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lake homes for waterfowl and fish" (51), will have to be defished and drained in order to mine diamonds.

Bielawski goes into great detail describing Canadian environmental law, the duty to consult with Aboriginal people, and impact and benefit agreements. Historically, Aboriginal peoples rarely benefited from development in their territories; in fact, they were largely negatively affected, except in the case of the fur trade. Canada is moving in the direction of improving the things that have gone wrong or were not in place in the past. Canada has a number of environmental laws designed to protect the environment, including the use of Aboriginal traditional knowledge in environmental decision making. Furthermore, Canadian Supreme Court decisions require that Aboriginal peoples be consulted on development that impacts their constitutionally protected Aboriginal rights. Bielawski also describes the impact and benefit of contracts between the mining company and First Nations. Aboriginal rights are largely negotiated through treaties and other agreements. Bielawski describes in detail the negotiations around the diamond mines, negotiations that she characterizes as flawed and in need of improvement. This is a book in the genre of Hugh Brody's *Maps and Dreams* (1981) of a beautifully told sensitive story of hope and fears in the face of development.

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Standing Bear Is a Person: The True Story of a Native American's Quest for Justice. By Stephen Dando-Collins. New York: Da Capo Press, 2004. 260 pages. \$26.00 cloth.

For those who conceive of the late nineteenth century in stark terms of red versus white, this book harbors some real surprises. It combines two cruel treks by the Poncas with a city and a judge outraged by their treatment, facilitated by the U'ma'ha (Omaha) LaFlesche family working in league with a newspaperman and a general who, unknown to most of their peers, had been inducted into the U'ma'has' Soldier Lodge through a sun dance, including chest piercing (56–57).

The story, ably told here by Australian author Stephen Dando-Collins in a taut narrative with ample reference to the accounts of its participants, is as well known in Omaha as Sea'th'I's farewell speech is in the Pacific Northwest. Dando-Collins provides a valuable sense of political context for the specific case, including the many ways in which the government tried to subvert it. This book also includes a splendid evaluation of the case's lasting impact. The author's writing is very precise, making this probably the best account of some relatively well-known history.

The Ponca clan chief Standing Bear (c. 1830–1902) gained national notoriety in the late 1870s, during a time of forced removal for the Ponca and other Native peoples on the Great Plains. Forced from their homeland along the Niobrara River, in northernmost Nebraska, because of a government

mapmaker's error, Standing Bear and his companions became engaged in the first court case to result in a declaration that American Indians should be treated as human beings under the law of habeas corpus. Thus, under US law the army could not relocate Standing Bear's party by force without just cause.

In a classic example of sloppy bureaucracy the United States signed the Poncas' land over to the Sioux, their traditional enemies, in the Fort Laramie Treaty of 1868. During 1877 a delegation of Ponca leaders, Standing Bear included, traveled to Indian Territory (now Oklahoma) at the Indian Bureau's request to inspect a tract of land that was being offered in exchange. Finding the proposed exchange unsatisfactory, the Poncas were forced to walk home, several hundred miles, in the dead of winter. "Within the first ten days," writes Dando-Collins, "the leather moccasins on the men's feet wore away, and they had to walk in the snow with bleeding bare feet" (24). They slept in the open, in the winter, huddling in haystacks when they could find them, eating dried ears of corn left in fields after the previous fall's harvest. After fifty days on foot, they reached the Ote Reservation in southern Nebraska.

A few months later, paying no heed to the Poncas' objections, federal troops removed 723 of them at bayonet-point from three villages along the Niobrara River to Indian Territory, "just as one would drive a herd of ponies," said the Poncas' paramount chief, White Eagle (34). After the Poncas were forced out of the Niobrara valley, troops tore down every single one of their 236 log houses, plus barns, a grist mill, sawmill, blacksmith shop, church, and schoolhouse (35). The only building left standing was the government's Indian agency building.

