

THE ANNALS OF IOWA

one of the murky borderlands of art and one to which Eli's paper repeatedly turns." Creative inaccuracy characterizes as well "The Fear of Women in Prairie Fiction: An Erotica of Space," in which Robert Kroetsch purports to compare Willa Cather's *My Antonia* and Sinclair Ross's *As For Me and My House*; but in which he far more usefully articulates the myth of irresponsible, impotent male freedom versus terrifyingly responsible female fecundity—or thwarted fecundity—which characterizes his own novels and, to some degree, American westerns.

Dick Harrison's "Introduction" and Rosemary Sullivan's "Summing Up" seem to pull together the most salient facets of the papers, and particularly the differences between the myth of the Canadian West and the myth of the American West. (As Sullivan points out, Americans at the conference tended to see similarities and Canadians differences.) The Canadian West has presented itself in literature as a just, orderly, family-based, egalitarian society, in contrast to the irresponsible, violent, all-male cowboy society south of the border (and west of the "middle border" farmers' frontier).

The only flaw in this remarkable collection is that, in concentrating on the major papers and not including other conference sessions on Native American literature and minority literatures—French, Spanish, and so forth—the published document is monolithically Anglo and predominantly male. However, this is a new field, and there is much more to be done. *Crossing Frontiers* is more than a collection of essays, however brilliant and well-ordered. It is a passionate experience in literary criticism in which critics become artists to produce material as vital and resonant as D. H. Lawrence's *Studies in Classic American Literature* or Charles Olson's *Call Me Ishmael*.

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Southeastern Indians: Since the Removal Era, edited by Walter L. Williams. Athens: University of Georgia Press, 1979. Illustrations, maps, bibliographic essay, index. \$18.00 cloth, \$6.00 paper.

This collection of essays is a most welcomed addition to the growing body of literature on Indian history. But this book is even more valuable than most, for it treats a unique topic, which has previously received little attention: many Indians of the Southeast did not move westward pursuant to the policy of removal. Many stayed behind.

Book Reviews

Presently some 75,000 live in the Southeast, some on, some off, official reservations. It is the fate of these peoples, "forgotten Indians," that editor Williams asked his contributors to explore.

The editor, who wrote an excellent introduction as well as conclusion, divided the selections of contributors—who include historians and anthropologists—into two sections: one studying native groups that avoided removal and one examining the remnants of removed nations. Thus, in section one the Lumbees of North Carolina, the Catawba of South Carolina, and the Tunica of Louisiana are studied as are the Houmas of Louisiana and the Indians of Virginia. In section two the Creeks of Alabama, the Choctaws of Mississippi, the Seminoles of Florida, and the Cherokees of North Carolina are examined.

Through the pages of these selections a consistent body of themes emerges. All the tribes—whether they avoided removal altogether or whether they were remnants—suffered great hardships and privations. In changing, but always poverty-stricken, rural environments the tribes faced virtual starvation. Also facing ever-present Anglo discrimination, the tribes eventually lost most if not all of what little lands they had left. (After all, it was land hunger that drove Anglos to dispossess the Indians in the first place.) Only those tribes on submarginal land held any hope of retaining their holdings. Then, to compound an already untenable situation, most of the southeastern tribes (remnants or not removed) were not recognized by the federal government and were thus deprived of potential aid. Ultimately most of the tribes won recognition and received protection, but that development appears to be "too little, too late."

Williams and his contributors have woven an interesting story—with the whole perhaps greater than the sum of its parts. This well-edited, well-written collection is must reading for scholars in Indian studies and southern history. Moreover the book provides excellent case studies in ethnicity.

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