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fraternal and harmonious relationship with their white fellow-citizens, and with them enjoy the sweets of refined homes, the delight of social intercourse, the emoluments of commerce and trade, the advantages of travel, together with the pleasures that come from literature, science, and philosophy, and the solace and stimulus afforded by a true religion" (p. 236). Morgan's essay provides an entry point for provocative classroom discussion as students begin to grapple with the conflict that has come to shroud American Indian policies—policies that seemingly were devised to insure survival, but which, tragically, have assisted in the disintegration of Indian cultures and societies.

The second selection is the transcription of a speech delivered by Henry Roe Cloud in 1914 at the annual Lake Mohonk conference in upstate New York. It articulates the philosophy of the most influential Indian educator of the early twentieth century. Roe Cloud supported formal education for Indians; however, similar to other Native leaders of his day (for example, Henry Sicade of the Puyallup tribe in Washington State), he grew disenchanted with the federal Indian education system. In response to their dissatisfaction, both Roe Cloud and Sicade founded alternative schools. Roe Cloud, preaching his own brand of accommodation, accepted assimilation as an unavoidable reality but believed that as Indian people progressed through the process of acculturation, a level of autonomy needed to be maintained. Through reading Morgan and Roe Cloud, students will gain a better appreciation for the complexity of Indian education and a greater understanding of the historian's craft, as authors such as Lomawaima strive to extract meaning from a cache of documents as diverse as these.

American Indians comes highly recommended. The heavy emphasis on historiography and methodology combined with the stimulating nature of its essays makes it a strong addition to the reading list of any college course that focuses on the American Indian experience.

Cary C. Collins

Maple Valley, Washington

Blue Jacket: Warrior of the Shawnees. By John Sugden. Lincoln: University of Nebraska Press, 2000. 400 pages. \$29.95 cloth.

In this study, John Sugden has written an excellent biography of Blue Jacket, or Waweypiersenwaw. He also provides a description of pan-Indianism in the late colonial/early republic era, an overview of Native woodland cultures, and a study of Indian-white relations.

Blue Jacket was born probably in Pennsylvania around 1743. When he was a young adult he participated in the Revolutionary War; before this time, however, there is little mention of him. He would fight the whites over Indian land for the rest of his life. Blue Jacket grew up in an egalitarian, individualistic culture that respected personal bravery and honor, values that clashed with Euro-Americans' more centralized society.

Many times Indians would come together to fight the white man, but intra-tribal and intertribal cooperation was a problem. The author makes the point that individualism was too prevalent. There existed no central authority.

Blue Jacket, however, because of personal traits, was instrumental in keeping confederations together. At various times members of such groups as the Mingoes, Wyandottes, Delaware, Miami, Piankashaw, Wea, and Chippewa, among others, could be counted among his followers. He also had a few Cherokee and Creek allies (this is before the efforts of Tecumseh and Tenskwatawa). The most important and long-lasting allies were the Wyandotte, Delaware, and Miami. Blue Jacket kept some sort of confederation alive from the 1770s until his death in 1808.

Blue Jacket never had the following of his entire tribe, the Shawnee, a small tribe numbering around 2,500 that stretched from the Gulf to Pennsylvania. It consisted of five divisions with their separate towns—the Chillicothes, Hathawekelas, Pekowis, Mekochoes, and Kispokos. Blue Jacket was a Pekowis, the segment from which most war chiefs came.

Blue Jacket became very angry at the whites—long knives or Virginians—when they acquired a sizable portion of Pennsylvania and all of Kentucky at Fort Stanwix in 1768. Actually, the Iroquois, under pressure from Sir William Johnson, superintendent of Indian Affairs for the Northern Department, forced them to sell this land. This led to over forty years of combat. The Iroquois never consulted the Shawnee before pulling the rug out from under them. Blue Jacket is not mentioned in 1768 documents, but Sugden is sure that he was upset.

Both during and after his life, Blue Jacket was believed by many to be a white man named Marmaduke van Sweringen. According to the author this is complete nonsense. This misconception arose for a few reasons. First, non-Natives questioned how a mere Indian could fight as well as Blue Jacket. Second, there was some white blood in his family. Also, since both of Blue Jacket's wives were partially white, it was assumed that descendants must have had a white father—hence Blue Jacket must have been white. Sugden clears this point up perfectly.

As noted, the Americans obtained Kentucky in 1768. The Shawnee employed guerilla tactics when they tried to retake it. The tribe fought alone mostly and were often successful, even though they lost Kentucky and the land became known as the dark and bloody ground. The tribe continued harassing settlers even after their case was hopeless. Shawnees would never forget that their hunting grounds were stolen through white subterfuge and they kept negotiating for the region for years.

Shawnees and their allies made whites pay dearly for Ohio, Blue Jacket chief among them. The tribe had fallen back north of the Ohio River after the retention of Kentucky became unattainable. The Shawnee, backing the British during the Revolutionary War, were supposedly defeated along with Great Britain. Americans considered the tribe a subject people. The Indians claimed that they had not lost the war and still owned their northern territory. General Arthur St. Clair, under the auspices of President George Washington, wanted to test Indian resolve. He did and met stiff resistance.

Blue Jacket defeated St. Clair and chased him almost out of Ohio. It was one of America's worst military blunders.

After St. Clair's defeat Americans did away with the conquest theory and attempted to force Indians to sell their Ohio lands. General Joseph Harmar headed the endeavor, but Blue Jacket and his confederates beat him as well. General Anthony Wayne finally defeated the Indians at Fallen Timbers, just west of Maumee, Ohio, in 1794. This led to the Treaty of Greenville, and the Indians lost half of Ohio, but it did not break them.

It is interesting to note that the British did not prove to be good allies. They expected the Indians to protect Canada and trade with them, but they abandoned the Indians to their fate. At Fort Miami in 1794, the Shawnee, having lost at Fallen Timbers, ran to Miami for safety. Once there, the commander refused to open the gates for them.

After Fallen Timbers and the Treaty of Greenville many Shawnees still wanted to fight, but many did not. Those who refused resistance became friends of the Americans. This left Blue Jacket with a diminished following. He became as strong for peace as he had been for war. He attempted to keep the peace, and did a good job at it.

Blue Jacket and others forced the Americans to deal with all Indians when it came to obtaining land. This is important because, for a long time, whites had bought lands from Indians who did not have an aboriginal right to sell the territory. In addition, Blue Jacket was a more important war chief than the Miami's Little Turtle. There is a rock at Fallen Timbers that commemorates Little Turtle's tobacco offerings to the spirits; there is nothing for Blue Jacket. Finally, Blue Jacket demonstrated better than any other leader how to form and keep a confederation alive. Tecumseh and Tenskwatawa learned under his tutelage.

According to the author, Blue Jacket was probably the greatest Indian diplomat, among Indians and whites, who ever lived. He made both sides listen to him and for over forty years balanced affairs within his own nation, among other Indians, and with the Americans and British.

Sugden has written a fine book. I have only two criticisms. First, there is a lack of written evidence for everything Blue Jacket did. Second, the work is a little convoluted because of the large number of people involved. However, considering the subject matter, these two problems were unavoidable.

John Beery

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Contrary Neighbors: Southern Plains and Removed Indians in Indian Territory. By David LaVere. Norman: University of Oklahoma Press, 2000. 292 pages. \$29.95 cloth; \$18.95 paper.

Smack dab in the middle of America's Heartland is a vast domain described over the decades as "The Indian Nations," "tribal dumping grounds," "The Last Homeland," "America's concentration camp," and "the United Nations of