

**The Worlds the Shawnees Made: Migration and Violence in Early America.** By Stephen Warren. Chapel Hill: University of North Carolina Press, 2014. 336 pages. \$39.95 cloth; \$60.00 electronic.

Stephen Warren's insightful book on the Shawnees offers a welcome new perspective on the adaptive survival strategies undertaken by American Indian peoples east of the Mississippi from the late prehistoric into the historic period. In the process of chronicling the transformation of the prehistoric Fort Ancient peoples into the historic Shawnees, Warren challenges common assumptions about indigenous peoples. One of those rare books that is truly groundbreaking, *The Worlds the Shawnees Made* will change scholars' points of view and alter how professors teach the Shawnees' history and culture to their students. His point of view broad, Warren thoroughly reviews all the Shawnee literature from both the disciplines of history and anthropology and employs the research methods of both those disciplines.

One of the most important items the author stresses is that Native peoples do not necessarily have to be anchored to a homeland that embodies both their identity and religion. It has become common knowledge to believe that each Native American group has a traditional territory and that wrenching a group from that territory has caused irreparable damage to its psyche. Typically, scholars of the Shawnees sadly describe them as scattered like autumn leaves in the wind, from the Ohio River Valley, to the Savannah River Valley, and west of the Mississippi, unable to hold themselves together as one people with one sacred homeland. Asserting instead that the Shawnees chose migration to frontier areas consciously, as an adaptive strategy, Warren shatters that point of view.

Warren suggests that the ability of the Shawnees and their ancestors to adapt dramatically can be traced to Fort Ancient peoples at the beginning of the Little Ice Age in the fourteenth century. During that period the Shawnees' ancestors had to locate their summer farming villages at much greater distances from their winter hunting villages. As the Ohio Valley became less inviting during this climate change, one of the most territorial people, the Fort Ancient Indians, began their journey toward becoming one of the most wandering peoples—the Shawnees. Warren describes the Shawnees as “parochial cosmopolitans,” a term meant to embody the seemingly contradictory concepts of small, local groups who nevertheless had a broad vision of the workings of politics and the economy on a grand scale. Unlike the Iroquois and many other groups, the Shawnees rejected a strong, centralized leadership in favor of the quick mobility and adaptability of small groups. These small groups, or villages, moved from place to place to be in a better position to trade or be near allies, whether those allies were Europeans or other Indians.

What united the Shawnees was not their homeland or sacred lands but their ceremonies. Their fall and spring Bread Dances united the Shawnees through ritual, even after they spread into new territories and developed different histories. The frontiers into which the Shawnees spread were violent and dangerous, but also offered incredible opportunities for them as traders, mercenaries, and guides. Although the book focuses on the late prehistoric period until the French and Indian War, or Seven

Years' War, Warren points out that at the beginning of the nineteenth century, the Shawnees' mobility and contact with so many other Indian groups ultimately made the Shawnees under Tecumseh and Tenkwatawa the ideal group to attempt to unite all Native Americans.

Warren is convincing in describing the Shawnees as masters of their own fate. They were not scattered and pushed from place to place, but rather, plotted their migration to areas full of conflict and violence because these frontier areas also provided opportunities and survival.

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