

now protect much of the remaining natural area of the region. Residents of the lakeshore area were interested in protecting parts of the dunelands from early on, but progress was slow and fitful, and so it is also in the text. But as I continued to read (another try at a state park and again no progress?), I realized that my reactions likely mirrored, in a short span of time, those of the residents who were forced to wait for generations for the lands they valued to be protected from development. Schoon outlines the pace of those efforts with just enough detail to allow readers to appreciate how many events and turns (even the assassination of President Kennedy) arose to block the creation of the parks.

The state park and national lakeshore are certainly the largest portions of the present dunelands, but they are recent developments and there is far more to the region. Schoon describes the record of ecological history writ-

ten in the changing plant communities that developed over millennia among the dunes; the delicate balance of water, plants, and animals of the bogs; the vulnerability of the towering dunes to sand mining but also to public popularity. But the colorful human history of the area remains his central focus: a host of local luminaries and sights, an exploding powder plant, a major development scam, the defeated plans for a nuclear reactor, and the long-fought battle for protection of the dunes. While the wild heart of the dunelands has maintained its serenity through it all, the region has had a lively history, and it's all here. If you come for the images and artwork, you will stay for the tales—or the other way around!

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The Worlds the Shawnees Made: Migration and Violence in Early America

By Stephen Warren

(Chapel Hill: University of North Carolina Press, 2014. Pp. 308. Illustrations, maps, notes, bibliography, index. \$39.95.)

Historians have tended to write Shawnee history around “great” men like Blue Jacket or Tecumseh and his brother Tenskwatawa. Although the Shawnee people know full well the twists and turns of their past, it has been difficult to connect the deeper

narrative that links their many and various appearances in the historical record into a meaningful whole. *The Worlds the Shawnees Made* departs from the biographical conventions of the past and draws on Shawnee knowledge to explicate their complex history.

The people whom we gloss as Shawnees live today in three major groups in Oklahoma. One group descended from Civil War Unionists and recently seceded from the Cherokees, while another resides among their old friends the Senecas and Cayugas. The third group consists of people whose ancestors abandoned the Ohio country during the American Revolution and built new homes at the forks of the Canadian River. Given such contemporary divisions, Stephen Warren has framed Shawnee history in reference to their almost constant motion, in contrast to the many Native American nations associated with ancestral homelands. Indeed, Warren argues that for Shawnees such movement has required that they invest themselves not in any homeland but in the identity and the power that makes them Shawnee.

Suffering the effects of diseases that spread up the present-day Ohio River Valley, the early Shawnees sought new homes where they could exploit the opportunities that had followed the European invasion of America. In the 1670s, one group arrived at Augusta, Georgia, where they entered South Carolina's trade in enslaved Indians. Other villages headed west, settling in Illinois country to ally with the French. When both situations soured, the Shawnees worked their way to Pennsylvania and Maryland to avail themselves of William Penn's reasonable government and the support of their Susquehanna kin. Anglo settlers and their Iroquois partners, however, pushed the Shawnees back to the Ohio

country, where they fought a losing battle to stop American expansion into their new/old homeland.

Such disparate movements and histories, Warren argues, show how unhelpful the term "Shawnee" can be. By delving into the past at the level of clans and villages, Warren reconstructs worlds heretofore completely obscured. Different kin and village groups, not an actual nation, undertook the distinct migrations to Georgia, Illinois, and Pennsylvania. Even when these groups began to drift back to the Ohio country in the 1730s, they did not stand alone but instead combined with other peoples and formed the multicultural towns that would sustain Tecumseh's pan-Indian movement in the early 1800s.

Despite the persuasiveness of his narrative of movement, at times Warren falls into the traps of place and continuity against which he writes. In particular, he devotes much attention to tying the Shawnee groups to the Fort Ancient people who inhabited the Ohio River Valley centuries ago, fixing his story in place and reifying a Shawnee homeland that was supposed to be fairly incidental to the larger story. Such a contradiction, however, is symptomatic of the challenges of writing Shawnee history, and Warren is to be credited for the fine research and writing that has opened our view into such disparate and complicated worlds.

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