

The effect of Robinson's involvement—her arrest along with over a hundred other MIA leaders and boycotters, her resignation from Alabama State College, and her move from Montgomery soon after the issue was settled—clearly exemplify the heavy toll the struggle for civil rights exacted on many who participated in this and later campaigns.

In conjunction with Aldon Morris's *The Origins of the Civil Rights Movement*, this book effectively refutes the common perception of the Montgomery bus boycott as a spontaneous event inaugurated by a single arrest and extended by the charisma of a single leader. Without slighting Rosa Parks or Martin Luther King, Jr., Robinson demonstrates the critical importance of her grassroots women's organization in instigating and sustaining the protest.

The value of this primary source will endure long after many best-selling, secondary accounts of national politics during this period have disappeared. And for that reason we should applaud Jo Ann Robinson, editor David J. Garrow, and the University of Tennessee Press for making this volume available.

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Karl H. Schlesier. *The Wolves of Heaven: Cheyenne Shamanism, Ceremonies, and Prehistoric Origins*. (Norman and London: University of Oklahoma Press, 1987) 214 pp., \$25.00.

Schlesier has a necessary footnote advisory to readers explaining the way in which he has structured *The Wolves of Heaven*. In the advisory Schelesier writes that the book is a slow read on purpose so as to develop the story of how it was that the Tsistsistas (Cheyenne), came out of the boreal forest to become hunters of the northern plains, evolving eventually into the 19th century Tsistsistas bison hunting horse nomads.

The book is focused on their transition from a group of taiga hunters to northern plains hunters some time between 500 and 300 B.C. The transition was ritualized in the performance of a ceremonial event called the Massaum, first held at the foot of Bear Butte (Nowah'wus) located in what is now the state of North Dakota, about 500 B.C. The Massaum is an enactment of the creation of the world and the ordering of the universe, and is a land giving ceremony intended to signify the taking of possession of a hunting ground by the Tsistsistas. The Massaum was performed for this purpose on an annual basis for some uncertain number of years thereafter, and then on an irregular basis until the last performance in 1927.

Schlesier's reconstruction is drawn from the few scraps of ethnographic materials recorded and from secret information given to him by Edward Red Hat, Sr. and unidentified others who were the custodians of an oral tradition which included the Massaum. But, the description given is not the real ceremony. It is an approximation which does not disclose secret religious information.

There is an attempt to link oral tradition with the archaeological evidence of the Besant Phase, specifically "with the eastern regional subphase of the Besant Phase" which is identified as associated with the ancestors of the Tsistsistas with dates of 500 B.C. to A.D. 800.

In a bold attempt to go even further back in time, Schlesier postulates a Siberian connection between the boreal forest cultures of North America and Asia and explores similarities between the Siberians and the Algonquians at some length.

The book is a valiant effort to carry out the stated purpose of presenting an alternate view on Cheyenne shamanism, ceremonies, and prehistoric origins. The effort is only partially successful, for several reasons that a dedicated editor could have prevented.

First, a dedicated editor would have insisted that Dick West's drawings be reproduced in color without any page folds to mar the details of ceremonies and performers' costumes. Second, a map of North America to compare against the text and the three northern plains and the three Canadian Shield maps for continental placement and locational purposes would obviate the need for readers to go find the atlas.

Third, a dedicated editor would have deleted the authorial rambling through archaeological material that finally turns out to be judged as probably not from ancestral Tsistsistas cultures; and fourthly, the lengthy and ultimately inconclusive Siberian excursion could have been deleted as not contributing any substance to Cheyenne shamanism, ceremonies, or prehistoric origins. The book has a useful lengthy bibliography in German and English language titles.

The Wolves of Heaven is a difficult book to follow because of the structure the author warns of in the advisory footnote, and because of the excursions into Siberian ethnography and into Subarctic archaeology. A good editor would have made a world of difference.

—William Willard
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