

(24). In chapter 11, “Governmentality and Cartographies of Colonial Spaces: The ‘Progressive Military Map of Porto Rico,’ 1908–1914,” Lanny Thompson analyzes technologies of military cartography that served to discipline, divide, and document colonial subjects and spaces in Puerto Rico. Cartography visualized the division and distribution of sovereign functions over territory, in this case largely variants on the Spanish system of colonial rule. In 1908, a decade after Puerto Rico had become a “possession” of the United States, three United States military officers were instructed to produce a topographical, tactical map of the islands. Drawing from Foucauldian theories of biopolitics, Thompson powerfully illuminates the ways these maps created colonial spaces through the reconfiguration of geography and the mapping of dispersed institutional power such as military outposts, the police force, and public schools. In addition, this “progressive” map reconfigured economic spaces and the transportation networks that linked them.

Significant in its grounding in indigenous studies, *Formations of United States Colonialism* aligns with recent critical work in the field, including Jodi Byrd’s *Transit of Empire* (2011) and *Theorizing Native Studies* (2014), edited by Audra Simpson and Andrea Smith. In this collection, the themes of storied land, mapping, and cartography, the politics of recognition, and conflicting regimes of racialization, among many others, emerge as signposts for vital and necessary work that connects various formations of United States colonialism and imperialism. While many scholars and activists have understood the continental conquest of North America and United States’ empire-building as discrete projects, this anthology makes a significant intervention in multiple fields and inspires new coalitional possibilities.

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Gathering Together: The Shawnee People through Diaspora and Nationhood, 1600–1870. By Sami Lakomäki. New Haven: Yale University Press, 2014. 344 pages. \$40.00 cloth.

In an ambitious undertaking, Sami Lakomäki, university lecturer at the University of Oulu, Finland, details the extensive history of repeated diasporas of the Shawnee people during colonial intrusion, introduction to a global trade economy, and finally, settler colonialism. Lakomäki maintains a clear vision that focuses on Shawnee political formation and history. Utilizing Robbie Ethridge’s shatter-zone theory of the global economy in the colonial period, Lakomäki argues persuasively that diaspora served as a flexible accommodation to local needs and concerns, in line with work by Laura Keenan Spero. Importantly, however, Lakomäki’s work focuses on the divergent and conflicting paths of the Shawnee people—whether it would best serve the Shawnee to consolidate as one political entity independent from settler influence, or to flexibly build an allied, mobile, and multiethnic community. To this end, the work examines the diverse Shawnee communities from the Great Lakes to the Southeast and onto the trans-Mississippi West, probing how their individual community paths converged together

and at times drifted apart. Lakomäki's work on the Shawnee, together with Steven Warren's recent work, represents a new era in indigenous history, one that focuses not on the interactions with colonists but instead on Native agency and sovereignty.

By utilizing the shatter zone to begin the work, Lakomäki is able to persuasively integrate the ways in which Native peoples, particularly the Shawnee, were able to manipulate and exploit the upheaval of the skins and slave trade that pervaded the colonial Southeast. To this end, some Shawnee saw the mobile life of repeated migrations and multiethnic alliances as a norm, and even desirable. Others, however, sought to unify on more permanent homelands and yearned for political stability. By the early eighteenth century, five clear Shawnee groups, or divisions, existed: the Chalaakaathas, Mekoches, Pekowis, Kishpokos, and Thawikilas. These groups had similar dialects and cultural beliefs but lived in different regions of the Eastern Woodlands and thus had different reactions to settler intrusion and the global economy. Based on a patrilineal clan system, *m'shoma*, or name, each group had its own *hokima*, a male civil or peace chief, *neenawtooma*, male war leader, and *hokima wiikwes*, chief women who worked alongside the *hokima* and *neenawtooma*. Drawing some connections to Fort Ancient clans in the Ohio Valley, Lakomäki provides a brief, but persuasive, history leading to the Carolinas in 1670. Oral histories provide the bulk of this chapter, but it is in the section on the patterns of dispersal that the author is most successful.

