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Sacagawea: A Biography. By April R. Summit/Sitting Bull: A Biography. By Edward J. Rielly/Tecumseh: A Biography. By Amy H. Sturgis

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Sacagawea: A Biography. By April R. Summit. Westport, CT: Greenwood Press, 2008. 160 pages. \$35.00 cloth.

Sitting Bull: A Biography. By Edward J. Rielly. Westport, CT: Greenwood Press, 2007. 192 pages. \$35.00 cloth.

Tecumseh: A Biography. By Amy H. Sturgis. Westport, CT: Greenwood Press, 2008. 168 pages. \$35.00 cloth.

Greenwood Press has done a decent job with its young adult historical biography series. Its claim that it covers its subjects from birth to death or the present day and that it highlights significant career contributions and biographical events are accurate statements in two of the three Native American biographies currently reviewed: *Sitting Bull* and *Tecumseh*. The third Native American biography on *Sacagawea* misses the mark and leads the readers to make assumptions.

There are several books written for the middle school and elementary school students in regard to Native Americans, but they are more of a historical fiction. There are books that discuss tribes, such as those that are part of the Lifeways series and the Chelsea House series but none dedicated to the biographies of the Native American people that shaped the America we know today.

Sacagawea by April R. Summit lacks character details. The author tells us a little about the Lemhi-Shoshone and the Hidatsa people that may have raised Sacagawea in their traditional cultures but assumes much about her true nature and identity. By using the Lewis and Clark expedition journals from 1804 to 1806 the author leaves the reader assuming how Sacagawea felt while an “unpaid interpreter” for the Corps of Discovery and wife of Toussaint Charbonneau, a French fur trapper and cook for the corps. The journals provide little to no insight as to who Sacagawea was as a young mother, a Native woman, a second wife, or as an adventurer. Sacagawea provided some guidance through areas where she was raised, gathered wild plants to help feed the thirty-one expedition members, was used as symbol of peace when encountering possibly hostile tribes, nurtured her infant son, and acted as an interpreter for obtaining trade items needed to complete the expedition to the Pacific Coast successfully. Sacagawea’s name became famous during the centennial of the Lewis and Clark expedition and brought on a debate as to which tribes and states could claim to be the heir to her legend. We learn that twenty-four statues exist that honor Sacagawea, which is more than any other American woman.

Sitting Bull by Edward J. Rielly gives the reader a sense of who Sitting Bull was as a person and the significance of his spiritual and political leadership. Originally named Jumping Badger as a child, Sitting Bull also earned the nickname Hunkesni, which means slow or deliberate in his actions. The author gives us a brief history of the Sioux/Lakota culture and lifestyle, in which he indicates Hunkesni/Sitting Bull’s participation. Proving his hunting and warrior abilities at a young age by killing a buffalo calf at the age of ten and counting his first coup at fourteen, he earned his first eagle feather and was honored with the name of his father Tatanka-Iyotanka (Sitting Bull).

His own stories of events are portrayed in his pictographic autobiographies and relayed by his descendants and relatives. After the death of his first wife, Light Hair, during childbirth and the death of his son at age four, Sitting Bull adopted his nephew One Bull and later adopted Hohe, an Assiniboine captive, which subsequently helped bring about a truce between the Lakotas and the Hohes. In his mid-twenties Sitting Bull started regularly participating in the Sun Dance praying to secure the safety and health of his tribe and was known as a Wichasha Wakan (holy man or shaman). In 1877 Sitting Bull told a journalist for the *New York Herald* that he was given the power to see. His most famous vision was the one that led to the defeat of Colonel Custer at the Little Bighorn. He excelled in all of the areas important to the Hunkpapa Lakotas; he was a member of societies such as the Strong Heart Warrior Society and the Kit Fox Society for his military accomplishments and the Buffalo Society and the Heyoka for his religious accomplishments. Sitting Bull was renowned for his personal characteristics, such as the extraordinary generosity, kindness, and deep concern for the people he led. He fought for the health of the people and the land. In January 1876 the deadline for all tribal bands to report to government agencies passed, with Sitting Bull and the Lakotas free. In May of the same year Sitting Bull had a vision of soldiers falling, and in June his visions came true with the battles of the Rosebud and Little Bighorn. After Sitting Bull's victory at Little Bighorn, President Grant appropriated more funding to ensure the advancement west in the United States, forcing tribes to surrender their homelands and move to reservations. After four years (1877–81) of harsh living in Canada with his people, Sitting Bull surrendered at Fort Buford, and his people were transported to Standing Rock Reservation, but they were separated when he was exiled to Fort Randall for twenty months. In 1883 Sitting Bull rebuked Senator Henry L. Dawes's allotment plan of the Standing Rock Reservation, and in 1885 he joined Buffalo Bill's Wild West Show where he had top billing. On 15 December 1890 Sitting Bull was to be arrested by reservation police (Lakota men hired as police) per the instructions of James McLaughlin, but they killed him, confirming one of Sitting Bull's own visions that Lakotas would kill him.

Tecumseh by Amy H. Sturgis is a bit of a dry read, but you do learn much about Tecumseh's effort in regard to Native resistance. Tecumseh's childhood and young adult life was anything but easy, as he lost almost everyone who mentored him until their deaths. He honed his leadership skills through hunting parties and by following his mentors. On one of Tecumseh's earlier hunting trips he and seven hunters were surrounded and attacked by a party of Kentuckians. Being a surprise attack in the middle of the night, Tecumseh quickly and coolly rallied a strategy and counterattacked, even when they were easily outnumbered three to one. Tecumseh became legendary as an orator and proponent of "pan-tribalism," his answer to the advancing European colonists, and as a resistance leader. Tecumseh's younger brother, Lalwethika, had traveled and experienced some of the same events as Tecumseh, yet had turned to alcohol and other less than respectable behaviors. Lalwethika later had a vision and renounced all European vices and became known as the "Prophet," a spiritual leader with a large following calling for cultural purity

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