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.

— Ashton Wesley Welch
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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

save the children so that the Miccosukees would live."

The title reflects the advice of her grandmother; See-ho-kee must learn the names of the villages of her people and must remember the past. So too must she pass on this information to the children. At times it seems that all hope is lost, but then "the whispers" of the songs would grow stronger and the people would be sustained for yet a while longer.

This novel is significant because it is another in a growing list of books which portray Indian experience from a woman's point of view. Some critics will object to yet another view of Indian experience told by a writer outside the tribe; however, Cummings seems careful to avoid generalizations or stereotypes which might grossly misrepresent the experiences of the Miccosukees during the mid-nineteenth century. She takes pains to point out (perhaps at the expense of the storyline) that the whites never seemed to understand that there were several different tribal groups in Florida, preferring to lump them all together as Seminole. She also weaves into the narrative black characters, many of whom were indeed slaves of the Indians, but who ultimately chose to fight with them to defend their territory.

This novel is interesting reading, and it would be a good book to use in a history class studying the events of the period. Readers interested in the stories of women's lives will find this story of See-ho-kee's brave journey places her and women like her in a history which often neglects the role of women in the story of America.

— Gretchen M. Bataille
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Vine Deloria, Jr., and Clifford M. Lytle. *The Nations Within: The Past and Future of American Indian Sovereignty.* (New York: Pantheon Books, 1984) 293 pp., $11.95 paper.

The relationship between federal policy and Indian needs has been a tortured one, at best, and to illuminate the various dimensions of that relationship is a necessary, but by no means easy, task. Vine Deloria, Jr., and Clifford M. Lytle have fortunately provided us with a creditable analysis of one aspect of the complex interaction between the concerns of U.S. Officials and those of Indian groups. The authors focus on the idea of self-government, tracing it from the paternalism of nineteenth century reservation procedures through New Deal reformism, termination, and the contemporary emergence of Indian nationalism. They differentiate