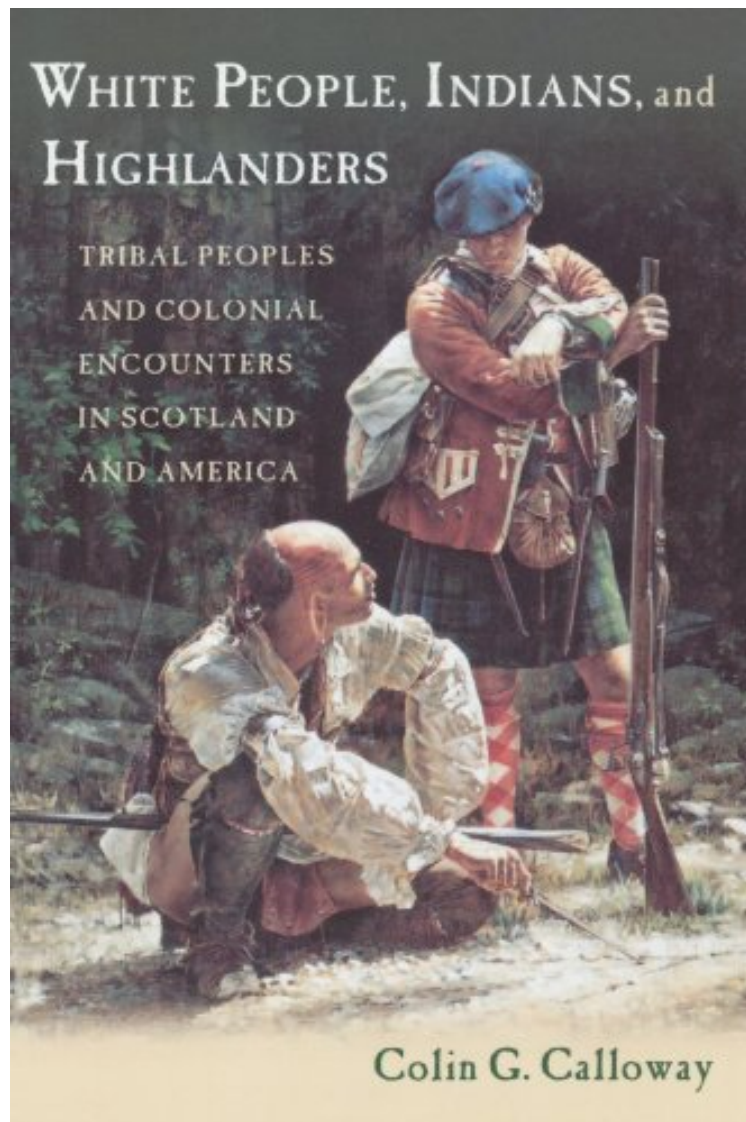


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Colin G. Calloway

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Colin G. Calloway : White People, Indians, and Highlanders: Tribal People and Colonial Encounters in Scotland and America before purchasing it in order to gage whether or not it would be worth my time, and all praised White People, Indians, and Highlanders: Tribal People and Colonial Encounters in Scotland and America:

