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Scottish Highlanders and Native Americans: Indigenous Education in the Eighteenth-Century Atlantic World. By Margaret Connell Szasz.

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and traditional faith. Lalwethika created Greenville with Tecumseh's help and tried to unite many tribal nations to resist land cessions and treaties with the United States. Greenville was originally located on the US side of the border near what is now Greenville, Indiana, but was eventually relocated to a spot below the mouth of the Tippecanoe River. The town consisted of a central council house, medicine lodge, and close to two hundred houses arranged in lanes, surrounded by cultivated fields, and dubbed by surrounding whites as Prophetstown. The Prophet's ideas were not always the same as Tecumseh's; in fact they were usually more religious in nature, but Tecumseh used his younger brothers' religious leadership to help build a stronger following. Tecumseh was a good statesman and able to avert disputes between enemy tribes for the common good of the people, as well as American and British government officials, and he is honored by the United States and Canada as a national hero.

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**Scottish Highlanders and Native Americans: Indigenous Education in the Eighteenth-Century Atlantic World.** By Margaret Connell Szasz. Norman: University of Oklahoma Press, 2007. 285 pages. \$34.95 cloth.

For those of you reading Margaret Szasz's newest book, *Scottish Highlanders and Native Americans*, with the expectation that you will find more insights into Native American cultures and education be prepared for a slight detour. The first hundred pages or so are a primer on eighteenth-century Scottish culture and politics, and it is a dizzying ride, albeit one well worth the effort.

The publication of Colin Calloway's book *White People, Indians, and Highlanders: Tribal People and Colonial Encounters in Scotland and America* (2008) and Szasz's book within months of each other suggest a trend, and if this is the case it is a most welcome one. Native studies has long used theories of postcolonialism to help make sense of the underlying problems of conquest and domination; as such there has been a strong connection to the aboriginal peoples of Australia, a link that has provided a rich set of theoretical and practical parallels. As historians and other scholars look to the American past, we would do well to see the beliefs and practices of British colonial peoples as part of a larger set of ideas about the world established long before their arrival in the Americas. The connection to the Scottish Highlands is provocative both in the larger sense of a general comparison of two tribal peoples and their treatment at the hands of those intent on "civilizing" them, and because it was the very same set of Britons who were implicated in "subduing" the "savages" of the Scottish Highlands and the Northeastern territories of what would become the United States. The specific comparative historical analysis of both Szasz and Calloway thus has enormous historical implications. Szasz has produced an important book, one that demands that we put Native missions in the transatlantic historical perspective that has long been called

for but that they have rarely received. Furthermore, this kind of in-depth study of one particular missionary society, which has rarely been attempted since William Kellaway's *The New England Company* (1976), yields rich rewards.

Szasz writes in her introduction that the parallels between the Scottish and American situations reveal that "the paradigm of imperialism that contrasts metropole with periphery" does not suit either the Scottish or the American situation, which were both far more complex, with mobile metropolises that were occasionally simultaneously peripheries (4). In chapter 1, Szasz outlines in broad strokes some of the similarities and differences between Gaelic, Algonquian, and Iroquois cultures. She then proceeds in chapter 2 to provide background on the Scottish situation and the division between Highland and Lowland Scots. Chapter 3 focuses on the founding and early development of the Society in Scotland for the Propagation of Christian Knowledge (SSPCK), while chapter 4 develops this history and takes it through the eighteenth century, exploring specific schools and schoolmasters and their experiences. Chapter 5 turns its attention to the relationship between the SSPCK and Native Americans, exploring the ways in which its history in the Scottish Highlands influenced the missionizing and educational practices put into effect in early-eighteenth-century America. Chapter 6 continues this analysis, concentrating on some of the Native Americans affected by the SSPCK, particularly Samson Occom, Joseph Johnson, and Joseph Brant, all of whom attended or engaged with the famous Moor's Charity School founded by Eleazar Wheelock. Szasz concludes in the last two chapters by devoting her attention to Dugald Buchanan, a Scottish Highlander, and Occom, a Mohegan from New England, using her earlier concept of the "cultural broker" to understand the role of these two men in relation to the SSPCK.

Szasz's descriptions of Occom and Buchanan in her final chapters bring the book to life. One would almost wish she had started there to draw her readers in, after which she could have provided us with the details about the SSPCK that take up the first few chapters, many of which will strain the patience and memory of most Americanists who have been immersed in our own historiography. For those of us for whom the details of British and Scottish history are largely unfamiliar terrain, at times this densely packed book can be tough going. Nonetheless, this is an important book that points out many commonalities between the colonial experiences of Highland and Native American peoples. Once again Margaret Szasz has produced a groundbreaking work on indigenous education, although this latest text expands and redefines indigeneity to include Scottish Highland peoples. If one is left wanting even more analysis of the ways in which the Highland experience impacted Native missions, we have every reason to believe that Szasz's work has paved the way for more studies of this kind.

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