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.

Albert B. Elsasser
Lowie Museum of Anthropology
University of California,
Berkeley

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

extends. Yet the 1970 census credited the state with nearly 3,000 Indians, of whom only 514 lived in the Tama community. The rest were scattered about the state, mainly in the larger cities, Sioux City with 875 (probably an underestimate) having the largest number.

In an effort to focus attention on Iowa's Indians, a series of symposia were held at Iowa State University, beginning in 1971. Some of the papers presented at the 1974 symposium, together with articles written especially for publication and one previously published, have been collected by three faculty members of the university. The book's subtitle gives a better indication of its contents than the title proper. The twelve articles, plus a "photographic essay" and a bibliography, present a varied assortment of "perspectives," both white and Indian, on the native population of Iowa.

Although the editors group them into four categories, the chapters vary too much in topic, approach, and length to be so neatly classified. Hence the most effective way of dealing with the book is to discuss each chapter individually and point out similarities and differences as they appear.

In the first article Fred McTaggart asserts that American Indian literature—not the writings of white authors but the traditional oral literature of native origin—is difficult for non-Indians to appreciate because they must approach it in translation, because oral tales must be reduced to writing, because Indian literature, far from being purely esthetic in purpose, is intended to teach, and because Indian stories are communal products rather than individual creations. McTaggart concludes that film may be a more suitable medium for the transmission of Indian literature than the written word.

According to Charles L. P. Silet, however, films produced by white movie-makers have thus far only perpetuated the stereotype of the "ignoble, noble savage" inherited from the dime novel. In recent years, as this "distorted popular image" has become increasingly less acceptable, the film has tended to omit the Indian altogether. As Silet sees the prospect, the most that can be hoped for is a more sympathetic and historically accurate portrayal, as in *Little Big Man* and *A Man Called Horse*. Even these treatments, however, are not free of stereotyping.

More pernicious than the depiction of the Indian in film is the treatment accorded him in elementary and secondary school history textbooks. L. Edward Purcell analyzes ten school texts used in Iowa history courses and finds that most of them tend to lump all Indians together, to emphasize such sensational events as the Black Hawk War (which took place outside Iowa) and the Spirit Lake Massacre, and to ignore or garble the much more important story of the Mesquakies who remained in Iowa or

returned there to establish the Tama settlement. Why are the authors of textbooks guilty of such distortion? Chiefly, says Purcell, because they tend to parrot earlier textbooks, which in turn got their "facts" from nineteenth-century histories, which were inaccurate or biased. Before Iowa's children can receive an accurate picture of the state's Indians, he argues, further historical study, based on primary sources, will have to be done to provide a basis for the writing of textbooks.

David Mayer Gradwohl, an archaeologist, notes that history texts published as late as the 1960s treated the "mound builders" as a separate race preceding the Indian, despite the fact that archaeologists had disposed of this mythical race by the 1920s. He then traces, in non-technical language, the record, as revealed by archaeology, from the Paleo-Indian Period down to the Late Historic Period. Gradwohl argues that a better knowledge of the history and prehistory of the native race will enable whites to be more understanding of present-day Indians.

Six of the articles in this collection were written by Indians. The first of these, by Bertha Waseskuk, of the Mesquakie community, provides a kind of folk history of her people. Although her treatment of events prior to 1800 is based mainly on legend, she follows conventional historical techniques, such as the use of documents, in dealing with the nineteenth century. Her detailed account of the return of her ancestors to Iowa supplements the written record with tribal traditions.

Donald Wanatee, also of the Mesquakie settlement, outlines the typical Indian form of government, summarizes the conflict between Indian and European forms of government, with emphasis on their differing concepts of land ownership, and traces the history of the Mesquakies. Like so many other Indian groups, they have suffered from factionalism caused by the interference of the United States government and the resultant division of the tribe into "conservative" and "progressive" elements. Wanatee, a member of the former, sees even the Indian Reorganization Act of 1934 as unintentionally contributing to the factionalism, since it provided for an elective council, whereas the Mesquakie system called for a hereditary chieftainship. Unless the people can choose their form of government, says Wanatee, they are not really self-governing.