5 of 5 people found the following review helpful. Review of Colonial Encounters By Trevor Neal During this age of re-negotiating our collective past and future an observant reader should pick up Colin Calloway's, 'White People, Indians, and Highlanders: Tribal People and Colonial Encounters in Scotland and America,' if for no other reason than to gain a fresh perspective on the history of capitalism and the lives of those it impacted; for the book portrays the ways in which internal colonization often mirrors the external, destroying and remaking the lives of those colonized. Mr. Calloway makes no excuses for the lives of those he studies, illustrating how the actors within the pageant of history are often guided by selfish motives. However, he dispels the myth of a monolithic past, illustrating that on the frontier multiple ethnicities were involved, including warring Native American tribes, the French, the British, the Spanish, and the Scotch. He begins his analysis by providing the reader with background information on the Highland Scotch and the Native Americans. The reader learns that the Highlander Scots were remnants of the ancient Celts. Their culture was clan based, built around a pastoral economy centered on cattle in which land was held communally by the clan. Clans often were in conflict with each other carrying out revenge for cattle, land, and honor. Although there had been previous attempts to establish law and order in the Highlands by the Romans, the Lowland Scotch, and the British; the dispute over the secession of the English throne, the Jacobite rebellions that resulted, and the concurrent Protestant-Catholic conflict spelled the end to a separate Highland culture as the British began a systematic effort to disenfranchise Highlanders from their land and transform their culture. The result was a mass exodus to America, where ironically the Highlanders became the front-line in the effort to disenfranchise Native Americans of their lands. Often Highlanders ended up on the buffer zones between Native American tribes and the colonial towns on the east coast; fighting, trading with, and even intermarrying members of Native American tribes. Mr. Calloway continues with an analysis that compares the histories of the Highland Scotch and Native Americans, illustrating that: 1) Both groups lived on the peripheries of the emerging British and American empires, and like the Highlanders Native American societies were clan based, holding land in common. Their subsistence farming - hunting gathering economy was not much different from the pastoral economy of the Highlanders. 2) Highlanders and Eastern tribes were dislocated from their homelands; Highlanders through the land clearances, and Native Americans through the removal act. 3) Both groups endured efforts to transform their lifestyles by the colonizers, including efforts to replace their languages with English. 4) Highlanders and Native American tribes were then romanticized by the colonizers; their identities commercialized for mass consumption. Highlanders and Native Americans often met efforts to colonize them in individual ways, some becoming co-opted into the colonizers schemes, assisting in the near extinction of most of America's wildlife for the profit of the fur trade, oppressing each other and their own; or making futile attempts to resist cultural genocide. As they continue reading, a reader soon gets the picture that everyone must have a little of the oppressor and the oppressed within their heritage, and identifying with one or the other does not do justice to the historical facts; for the story cannot be summed up into a tidy little plot of protagonist versus antagonist. Victims often ended up on separate sides, re-victimizing each other, or becoming integrated into each others communities; and it is only due to an ironic coincidence that a person with a Highlander Scotch surname is dancing at the local tribal pow-wow. Continuing on, I couldn't help but to ask why the Highlanders hadn't developed along the lines of the Lowland Scotch. Did geography account for the differences? This is the one major critique I have on Mr. Calloway's book. Sometimes I got lost in the details, as Mr. Calloway threw out one name after another, making it difficult to remember all the facts that Mr. Calloway confronted me with. However, I found this piece well worth the time and energy spent. For anyone serious in challenging the historical myths that they have been taught this is a good book to start with. Mr. Calloway doesn't hold back any punches, and a reader is left questioning the remaining shreds of their precious sense of identity, not quite sure how they've earned their place across the color line. Maybe trickster really does have the final say? 4 of 4 people found the following review helpful. One Scottish American's opinion! By Customer I found this work fascinating! The comparison between the experiences of the Highland Clans of Scotland and the Native American Tribes at the hands of the "civilized" Europeans (read English) are astonishing. Both cultures were adversely impacted simply because outsiders didn't or wouldn't appreciate what they saw and insisted that their standards be met. My ancestors were directly impacted and as a result fled to America during the early 1750s. Loved the book and would recommend it to all that want a study in the impact of one culture on others. 3 of 3 people found the following review helpful. AN INTERESTING STUDY OF WARRIOR CULTURES By EDWARD J. GILSON Jr. This book gives an excellent account of how the British channeled native warrior cultures both in the colonies and their own island to promote their own ends. In the 1750s the British find themselves in a difficult position. They need manpower for their colonial wars and they have a shortage of volunteers. They have a large number of disaffected young Scottish males spoiling for a fight and the memory of Culloden in 1745 is still quite strong. The solution is a stroke of genius. The British Army creates Highland regiments and gets these people out of Britain for service in the colonies. This was no labor of love, the British viewed the Highlanders as barbarians and slightly above the Indians they were to do battle with. The similarities between the Highlanders and the Indians they either fought against or allied with is also interesting. Both had warrior cultures, clans, and blood loyalties that were beyond English comprehension. Both were peoples who suffered severe privation and who had no illusions about British motives and designs on their lands. I found this to be a very interesting read. The title of the book is a very good illustration of the

18th Century British view of the world.

