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?Atishwin: The Dream Helper in South-Central California. By Richard B. Applegate.

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of his work with Yava, gives the reader a fairly objective view of the narrator within his society, makes Yava's recollections comprehensible, and relates them to other such works already in print. The photographs of the author and his family are interesting; however, they are not well placed in the text and thus do not aid the reader in identifying characters in the personal narrative. Perhaps Courlander, with his care in not intruding on Yava's recollections or interrupting the flow of the narrative, has in fact, while contributing scholarly aids, detracted from a unified perception of the narrator.

Albert Yava's *Big Falling Snow* is not a comprehensive record of Hopi-Tewa myth, history, and tradition, nor does it claim to be. It is a very personal recollection, authoritative and vigorous, a record to complement rather than substitute for more comprehensive cultural studies.

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?Atishwin: The Dream Helper in South-Central California. By Richard B. Applegate. Ballena Press Anthropological Papers No. 13. Socorro, NM: Ballena Press, 1978. 98 pp. pap. \$5.95

South Central California Indians, Yokuts, Western Mono, Tübatulabal, Chumash, Kitanemuk, and Salinan, display in many aspects of their cultures certain broad similarities. Yet, as is true here as well as in other regions of native California, there are considerable differences of detail obtaining between the groups on any given theme. Applegate here examines the ramifications of the Dream Helper complex among peoples representing three different linguistic phyla. He has brought together probably as much as will ever be known on the subject, and from these data emerge a clear picture of the significance of the concept of the dream helper, or guardian spirit, in the lives of these neighboring peoples.

In most of the groups considered, the totem concept is related to that of the dream helper, and often the totem animal, for example, becomes the helper itself, although in any group which has a totem, thoughts concerning the dream helper are less formalized and more subject to individual variation than is the case with beliefs connected with the totem. No

matter what method is followed to secure initial contact with the helper, whether by fasting, night bathing, praying in a secluded place, or taking hallucinatory drugs, before a person can acquire any real supernatural power, personal experience with the helper in a dream or vision is required. At this time the person receives a talisman—a physical expression of the helper, and a song—a verbal expression of the dream helper.

It is with such aspects as the techniques of acquiring the helper, the nature of the talisman, the character of the helper (e.g., animal spirits, personified natural forces, dwarfs) that the differences from group to group appear. The manner in which Applegate has demonstrated the integration of the total concept among nine separate groups in the region, each with its own ideas on how the details are ideally worked out, is most commendable. The reader is left with no question about the importance of the idea of gaining supernatural power through the agency of the helper. In some groups a person may conceivably entertain the notion of declining the services of the dream helper. Most, however, accept the idea, seemingly assuming that everyone who is to function properly in society must have access to the supernatural through the intervention of the dream helper.

The monograph is a valuable contribution to the growing number of penetrating analyses of the spiritual beliefs of California Indians.

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The Worlds Between Two Rivers: Perspectives on American Indians in Iowa. Edited by Gretchen M. Bataille, David M. Gradwohl, and Charles L. P. Silet. Ames: Iowa State University Press, 1978. 148 pp. \$7.95

Iowa is not usually thought of as a state with a significant Indian population. Most white residents are dimly aware of a settlement near Tama, where an annual pow-wow is held, but that is as far as their knowledge