

The second major section is called "Inheritance Lost," which provides the details of the tribes' "loss of both freedom and bargaining power." Viola deals with the outcomes of the Revolutionary War when the tribes that had been allies of the British lost this support in the eastern states. The loss continued after the War of 1812 in the tribal areas of the Northwest Territory.

The history of the lost inheritance continues with chapters on the expansion westward into the huge landmass which was acquired by the US in the Louisiana Purchase. The Americans' commitment to the concept of Manifest Destiny led to land seizures and treaties which were broken because of this land hunger. Detailed accounts are given of such Indians' loss of power through events like the Trail of Tears and the expulsion of tribes from the Southeast to west of the Mississippi. Like the earlier chapters, these later sections are profusely illustrated from *National Geographic's* huge photographic collection. In this section, wars with the Plains Indians and with the Southwestern tribes are recorded, as well as the defeat of the Nez Perce under Chief Joseph.

The section entitled "Era of Internal Exile" closes out the records of the government's attempts to defeat the Native Americans politically, economically, and spiritually with attention paid to the Wounded Knee massacre and the establishment of the Carlisle and Pine Ridge boarding schools.

Lastly, Herman Viola focuses attention on "Red Power" and "Horizons." The former chapter records the rise of Native American political moves such as the symbolic seizure of Alcatraz and the formation of such organizations as the American Indian Movement. These chapters are fitting capstones to this well-written, excellently documented, and artfully illustrated book. Viola's closing words are appropriate: "Could the nation survive if it failed to make tolerance and fair play work for the tribal peoples who embody America's first reality, the enduring spirit of the land itself."

— Cortland P. Auser  
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**Herman J. Viola and Carolyn Margolis, eds. *Seeds of Change: A Quincentennial Commemoration.* (Washington, DC: Smithsonian Institution Press, 1991) 276 pp., \$39.95 cloth.**

In this year of the quincentennial, *Seeds of Change* should be read by scholars, teachers, and students across the curricula and by those interested in multicultural interdisciplinary subjects of prime importance. The editors have done an outstanding job of bringing together essays by experts on the subjects related to "the massive changes since the contact of the Old and New World." One of the effects that a couple of the authors touch on and examine—the gastronomic revolution—was observed by German Aremiegas's *America in Europe* in 1975.

Viola gives a wide picture in his introductory "Seeds of Change" essay. He declares that Columbus's voyages were "pivotal in world history." The Old

World was affected as much as the New World. Walsh's and Sugiara's "The Demise of the Fifth Sun" provides an appropriate introduction to knowledge of the peoples and cultures of Mesoamerica in the pre-Columbian eras with particular attention to agricultural and martial factors. The pictures of sites and artifacts with this essay more than adequately supplement the text.

McNeill's chapter, "American Food Crops in the Old World," deals with a subject that has been for too long overlooked. Although historic details are missing on how the crops of potatoes and maize spread, the extent of their cultivation in the Old continents is presented in great detail. Hobhouse's "New World, Vineyard to the Old" does for viniculture what McNeill had done for agriculture.

Historian Alfred W. Crosby reviews the metamorphoses of changes wrought by the Spanish invaders and the effect of the face-to-face meeting with the native peoples—the results included "new mixtures of peoples, disease—and animals (pigs, cattle, horses and pathogens)." He states that the "great Genoese navigated, administered, crusaded, enslaved, but above all he mixed, mingled, jumbled and homogenized the biota of our planet."

Deborah Bernet and Robert Hoffman carry the subject further in "Ranching in the New World." Then, Sidney W. Mintz examines the "processes of cultural reinterpretation and population mixture," including the importance of "new world sugar." Tied in with the sugareconomy is the "institution of Slavery." The latter subject is taken up by David Barry Gaspar in his writing, "Antigua Slaves and Their Struggle to Survive." It deals with the subtle ways in which slaves resisted their masters. Related to this essay is Lydia M. Pulsipher's "Galways Plantation, Montserrat." It is chosen, I believe, as a representative place that became connected with the wider world and related to the whole movement of "European development." It thereby serves as a case study of the role that sugar and other "seeds of change" played in "transforming the new world."

Robert L. Hall, professor of American Studies at Northeastern University, deals with the retention of African ways in the new world, concentrating on food and African "culinary service."

Two more essays, "Hispanic American Heritage," by Joseph Sanchez, and "An American Indian Perspective," by George Horse Capture, treat two more cultures. Sanchez well points out that the quincentenary offers the opportunity to reassess the nature of the Hispanic heritage as well as the chance to look closely at the cultures in the United States. George Horse Capture reviews the horrendous treatment of Native Americans, but he also sounds the notes of Native American renaissance and rebounding, starting with the capture of Alcatraz in 1969.

The volume closes with three outstanding essays: "Health and Disease in the Pre-Columbian World" by John Verano and Douglas Ubelaker, "Three Faces of Eden" by Stanley Shelter, and "Nature's Future" by Steven King and Liliana Dudley. The essays comprise a trio about humankind, past, present, and future.

This work is to be treasured as a challenging memento for this year of commemoration: The structure, the prose, and the pictures and photographs will

delight readers and scholars. The work closes with words all of us should take to heart:

To realize sustainable development, we must redefine and redirect development itself, vigorously emphasize indigenous knowledge and experience, and take effective socio-political action on behalf of the environment. Only then will we have planted real seeds of change.

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**Derek Walcott . *Omeros*. (New York: Farrar, Straus, and Giroux, 1990) v, 325 pp., \$15.00.**

*Omeros* is indeed a poetic epic and as such stands foremost in Walcott's outstanding writing career. The quality of the poetry in this volume reveals why he is a great practitioner of poetry writing in the English-speaking world.

Walcott writes, as critic Christopher Bakken has so aptly indicated, as "citizen, poet, and colonial." Likewise, he writes within a triple heritage: African, Antillean, and Anglo. Because of his knowledge of the ancient classics, he unites in his work the Caribbean and the Grecian seas. The work dwarfs his earlier lyrics and transcends them by the sheer scope of the narrative and its sustained lyricism. He writes ably in the best of the English language traditions but is able to poetize, too, in the patois of St. Lucia.

St. Lucia, his home isle, is Walcott's Ithaca. Much of the personal story is anchored in Castries, his "home" port, but the epic soars into mythology—classic and created Caribbean. Much is local and cosmic at the same time. There are local figures who are the local counterparts of their Homeric cousins of the *Odyssey*. The commentary and narrative go beyond the bounds of the Caribbean to Africa and the "Middle Passage," to Europe, and to the United States both present and past, the past of American slavery and the exploitation of the Native Americans.

Truly, *Omeros* reveals the author's love of the English language, and one is tempted to compare this love to the discovery of the beauties of the language with that of the Jacobeans or the Elizabethans.

The work is often intensely political, for parts condemn the exploitation of the islands by the Europeans, or of North America by the Anglo-Americans. Nor does Walcott hesitate to strongly criticize the third world politicians who have seized power in many of the island nations.

I feel that readers of multi-ethnic literature will delight in the excitement of Walcott's extended story, as they will in the beauty of his lyricism.

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