Four chapters deal with education, in one way or another. The first of these is by Reuben Snake, a Winnebago, who directed the Indian Education Project in Sioux City. The aims of the project were to make children more aware of their tribal culture, to develop curriculum materials relevant to this objective, to provide supportive services for Indian families needing them, and to develop activities for Indian children who ran the streets.

Snake paints an optimistic picture of his program; less sanguine about

Indian education is Owana McLester-Greenfield in a provocatively titled article: "Educated or Indian? (Either/or)." Most attempts to help Indians to get an education, however well-intentioned, are unsuccessful because they are usually made at the college level, and few Indians go on to college, or even finish high school. Most Indian families have no tradition of higher education, and the children have little incentive to go to college since they assume that they will have to settle for menial jobs in any case. Indian children dislike school because they experience racism there and because the curriculum is designed for non-Indians.

Adeline Wanatee points out that education has been used as a tool of forced acculturation by the dominant society. Heretofore Indians have reacted negatively by resisting it; the time has come, she says, to respond affirmatively, by controlling and staffing their own schools, thereby halting "the continued imposition of an alien culture."

In an article that complements that by Snake, two faculty members from Morningside College, Michael Husband and Gary Koerselman, describe the institute sponsored by the college in the summer of 1973 for some twenty teachers from Sioux City schools with an Indian enrollment. Designed to help them offer more to their Indian students—traditions, language, and the like—and to increase the awareness of the white students, the techniques and content suggested by this workshop were implemented in the following school year.

Participants in an all-Indian panel during the 1974 symposium faulted the schools and the government for past failures, but their emphasis was on the future rather than the past, and they called for more Indian participation in decision-making. Joseph Hraba, who reports their conclusion, proposes an ethnic commission through which Indians and other minorities could work cooperatively to solve their common problems.

The articles end with Donald Graham's "Reflections of an Indian," in which he attributes most of the problems of present-day Indians (such as alcoholism) to the loss of self-sufficiency that followed their confinement on reservations in the late nineteenth century. The Indian today, he says, asks for the right to self-determination—the "same chance to control [his] destiny as the rest of society."

The photographic essay consists of ten pictures from the collection of Duren J. H. Ward, an anthropologist who spent two months at the Mesquakie settlement in 1905. The bibliography, though by no means exhaustive, provides a wide range of readings intended for the white reader wishing to expand his knowledge of Iowa's Indian people, past and present.

According to its editors, the purpose of this book is the enlightenment of the white reader. Whether the disparate elements of which it is com-

posed can be expected to produce this result is debatable. Those most likely to read the book are already aware of the facts and opinions it presents, and it is unlikely to reach those who most need to be enlightened. Still, the editors are to be applauded for giving a certain permanence to the products of a symposium, which might otherwise evaporate as soon as the meeting was over.

Roy W. Meyer
Mankato State University
Mankato, Minnesota

Oglala Religion. By William K. Powers. Lincoln: University of Nebraska Press, 1977. 233 pp. $11.95

Professor Powers' *Oglala Religion* begins with a complaint against enduring trends within anthropology. He criticizes the discipline for its historical orientation as well as its tendency to separate institutions from their cultural context. Similarly, Powers rebukes social structuralists for unduly emphasizing studies of kinship terminologies and kinship and marriage. Acculturation studies, according to the author, tend to be biased in favor of demonstrating change and adaptation, but not continuity. Contrary to the focus of such studies, Powers seeks to explain how the Oglalas have preserved their social and cultural identity, and he focuses upon the nature of the values which have endured. Building mainly upon the work of Lévi-Strauss, especially his distinction between social structure and social relations, Powers argues that the pre-contact sociopolitical system has been transformed into a religious institution which now provides the boundaries of Oglala ethnicity. Christianity, as it has been modified by the reservation milieu, becomes the vehicle which allows the older form of social organization to endure. The text, given Powers' general purpose, attempts to penetrate both pre-contact and modern social relations to arrive at an understanding of Oglala social structure. Based upon a study of pre-contact and modern social structure, Powers then argues that the pre-contact social structure has substantially endured. Though it is conventional to begin such a work with a