In nineteenth century paintings, the proud Indian warrior and the Scottish Highland chief appear in similar ways--colorful and wild, righteous and warlike, the last of their kind. Earlier accounts depict both as barbarians, lacking in culture and in need of civilization. By the nineteenth century, intermarriage and cultural contact between the two--described during the Seven Years' War as cousins--was such that Cree, Mohawk, Cherokee, and Salish were often spoken with Gaelic accents. In this imaginative work of imperial and tribal history, Colin Calloway examines why these two seemingly wildly disparate groups appear to have so much in common. Both Highland clans and Native American societies underwent parallel experiences on the peripheries of Britain's empire, and often encountered one another on the frontier. Indeed, Highlanders and American Indians fought, traded, and lived together. Both groups were treated as tribal peoples--remnants of a barbaric past--and eventually forced from their ancestral lands as their traditional food sources--cattle in the Highlands and bison on the Great Plains--were decimated to make way for livestock farming. In a familiar pattern, the cultures that conquered them would later romanticize the very ways of life they had destroyed. *White People, Indians, and Highlanders* illustrates how these groups alternately resisted and accommodated the cultural and economic assault of colonialism, before their eventual dispossession during the Highland Clearances and Indian Removals. What emerges is a finely-drawn portrait of how indigenous peoples with their own rich identities experienced cultural change, economic transformation, and demographic dislocation amidst the growing power of the British and American empires.

"Calloway's book makes for thought-provoking reading for all students and scholars interested in the cultural impact of imperial expansion."--Troy Bickham, *The American Historical* "Satisfying as a rigorous treatment of a historical question hitherto approached only in piecemeal manner, Calloway's book also elucidates how the descendants of those displaced by early modern empires have continued to find new ways of understanding their ancestors' experience."--John G. Reid, *The Journal of American History* "Calloway's study offers a compelling historical portrait of two groups struggling to maintain their homeland and cultural identities amid the turmoil and confusion unleashed by Euroamerican imperialism."--Kevin T. Barksdale, *Virginia Magazine of History Biography* "*White People, Indians, and Highlanders* deserves a readership a readership interested in colonialism and ethnic identities on both sides of the Atlantic. With brilliant insights from the literatures and experiences of both Scottish and Native American studies, Calloway demonstrates the value of placing Native American and Scottish history in a much wider context than they normally appear."--Andrew K. Frank, *Southwest Journal of Culture* "*White People, Highlanders, and Indians* is a welcome addition to studies of the colonial experience. Equally at home in the Highlands and in Indian Country, in the imperial capitals of London and Washington, D.C., Colin Calloway brings to light a fascinating, colorful world that sets side by side Gaelic and Iroquois, breech cloths and kilts, 'Removals' and 'Clearances,' even today's Highland festivals and Indian powwows. Among the book's virtues is its awareness that, while Highlanders and Indians are comparable in illuminating and important ways, their histories were also profoundly different--in illuminating and important ways."--James H. Merrell, *Vassar College* "A fascinating study that successfully compares in an insightful and original way the experience of both Highland Scots and American Indians; accessible and perceptive, it makes a significant contribution to Atlantic and imperial history, as well to the remarkable story of these two peoples."--Tom Devine, *University of Edinburgh* "In this fine study Colin Calloway has punctured many of the stereotypes that have often followed Scottish Highlanders and American Indians like persistent shadows. Calloway has thrust these peoples to the forefront of history by evoking the commonalities of their past and drawing their lives together through a pageant of stories that recall the tales of early storytellers, both Highlander and Indian, who once held forth on long winter nights."--Margaret Connell Szasz, author of *Scottish Highlanders and Native Americans: Indigenous Education in the Eighteenth-Century Atlantic World* "Calloway reminds us how much the past remains within the present; hence the identities claimed by Scots, Indians, and Indian Scots today have been forged by their colonial experiences, their uprooting, and their many encounters with each other from the seventeenth century forward."--Margaret Connell Szasz, *Journal of British Studies* "By situating the story of Indians and Highlanders in the larger Atlantic world of empire building, Calloway makes a thought-provoking case for his argument of similitude...A fine example of comparative and Atlantic world history."--*Montana: The Magazine of Southern History* "An interesting and illuminating read."--*Virginia Quarterly* "No specialist in early Indian history can approach Calloway's combination of diversity of subject matter, scholarly output, and quality...Calloway's discussion of the parallel and divergent colonial experiences of Indians and Scottish Highlanders and his treatment of the two peoples' many encounters in North America will be appreciated by anyone interested in empires and native peoples."--Joshua Piker, *Journal of Social History*

About the Author: Colin G. Calloway is Professor of History, Samson Occom Professor of Native American Studies, and chair of the Native American Studies Program at Dartmouth College. His many books include *The Scratch of a Pen: 1763 and the Transformation of North America* and *One Vast Winter Count: The Native American West before Lewis and Clark*.