

**Jeffrey J. Crow and Flora J. Hatley, eds. *Black Americans in North Carolina and the South*. (Chapel Hill: The University of North Carolina Press, 1984) xix, 200 pp., \$19.95.**

Current trends in Afroamerican history toward local, regional, and quantitative history accentuate the prior preoccupation of historians of the Afroamerican experience with considerations of national significance to the all but total disregard of local black history. This volume is consistent with the present drift. With the exception of the concluding essay, *Black Americans in North Carolina and the South* is an historiographical exercise. It is a result of a 1981 symposium, of the same title, sponsored by the North Carolina Division of Archives and History. Another historiographical volume on North Carolinian history, also co-edited by Jeffrey Crow, resulted from the second of the two preceding symposia. That volume received excellent reviews. This one should receive similar acceptance. The editors justify the latest volume by asserting that traditional historiography paid scant attention to the history of North Carolina and that archaeology remains a virtually untapped, if not unappreciated, source of Afroamerican history.

The papers that make up this volume are written in good and lucid prose. The majority of the papers rely heavily on previously published secondary sources. Nonetheless, they contain an abundance of new information that should serve not only economic, social and intellectual historians but historians of science and ethno-historians as well. For example, Todd L. Savitt in an exceptionally well-constructed paper demonstrates how financial shortages and the reform of curricula, with other changes designed to make the practice of medicine professional, converged to lead to a drastic reduction in the number of black medical schools. Leland Ferguson, a specialist in historical archaeology, uses the methodology of both disciplines to offer an interdisciplinary approach to Southern black history. The entire volume is amply illustrated with charts, maps, photographs, and tables.

All of the essays are individual case studies and thus a unifying theme is not always apparent. But the primary purposes of the book are to emphasize the need for new directions in local Southern history in general and the history of North Carolina in particular as well as the need for innovative methodological techniques to assist in the reconstruction of black history. The editors begin the book with an introduction designed to bind the essays together. The introduction commences with a brief survey of efforts, launched in the mid-1970s, by the North Carolina Division of Archives and History to encourage new research and interpretation of the state's history.

The strength of this volume lies in its accenting of local black history. It is not faultless. It is a compliment as well as a criticism that one wishes

that the book had been more extensive or had been limited to North Carolina. It is difficult to accept that this volume contains the totality of the papers from the symposium which “assembled some of the leading scholars in the field of black history.” All of the essayists agree that local black southern history is in its infancy. One can only hope that others will pick up the gauntlet thrown by Crow and Hatley not only for North Carolina but for the entire region.

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**Betty Sue Cummings. *Say These Names (Remember Them)*. (Englewood, FL: Pineapple Press, 1984) 282 pp., \$14.95.**

The mid-nineteenth century was a time of turmoil for many American Indian tribes, but two groups stand out as vivid examples of attempts by tribes to maintain their place along the eastern seaboard: the Cherokee and the collection of peoples that historians have called the Seminole. Betty Sue Cummings has used historical facts about Seminoles to craft a novel about a Miccosukee Indian woman in Florida who stands as a representative of her people. The novel begins in 1835 and See-ho-kee, only a young girl at the beginning of the novel, marries Fixonechee rather than the younger Yaha Chatee who has been her friend and lover. Fixonechee dies after they are married only one month, and See-ho-kee faces four years of mourning. She must confront more than the deprivation of a widow, however, for her people are fighting to retain their land in Florida. Apayaka, her great uncle and one of the few “real” characters in the book, is a hero of the Seminole wars and an inspiration to those who have enough faith to listen to him. When See-ho-kee’s mother dies in childbirth, the young girl must take over raising her sister, a duty she takes seriously. Her most fervent hope for peace is “so the babies won’t die.”

The novel is, above all, an historical romance told from the point of view of a young Indian woman. Two paths lead the reader through the book, one a journey of the Miccosukee from their ancestral home to the Everglades and the other a convoluted romance between See-ho-kee and Yaha Chatee. Throughout the story, See-ho-kee is guided by her grandmother’s advice and her own thoughts about survival: “It was the duty of the warriors to defend their people, and it was the duty of the women to