

1885 uprising. Meanwhile a series of chapters describe in detail the social experiments by the Catholic Church and provincial social services to set up colonies for the Métis in Alberta and Saskatchewan to learn farming, and the provincial organizations which either supported or challenged these processes from the 1930s through to the 1950s.

Finally, the authors describe the development of Métis political awareness and the organizations that emerged during the 1960s to promote Métis empowerment; the struggles to define “Métisness” apart from the perspectives of non-status Indians; and how the repatriation of the constitution and the inclusion of the Métis as one of three Aboriginal peoples has highlighted an increasing focus on Métis nationhood. The authors seem implicitly to agree that this nationhood should include only the prairies, as the site of Métis ethnogenesis.

Two subsequent chapters devoted to the Ontario Métis and the Métis of the Northwest Territories seem significantly weaker than the preceding chapters. The chapter on the Ontario Métis is mostly taken up with struggles between competing Métis organizations and examining membership surveys to see if any of the membership had developed a real sense of Métisness (as distinct from a racialized sense of self as “half-breed”). Much detail is omitted here that might have provided a deeper understanding of historic (and contemporary) Métis presence in Ontario—the study by Annette Chretien of the Mattawa Métis, for example, which demonstrated that until very recently, the Mattawa Métis were seen as distinct from the non-status Algonquins of Mattawa, and despite the fact that both groups were confined to the “Native” part of town, saw themselves as distinct. There is also James Morrison’s examination of the Métis of Sault Ste. Marie and the land grants that were made to them when the Robinson Huron treaty was signed. These and other studies would have shown a distinctive Métis presence at specific spots around the Great Lakes; their absence weakens the chapter immeasurably.

On the other hand, the Métis history in the Northwest Territories demonstrates how the descendants of Red River Métis rejected Dene nationhood while local Métis embraced it, even though the Dene Declaration represented the most radical assertion of indigenous sovereignty and resistance to colonialism in recent years. Some discussion might have been useful here about what it means to always assert Métis “difference” at a time when, politically, unity is most required.

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George Sword’s Warrior Narratives: Compositional Processes in Lakota Oral Tradition. By Delphine Red Shirt. Lincoln: University of Nebraska Press, 2016. 330 pages. \$65.00 cloth; \$30.00 paper and electronic.

“How do you define Lakota literature?” Delphine Red Shirt asks in the introduction to *George Sword’s Warrior Narratives: Compositional Processes in Lakota Oral Tradition*, a question for which she creates an entire foundational framework in order to answer.

Concrete attempts to define Lakota literature are surprisingly scarce, even though the Lakota are among the Native nations most represented in both academic research and Western media. This book is certain to provide a solid foundation for more studies to follow.

Unlike previous studies of Lakota oral narratives, Red Shirt's approach is focused not on content, but process. Red Shirt believes that it is through analysis of the inherent composition and structure of these narratives that a general definition of the genre of Lakota oral literature can be located that will underpin broader study. Though she utilizes and adapts Milman Parry's analytical framework, oral theory, which he applied to Serbo-Croatian oral epic poetry, Red Shirt argues that Lakota oral narratives possess a structural form distinct from those seen elsewhere. Applying oral theory to the Lakota oral literature transcribed by George Sword, Red Shirt identifies a cache of preconstructed formulaic patterns, which allow a Lakota poet to rapidly compose literature as they narrate and thus create a piece that is both individualistic and representative of traditional forms. It is within these patterns that the Lakota oral tradition can be observed.

This is the kind of work that could make linguistic anthropologists salivate, but Red Shirt's personal connection to the topic also immediately strikes the reader. As an enrolled member of the Oglala Lakota Tribe based on the Pine Ridge Indian Reservation in South Dakota, she is inside the group whose oral traditions she is studying. Unlike many in the field, Red Shirt holds the status of a heritage speaker of the language she analyzes. Indeed, Red Shirt only learned English when she attended public school in Gordon, Nebraska, a border town infamous for the tension between its Lakota and white residents. Though Red Shirt does not discuss this personal history within the book, it is not to be overlooked, and more can be read in her earlier biographical piece, *Bead on an Anthill*. As a tribal member with ongoing connections to her community, she is uniquely positioned to recognize the cultural significance in the words she analyzes. When this positionality is combined with her background as an academic lecturer in Native American studies, Red Shirt is an authoritative figure on the subject.

For this endeavor, Red Shirt analyzes the work of Oglala Lakota tribal member George Sword, a Native policeman in the late nineteenth century. Sword is a paradoxical figure, to say the least. Born in the year 1847, he was known to his mother as Growling Bear, and after his rite of passage into adulthood, became Wato Kicon, Takes Revenge on Them. Like his father before, Wato Kicon served as a warrior and a medicine man to his people. He bore scars on his chest from taking part in the Sun Dance ceremony and on the rest of his body from his encounters in battle. Sword would eventually become a loyal servant to the United States government, and an ardent supporter of assimilation. This he attributes to seeing firsthand the imbalance of power between the Lakota and the US cavalry. He states, "When I went on a warpath I always did all the ceremonies to gain the favor of the Lakota Wakan Tanka. But when the Lakotas fought with the white soldiers, the white people always won the victory" (70). Even the name "George Sword," which he himself constructed, is intended as an ode to the might of the cavalry.

Sword seems the antithesis of what one might imagine as a conservationist of Lakota tradition. In spite of this, he makes the decision to preserve Lakota knowledge through recording oral histories, and does so as a self-proclaimed authority in traditional form. Much like Red Shirt, Sword takes up the role of both researcher and research participant. Sword's narratives possess an extra layer of credibility in that he utilizes no transcriber other than himself, instead choosing to write his words as he spoke. He recites and records the oral histories from memory, taking pains to pen each word exactly as he speaks them. The result of his efforts is an extraordinary series of documents.

Asserting that Sword's oral narratives are representative of a broader Lakota narrative form—despite his eventual support of US interests—Red Shirt contends this is possible because Sword was born into a time preceding contemporary reservation life for the Lakota and received his instruction in traditional Lakota narrative forms. Though he eventually converted to Christianity, he still possesses a certain amount of respect for these traditions, a claim enforced by his hesitancy to offend his tribe's spiritual interpreters by revealing too much. Sword is stridently critical of variations from traditional narratives, and, while his motives can be rightfully questioned, this move to record said narratives can be interpreted as an act of conservatism. He derides the modification of language which he attributes to white involvement, as well as the misunderstanding of customs by Lakota youth, and attempts to preserve traditional forms as true to the "old Lakota" as possible. If the reader accepts this as credible evidence to the authority of the source—and the author makes a strong case for that authority—then one should be able to identify the recurrent compositional patterns in these narratives and credit them as possessing a uniquely Lakota form.

For its intended audience of linguists and anthropological linguists, *George Sword's Warrior Narratives: Compositional Processes in Lakota Oral Tradition* will provide a satisfying read, with its methodological approach sure to inspire other scholars. For a wider audience, the volume makes for a technical read, with little effort made to ease in those new to the subject matter. Though there are limitations as to the accessibility of the work, it provides fundamental groundwork for defining the genre as well as a much-needed framework for analyzing other works of Native oral literature. Even though content is not the author's focus, Red Shirt has laid the foundation for what is certain to be some truly fascinating content analysis to come.

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Imagining Sovereignty: Self-Determination in American Indian Law and Literature.
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In *Imagining Sovereignty: Self-Determination in American Indian Law and Literature*, author David J. Carlson presents a useful, thought-provoking examination of the concept of sovereignty in the writings of Native scholars and its application within