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174). Part III also includes studies of the urbanization of Wisconsin Oneidas and the role of Indian women leaders.

Each section of this book carries its own introduction and the volume closes with an afterword that offers additional comments on the contemporary tribal economy, operations of the tribe and the status of land claims litigation. My strongest commendation focuses on the successful effort to provide a dual perspective, although the academic scholars, like myself, are strongly supportive of the Indians' expectations. And despite my earlier remarks that qualified the role of land in sustaining tribes and tribal culture, I am still convinced that, without a landbase, efforts to sustain native language and tradition through a tribally-motivated educational program would hobble toward only modest results. This book is a valued contribution to Iroquoia.

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The Potawatomi (Indians of North America). By James A. Clifton. New York: Chelsea House Publishers, 1987. 104 pages. $16.95 Cloth.

This book is part of the larger series entitled *Indians of North America*, which attempts to examine the problems that arise when peoples of different cultural backgrounds come together. The series, according to its editors, is intended for "young adults" and includes accounts of individual tribes such as the Cheyennes, the Kiowas, the Osages, and the Sioux; other topics include archaeology, Indian literature, federal Indian policy, urban Indians, and Indian women. Because many people still hold misconceptions about the Native Americans, viewing them as curious vestiges from a distant past, the general editor, Frank W. Porter III, hopes that the series will serve as a vehicle to educate the public on the issues and conflicts involving today's Indians.

James Clifton's sketch of the Potawatomis is a greatly condensed version of his earlier works on that tribe. The author, the Frankenthal Professor of Anthropology and History at the University of Wisconsin, Green Bay, considers himself an ethnohistorian, and throughout his career he has focused on the Indians of the Great Lakes and the Ohio Valley areas; his many works

include the comprehensive but poorly organized *The Prairie People: Continuity and Change in Potawatomi Indian Culture*. That work, intended as an analytical and understanding interpretation of Potawatomi history, which rejects sentimental moralizing, fails either to analyze or to understand. Clifton's considerable fieldwork among the tribe gave him insight into the internal workings of the modern Potawatomi social, religious, and political structures. But *The Prairie People* is weakened by its lack of sound historical research. The author's failure to investigate the historical documents thoroughly—federal, state, and local archival materials—causes him to make several outright factual errors about the tribe's past.

Although a few of these errors reappear in this new work, they do not totally damage the contribution *The Potawatomi* makes to a better understanding of Indians. Clifton provides younger readers with a good description of Potawatomi culture, including the tribe's own oral accounts of its historical origins and religious traditions (called "myths" by the author). The Potawatomis, or the Neshnabek as they call themselves, migrated from Canada to the lower eastern shore of Lake Michigan about 1500. A hunting and gathering people, the Neshnabek used their birch bark canoes and other technological devices to gain an advantage over their Kickapoo, Sac, and Fox neighbors. From these neighbors, they learned to plant corn and other crops, which soon accounted for over half of the tribe's food supply. The surplus corn, beans, and squash was used for trade and made life more secure for the people. Because women performed most of the farm labor, their status improved—their new economic roles gave the women an importance they formerly lacked. When the French arrived in Potawatomi country, the Indians took to the fur trade, and beaver pelts and other furs became a major source of income.

Clifton points out that as the Michigan Potawatomi population grew the people began to settle in separate, but cooperative villages. As the years went by and the population increased, the Potawatomis spread farther apart. Then in the 1640's invading groups of Iroquois from New York pushed the Potawatomis and other tribes across Lake Michigan and into Wisconsin. When the Iroquois prepared to invade their Wisconsin refuge in 1653, however, the Potawatomis and their allies successfully defended themselves. Eventually, the Iroquois gave up their quest and returned to their New York homelands. By the 1680's, the Indian

populations in Wisconsin had increased considerably, and food and other resources declined. With the Iroquois gone, many Potawatomis returned to their old homes in Michigan. The year 1694 found nearly 1,200 of them settled along the St. Joseph River in southwestern Michigan.

Subsequent migrations pushed Potawatomi bands as far east as Ohio and as far south as Indiana and Illinois. Despite the vast distance that separated the various bands, the Potawatomis managed to keep their basic tribal institutions intact. Their patrilineal clan system facilitated the communication network between even the most distant villages. A group of elders, or *wkamek,* represented the villages and clans and served on a tribal council, helping to maintain the tribe's traditions and coordinate cooperation among the villages. The *wkamek,* who led by example because they lacked the power to command, could lose their council position if the people believed they had violated the moral lessons taught by *Wiske,* or Grandfather, who the Potawatomis called the Master of All Life.

Because there was no single chief for the entire tribe, French, and later English and American government officials and missionaries had a difficult time formulating a general policy for the Potawatomis. Jesuit priests might convert a particular *wkama* to Catholicism, but only the members of that *wkama*'s clan or village might be affected (the vast majority of Potawatomis resisted conversion efforts).

Perhaps the greatest threat to Potawatomi tribal solidarity was the French fur traders who married into the tribe, producing offspring of mixed heritage. Because the white men were not clan members, their children lacked the important clan affiliation and stood outside the mainstream of Potawatomi society. These *metis,* as the French called them, found themselves living on the margins of both the Indian and white worlds. They learned the ways and customs of their French—and later English and American—fathers, and eventually served as a catalyst of disruption and unwanted change in Potawatomi traditions and customs. By the nineteenth century many had been recognized as chiefs by American officials, who appreciated their ability to speak English, understand American customs, and willingness to sell tribal lands and cooperate with governmental civilization schemes. These "marginals," as Clifton calls them, eventually gained control of the business affairs of the tribe.

By the nineteenth century, the fur trade had declined and the Potawatomis became increasingly dependent of manufactured goods: many went deep into debt to local traders. Seeking income to support their families, the Indians began selling tribal lands. Clifton writes that between 1789 and 1867 the Potawatomis negotiated nearly sixty treaties, parting with a large percentage of their former territory. The General Allotment (Dawes) Act of 1887 nearly completed the process. Today, groups of Potawatomis cling to small holdings in Oklahoma, Kansas, Wisconsin, Michigan, and various locations in Canada.

Although dispossessed of much of their land, Potawatomi culture is still vibrant. The Drum religion, introduced in the late nineteenth century, revitalized the tribal culture and gave many Potawatomis hope, even in times of severe crisis. Clifton points out that the Drum religion serves to reinforce Potawatomi culture even today; four times a year the faithful gather to renew tribal customs and ways.

The Potawatomi provides clear descriptions of tribal customs, clan networks, and other Indian culture traits; the author also presents an adequate sketch of Potawatomi history. The numerous black-and-white and color illustrations are excellent. Young adult readers, however, might misunderstand the author's application of such words as myth and magic to refer to Indian religious beliefs. Clifton's use of the terms marginals and *Métis* (the French word for half-breed) to refer to those of mixed Indian and white heritage also seems inappropriate to this reviewer. In general, however, the book stands as a fairly good addition to the series on Indians of North America.

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General George Wright: Guardian of the Pacific Coast. By Carl P. Schlicke. Norman and London: University of Oklahoma Press, 1988. 418 pages. $29.95 Cloth.

General George Wright, a career officer of forty-three years of service in the United States Army, had a long and varied military career. Wright's tours of duty during those four decades, beginning in 1822 after his graduation from the United States