torical, and linguistic studies and comparisons across North America. In nineteen chapters, Hall shows how the ceremony is intertwined with mourning, consolation, adoption, reincarnation, ideas surrounding spirit bundles, soul release, cosmogony, and sacrifice, particularly the Skiri Pawnee Morning Star sacrifice, in which Hall also finds relationships with Mesoamerican cosmology. He argues that cultural diffusion and integration of motifs and artifacts into various communities across the continent are very old and pervasive processes in native North America. In short, the spread of modern powwow dances or other contemporary observances has analogues going back two or three thousand years.

The work is handsomely presented and printed, with numerous linecuts and diagrams. Readers would benefit if the illustrations and their titles were listed at the front. Given their importance, they deserve as much. The book could have used some further editing to reduce repetition and enhance clarity. But it is a creative and path-breaking contribution worthy of attention from all readers interested in native North American history and culture.

Jennifer S. H. Brown, professor of history at the University of Winnipeg in Manitoba, Canada, is director of the Centre for Rupert's Land Studies. Her latest book, coedited with Elizabeth Vibert, is Reading Beyond Words: Contexts for Native History (1996).


The life of the Moravian missionary David Zeisberger (1721–1808) is a subject rich in primary sources and worthy of study. Zeisberger's writings are a major source of information for anyone interested in Algonquian and Iroquoian peoples in the eighteenth century. As a missionary for sixty-three years, Zeisberger became a noted linguist of the northern Unami Delaware dialect. He also compiled an Onondaga dictionary and studied Mohawk. His letters, diaries, and other manuscripts provide detailed accounts of life among the Indians of New York, Pennsylvania, Ohio, Michigan, and Ontario.

In writing David Zeisberger: A Life among the Indians, Earl P. Olmstead has taken on a daunting task, given the range of Zeisberger's writings and the longevity of his mission. This task is complicated because, as Olmstead is aware, Zeisberger himself is not the whole story. The Moravian missions were hardly a one man operation. Many other Moravian missionaries labored alongside Zeisberger, and Moravian church authorities directed his efforts. Olmstead goes into much detail about these individuals and their activities. As a result, this book sometimes reads like a biography of Zeisberger and other times like a narrative of Moravian missions in general. The
reader is left with a sense of confused purpose, which some intro-
ductive comments from the author might have alleviated.

One would expect a heavy use of primary sources since so many are available for this topic. Especially for the period after 1767, Olm-
stead does make use of many Moravian letters and diaries. He relies
on English translations of Moravian records, once only available in Ger-
man script. By tracking down and commissioning English translations
of sources, Olmstead has made many Moravian records more acces-
sible to researchers. Interested scholars would benefit from mining
his footnotes. Although he turns to numerous primary sources for the
years after 1767, he bases a large portion of his account of Zeis-
berger's earlier life on fairly old secondary materials. This gives an uneven
quality to his study. No doubt there are fewer sources for this early
period, but given the Moravians' penchant for record-keeping, it is
likely that other primary sources could help fill in the picture.

Readers who like studying maps and trails will enjoy Olmstead's book. He has retraced the Moravians' footsteps, using the mission-
aries' many travel diaries. As a result one gets a strong sense of place
as he connects present locales with previous Moravian sites.

Zeisberger's life history offers plenty of excitement. Olmstead
dwells primarily on the years just before and during the American
Revolution, which were especially tumultuous for the missionary and
the missions in general. He gives a blow-by-blow description of this
period. The book only briefly summarizes the last twenty-odd years
of Zeisberger's life. For a narrative of this period Olmstead expects
the reader to turn to his earlier book, *Blackcoats among the Delawares:

Olmstead attacks his subject with enthusiasm and works hard
to uncover the paths and byways of the Moravians. This is, however,
an uneven biography. One hopes that someday someone will delve
deeper, for instance, into the childhood, youth, and young adulthood
of David Zeisberger. Such a study might shed more light on the mis-
sionary's crucial decisions during the upheavals in the Ohio country.

AMY C. SCHUTT is assistant professor of education and teaches in the Native Ameri-
can Studies Program at Colgate University, Hamilton, New York.

*Jefferson's Declaration of Independence: Origins, Philosophy and
Theology.* By Allen Jayne. (Lexington: University Press of Ken-
tucky, 1998. Pp. xiii, 245. Illustration, appendix, notes, bibli-
ography, index. $39.95.)

In this monograph, Allen Jayne attempts to analyze Jefferson's intentions and sources in composing the Declaration. In doing so, he
concludes that the philosophical works of Henry St. John, Viscount
Bolingbroke, and of Henry Home, Lord Kames, were as decisive in
shaping Jefferson's theological and moral views as were Locke's writ-
ings in giving direction to Jefferson's politics.