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scope of Indian religious freedom, "we must ensure that it is seen in the full light of the history of the federal-Indian relationship" (p. 247). Deloria's chapter may spark additional effort at clarification.

With its two maps and sixteen photographs (two as recent as 1984), this book is a valuable addition to the literature. Its availability in paperback should make it attractive for adoption in college courses that examine contemporary Indian history. Aside from a few "documentary histories," there are no readers available that treat the twentieth century exclusively. *The Plains Indians of the Twentieth Century*, therefore, compares well with the long-lived anthologies of Richard N. Ellis, *The Western American Indian: Case Studies in Tribal History* (Lincoln: University of Nebraska Press, 1972), and Roger L. Nichols, *The American Indian: Past and Present*, third ed. (New York: Alfred A. Knopf, 1986), though these include readings whose subjects antedate the twentieth century and are more appropriate for the broad surveys in American Indian history.

Perhaps other scholars will follow Iverson's lead in bringing together recent scholarship of Indian life in the twentieth century, both on a regional and national basis.

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Tecumseh's Last Stand. By John Sugden. Norman: University of Oklahoma Press, 1985. 298 pp. \$19.95 Cloth.

The scholarly interest in the famous Shawnee leader Tecumseh has been growing for several years. Older brother of the well-known shaman/prophet Tenskwatawa, Tecumseh rose to prominence in the shadow of his brother's religious movement. In response to the needs of his people for a strong and united military front against encroaching American settlers, Tecumseh organized a military-political alliance among the tribes of the Old North West and some southern peoples. The military power of this confederacy was interesting until the beginning of the War of 1812.

Thereafter, the Indian alliance supported the Anglo-Canadian

cause in the war. The death of Tecumseh at the Battle of Moraviantown (the Thames) in 1813 ended the effectiveness of this military alliance between native peoples and the British government in Canada.

The research on Tecumseh has lately been dominated by R. David Edmunds, whose two works, *The Shawnee Prophet* (Lincoln: University of Nebraska Press, 1983) and *Tecumseh and the Quest for Indian Leadership* (Boston: Little, Brown, and Co., 1984) discuss not only Tecumseh's role but that of his movement's relationship to that of Tenskwatawa and the religious revitalization movement.

Edmund's research thoroughly explores Tecumseh's life, exploring many myths, and pointing out that the figure of Tecumseh is understandable to Euroamericans who comprehend political alliances but for whom religious zealotry seems antiquated and even unbalanced. Tecumseh was not, however, as well-known to his Indian contemporaries, who better understood the shamanic role of Tenskwatawa.

Other recent researchers, such as Reginald Horsman (*The War of 1812*, London: Eyre and Spottiswoode, 1969) and Pierre Berton (*Flames Across the Border, 1813-1814* Toronto: McClelland and Stewart, 1981) make no effort to hide their interest in the military aspects of the struggle, but recognize the importance of Tecumseh's leadership to the Anglo-Canadian cause.

Sugden's work purports to be a study of the death of Tecumseh but is, in fact, a typical account of the military campaign for Moraviantown. Its emphasis is decidedly pro-Canadian and concerns itself with the blunders of the British military administration. The book would better have been called "The Disgrace of Henry Procter," since that seems to be the theme and real thesis of Sugden's work. The material this book contains regarding Tecumseh would have made an interesting article in a military history journal.

Tecumseh's Last Stand begins with the defeat of the British squadron on Lake Erie by Perry's flotilla and ends with Harrison's victory at Moraviantown over Procter's army and Tecumseh's Indians. The author has little to say about the background of Tecumseh and even less of Tenskwatawa, the catalyst of the Indian alliance: The Shawnee Prophet is dismissed by Sunden as a minor figure whose only role is as a successor to the military

leadership of Tecumseh. This was a role shared with Blue Jacket and others, which Sugden fails to comprehend, perhaps because he perceives Indian leadership to be as highly structured and authoritarian as European political hierarchies.

Sugden's main interest revolves around the question of the competence of Henry Procter. Procter has been pictured by most historians as a bumbling incompetent whose irresponsible behavior resulted in the British loss of Detroit and the abandonment of upper Canada. Procter's cowardice and inability to command an army, according to the traditional view, resulted in British defeat at the Battle of Moraviantown.