During their march to Indian Territory, 158 of the Poncas died of starvation and disease. A year after their removal at least a third of the Poncas had died, including two of Standing Bear's children—a daughter, Prairie Flower (who died of pneumonia on the march), and a son, Bear Shield. Following Bear Shield's death, Standing Bear, determined to bury the bones of his son in the lands of his ancestors, escaped northward, toward the Niobrara, with thirty other Poncas.

During March 1877 troops under General George Crook arrested Standing Bear and his party and conveyed them to Fort Omaha, just north of the growing frontier city of the same name. Enriched by its status as a new railroad terminus, Omaha had already grown to 150,000 residents, many of them (as described by Dando-Collins) liberal emigrants from the East Coast and Europe. Once he had arrived at the fort, which was serving as his headquarters, Crook called Omaha newspaperman Thomas Henry Tibbles, whose dispatches were wired to larger newspapers on the East Coast, causing a storm of protest letters to Congress on the Poncas' behalf.

Dando-Collins does an excellent job of sketching word portraits describing the main players in this dramatic episode. Tibbles, for example, was thirty-nine years old at the time and had been an outspoken abolitionist, a scout in the Civil War, and a circuit-riding preacher before he was hired as an assistant editor at the liberal *Omaha Daily Herald* (today part of the journalistic lineage of Omaha's only daily newspaper, the *Omaha World-Herald*). Using the then-new technology of the telegraph, Tibbles spread the story to the East Coast. In

Omaha Tibbles provided pages of coverage and provocative front-page headlines, such as “Criminal Cruelty—The History of the Ponca Prisoners Now at the Barracks” and “A Tale of Cruelty That Has Never [Been] Surpassed” (73).

Crook already had announced his disgust at how Standing Bear’s party was being treated and became a major conduit of a legal case (*Standing Bear et al. v. Crook*) that he had every intention of losing. Following a trial during the spring of 1879, which included a speech by Standing Bear that provoked tears from the bench, federal district court judge Elmer Dundy ruled during 1879 that an Indian is a person within the meaning of the law, and no law gave the army authority to remove them forcibly from their lands. Some of Dando-Collins’s best narrative writing describes the trial, for which many records remain, including Tibbles’s daily journalism and two books, as well as court transcripts. One can nearly see Standing Bear, whose words were translated by the U’ma’ha woman Bright Eyes (a.k.a. Suzette LaFlesche, whom Tibbles later married), tell the packed courtroom that his blood was the same color as that of any white man and that everyone feels pain.

Dundy’s opinion and the *Herald’s* advocacy sparked opposition. The *Chicago Times*, on 14 May 1879, branded Dundy’s verdict “sentimental idiocy” (140). The Interior Department instructed Omaha’s federal district attorney to prepare an appeal, fearing that the verdict would allow Indians freedom to go anywhere they pleased, at any time. (Dundy had limited the ruling to the case at hand.) The *Daily Commonwealth* of Topeka, Kansas, raised the specter of Indians deserting Indian Territory en masse, heading for their old homelands (141).

Shortly after Dundy denied the army’s power to relocate Standing Bear and his party forcibly, his brother Big Snake tested the ruling by moving roughly one hundred miles in Indian Territory, from the Poncas’ assigned reservation to one occupied by the Cheyennes. He was arrested by troops and returned. On 31 October 1879, Ponca Indian agent William H. Whiteman called Big Snake a troublemaker and ordered a detail to imprison him. When Big Snake refused to surrender, contending he had committed no crime, he was shot to death. The Interior Department maintained that the shooting was an accident, but many of the Poncas believed that Big Snake was murdered. Thus, Standing Bear’s efforts produced a victory, but nearly his entire family died. In 1890 Standing Bear and his cohort returned to their homeland. This book presents a cardinal episode in US history in terms both humane and historical.

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A Strange Likeness: Becoming Red and White in Eighteenth-Century North America. By Nancy Shoemaker. New York: Oxford University Press, 2004. 224 pages. \$29.95 cloth.

A prolific and thoughtful scholar of Native American history, Nancy Shoemaker probes two important and interrelated issues of theory and use of