Setting the stage for the chapters that follow, the author describes push-and-pull patterns of migration that were driven by a desire for trade, moving as survival strategies, and enduring connections to other Shawnee communities. While acknowledging the upheaval that resulted from the trade and mourning wars of the Haudenosaunee, Lakomäki argues that it was colonial trade opportunities that pulled Shawnee migrants away from the Ohio Valley and towards Charles Town, the Upper Creek confederacy, and St. Louis. These settlements put them at the heart of indigenous slavery and colonial war. Savannah River Shawnee took advantage of the slave trade and profited by raiding for slaves before leaving the south for safer settlements in the mid-Atlantic. This section would be strengthened by somewhat more exposition and discussion of the role of the Upper Creek in these trade wars.

Throughout the following chapters, Lakomäki details in exquisite maps the level of migration over the centuries of colonization and settler colonialism, never ceasing to examine the interconnectedness and distinctively Shawnee character of each community. Haudenosaunee, French, and English alliances are explored persuasively, with the most successful section analyzing the misunderstandings of power that permeated the colonial-indigenous relationship. Colonists consistently demanded that Native leadership control and speak for their people, but as Lakomäki importantly notes, a *hokima* is recorded as saying, "he counselled [the young men], but they would not obey; therefore he cannot answer for them" (39). When Opressa, a town *hokima* in Pequa, took power into his own hands to appease the English by promising to execute any of his townspeople that killed a colonist, clans withdrew their support from him, and afterwards many Shawnee sought to decentralize community leadership. Despite efforts to maintain autonomy from Haudenosaunee and colonial demands, to the Shawnee people the Albany Peace of 1722 represented an assault, and once again they responded by migrating to a more

advantageous settlement. This time it was back to the Ohio Valley, with some southern Shawnee consolidating near the Tallapoosa and Alabama rivers.

From trade partners and promises to settler encroachment, Lakomäki deftly maneuvers among changing circumstances and continued Shawnee autonomy, as well as the active diplomacy and engagement with shifting alliances in the era of the so-called Seven Years War. Southern Shawnee acted as advocates for peace by means of their multiethnic kin alliances with other indigenous groups of the South. After the birth of the United States, in unity against consistent enemy invasions, the diasporic Shawnee responded to the calls for nationhood in two ways. In search of new sources of diplomatic, military, and spiritual power, some sought to unify and consolidate. Creating national identity through symbolic expressions of unity, male clan leaders assumed leadership of the nation in a hierarchical fashion, particularly among the Mekoche. As settlers pushed further west into the Ohio Valley and the Lower South, disputes and confusion about alliances (American, English, or Native) once again threatened Shawnee hegemony. Throughout this section, Lakomäki effectively utilizes primary sources directly from Shawnee archives that highlight the debates over legitimacy, centralization, and autonomy.

Lakomäki argues that one should not view the Shawnee as “passive victims of colonial violence.” Despite their factionalization, Shawnee mobilization, migrations, and political alliances with other Native groups as well as with the British demonstrate the Shawnee resolve to persevere while maintaining their kinship ties and sacred power (131). In the strongest chapter, the author discusses Wapakoneta as Shawnee people faced removal and United States settler colonialism in an era of racial ideology. The stories of the Western Shawnee in Missouri, Arkansas, Oklahoma, and Texas certainly drive home the importance of understanding indigenous sovereignty and nation-building. Lakomäki makes it abundantly clear Americans did not understand the Shawnee or any indigenous polity as they ignored important differences between Eastern and Western Shawnee. While some Shawnee worked towards collective decision-making in a common homeland, others believed that while dispersed, the Shawnee are autonomous but also linked, connected by common threads of kinship and history. Lakomäki’s contribution is a welcome addition to the field of indigenous nation-building and studies of Native agency throughout the settler period.

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Howling for Justice: New Perspectives on Leslie Marmon Silko’s *Almanac of the Dead*. Edited by Rebecca Tillet. Tucson: University of Arizona Press, 2013. 248 pp. \$55.00 cloth; \$55.00 electronic.

Readers of various predilections will find much to savor in this collection, especially those fascinated by Silko’s creative range and those who continue to be astonished by her prescience. Some of the contributors to Tillet’s volume share my own notable experience of Silko’s writing. Like any fine author, she writes books that reward