Sugden's view of this campaign revolves around his reassessment of Procter's character and ability. Sugden sees the campaign for upper Canada as a pointless military exercise: the United States lacked the ability to conquer and hold the British possessions in North America. At the same time, the author believes that the Indian allies of Great Britain, who desired independence from all Europeans, were useless to the British in their defense of Canada. Sugden does correct one glaring error made by some previous historians: Tecumseh's vision of an Indian state and his leadership was not universally accepted by all Indians. Large numbers of Shawnees and Wyandots followed traditional chiefs such as Black Hoof and Tarhe (Crane) who favored accommodation with the American white men and viewed both Tenskwatawa and Tecumseh with suspicion. Sugden also notes that the desertion of the British cause by Indians came after the defeat at Lake Erie and the fall of Detroit, and was due to the lack of provisions, the time of year (and the need of Indian men to care for their families), and the bad image presented by the British retreat. The death of Tecumseh may or may not have accelerated this process.

Sugden believes that Procter was a competent but colorless military officer whose lack of close friends in positions of authority led to his being blamed for the defeat at Moraviantown. The retreat from Detroit, after the loss of the Lake Erie squadron, was well handled by Procter, but criticized by the Indians and some British officers.

Sugden places the blame for the plan to fight at Moraviantown on Tecumseh. The Shawnee leader's overzealous desire to fight the Americans caused him to berate Procter for cowardice and

criticize the British as faithless allies. Tecumseh alluded to British failures to support the Indians after their defeat at Fallen Timbers and intimated that his allies were untrustworthy. The British government in Canada, fearful of losing the services of what they regarded as a valuable ally, pressured Procter into facing the Americans before his badly outnumbered army was ready.

The result was an Anglo-Indian defeat, caused by the failure of British troops to withstand the attack of Kentuckian mounted rifles. Procter attempted to rally his soldiers. Sugden notes that Procter's failure to arrange his troops well resulted in his defeat, but blames the soldiers' lack of nerve and the fickleness of Indian allies who insisted the British fight in a wooded area rather than on high ground were more important factors. The fact that the Indian warriors fought on for over an hour after the British troops had fled, and that they inflicted all of the losses on the Americans that the Long Knives suffered, is dismissed by Sugden since it fails to support his racist view of Indian "fickleness" and lack of discipline. Sugden concludes with Procter, and other ethnocentric critics of Native American warriors, that Indians must be second rate fighters since they are not white men.

Sugden spends a great deal of time discussing the question of "who killed Tecumseh?" This has little to do with the theme of his work but is of interest to armchair military historians. Richard Johnson claimed credit for the death of Tecumseh, a claim that was accepted by his countrymen and which helped him become Vice President. Johnson's claims were supported by the Potawatomi chief Shabbona and the testimony of some Americans. Sugden reviews the information, questions the veracity of Shabbona and Johnson, and, despite his reservations, accepts their word on the subject.

Sugden's work contains no new information on Tecumseh or the War of 1812. Its perspective on the competence and culpability of General Procter, while of interest to the military historian, is of no importance in comprehending Tecumseh's role in the war or his place in American and Canadian history. The author shows a marked lack of understanding of Indian cultures, and even less comprehension of Indian motivations. Tecumseh was an important leader whose words and deeds inspired great emotions among both enemies and allies: he deserves a fitting memorial to his complex role in our history. It is unfortunate that

neither Sugden nor the University of Oklahoma Press have chosen to give him one.

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Promoting Native Writing Systems in Canada. Edited by Barbara Burnaby. Toronto: The Ontario Institute for Studies in Education, 1985. Xviii + 222 pp. \$19.95 Paper.

Awesome and irrevocable social, demographic and political changes have occurred in northern North America over the past 35 years. The autonomy of native ethnic groups, and ethnicity itself, may stand or fall with the native languages and with native literacies. The 21 contributors to this book each convey a sense of urgency in their accounts of how native literacy is being nurtured in particular settings across Canada; and Barbara Burnaby has done a prodigious service in bringing this volume together.

The 21 contributors include linguists, teachers of native languages, curriculum developers, teacher trainers, translators, and publishers of native language materials. Five are Indian Canadians: Marie Battiste, who reports on Micmac, Arnold Guérin, the Salishan languages, Reginald Henry, Cayuga and Onondaga, Lisa Sawyer, Wakashan languages, and Sister Catherine Tekakwitha, Cree (viii). The book is focused on the promotion of native literacy in Canada; but it has wider implications for applied and "action" linguistics, sociolinguistics, and cross-cultural education the world over. It is likely to be overlooked by many of those who might best utilize its message in policy decisions.

Promoting Native Writing Systems in Canada includes some articles dealing with local situations, some with larger areas, and others with whole sets of discrete languages. Four articles deal with Eskimoan, one with Wakashan, one with Iroquoian, two with Athapaskan, three with Salishan, and ten with Algonquian (Micmac, Montagnais, Cree, and Ojibwe).

Since the 21 articles in this volume were, with certain exceptions, written independently of one another, there is considerable overlap. Several topics and concerns recur again and again in different contexts. Many of these are mentioned in the Fore-