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dialects, customs, and religious faith, were the basis for group domination and exploitation.

Those of us with historical hindsight might disagree with Locke's pronouncements, but there is no doubt that his views which were brought forth in 1916 are worthy of serious discourse. This book is highly recommended for those persons interested in a theoretical discussion of deeply disturbing and perplexing problems of race in the early twentieth century.

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James Mooney. *The Ghost-Dance Religion and the Sioux Outbreak of 1890*. Bison Book Edition. (Lincoln: University of Nebraska Press, 1991) xxvi, 484 pp., \$25.00 paper.

On December 29, 1890, at the Pine Ridge Sioux Reservation in South Dakota, there occurred one of the most bloody and tragic events in American history—the massacre of hundreds of American Indians by the US Seventh Cavalry at Wounded Knee Creek. A principal factor precipitating this atrocity was the American government's misperception of the so-called Ghost Dance which had spread from the Great Basin and Plateau into the Great Plains. Just a week before the massacre, James Mooney (then a young employee of the Smithsonian Institution's Bureau of Ethnology) had headed west to study the Ghost Dance phenomenon. Field work over the next four years convinced Mooney that the Ghost Dance was not a militaristic enterprise aimed at armed rebellion against the United States. It was rather a religious movement based on indigenous values which the whites had failed to understand.

Mooney's tome was originally published in 1896 as part two of the Fourteenth Annual Report of the Bureau of Ethnology. His study has long been considered a classic crosscultural study—perhaps one of the finest pieces of American ethnology undertaken in the nineteenth century. It includes not only good descriptive data, but also the participant-observer approach, cross-cultural comparisons, and a theoretical framework which are among the essentials of modern anthropology and perhaps of ethnic studies as well. Although an abridged paperback version was edited by Anthony F.C. Wallace and published by the University of Chicago Press in 1965, Mooney's complete opus has not been easily accessible for research and teaching. The reviewer is especially aware of this problem since Mooney's original report, a required source in more than one course, disappeared from the Iowa State University Library some years ago!

Mooney's study is now reprinted and available in its entirety with the original pagination. The new edition's insightful introductory essay by Raymond J. DeMallie includes references to more recent considerations of the Ghost Dance and adds to the contemporary utility of Mooney's pioneering work.

Of particular relevance to ethnic studies are Mooney's definition of the Ghost Dance pretty much in native terms and his crosscultural comparisons with movements better known to the western world. He saw some apparent cultural universals in operation as humans throughout time and space have struggled to regain the "paradise lost." In Mooney's words, "The doctrines of the Hindu Avatar, the Hebrew Messiah, the Christian millennium, and the Hesunanin of the Indian Ghost dance are essentially the same, and have their origin in a hope and longing common to all humanity" (657). Among the other exemplars discussed by Mooney are the Shakers, Flagellants, Mohammedans, and Methodists. One could also add modern Irish nationalism, Zionism, Pan-Indianism, Black Power, and other twentieth century movements to this list. These are among the phenomena which social scientists have labelled revitalization movements, Messianic movements, contra-aculturative movements and nativistic revivals. They are all cultural processes which draw upon past cultural traditions and relate them to contemporary scenes. They provide the basis for many of the individual and group identities which we in ethnic studies define and attempt to utilize in pursuing goals of crosscultural understanding and tolerance. Thus we are indebted to Mooney's comparative and theoretical insights as well as his indefatigable field research. DeMallie and the University of Nebraska Press deserve our kudos for reprinting this important book.

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May Optiz, Katharina Oguntoye, and Dagmar Schultz, eds. *Showing Our Colors: Afro-German Women Speak Out*. Translated by Anne V. Adams. Foreword by Audre Lorde. (Amherst: University of Massachusetts Press, 1992) 239 pp., \$14.95 paper.

African people have been a presence in Europe for thousands of years. As the author notes, "Julius Caesar brought Black legions to Germany, and many never returned." A significant percentage lived in Germany until the sixteenth century. In more recent decades, French African troops and African American troops were in Germany during World War I. Some left children there and a handful even