulting these early works as they explore their own heritage, as well as to scholars and the general public. The publisher is to be commended for publishing a facsimile version, rather than reworking the original text and page numbering.

Anthropologist Alice Beck Kehoe's introduction to the new edition adds considerably to its contemporary usefulness. She situates the book within the dual contexts of Blackfoot history and culture and evolving scholarship about the Blackfoot, drawing upon a wealth of published and unpublished material. Her review of the published work about the Blackfoot in the late 19th and the 20th centuries provides the reader with a useful "who's who"