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to the shorter accounts in such journals as the *Journal of American Indian Education* and the *Canadian Journal of Native Education* and the many bureaucratic reports with their heavy reliance on statistics. Such interdisciplinary work, combining history, ethnography, and education, is sorely needed in rethinking those institutions, such as adult and higher education, that have so often proved sites of oppression rather than liberation.

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They Call Me Agnes: A Crow Narrative Based on the Life of Agnes Yellowtail Deernose. By Fred W. Voget. Norman: University of Oklahoma Press, 1995. 256 pages. \$24.95 cloth.

Not since *Pretty Shield* (Frank Linderman) has the voice of a Crow woman been so strongly heard as Agnes Yellowtail Deernose's voice is in *They Call Me Agnes*, by Fred W. Voget (assisted by Mary K. Mee). Like *Pretty Shield* a generation before, Agnes, an elderly Crow woman, contributes firsthand knowledge of the ways and customs of the Crow people and, particularly, the place of Crow women in that society, a topic that has been seriously neglected.

Voget has proven himself an able student of Crow culture and history. He is a respected anthropologist and an adopted member of the Crow tribe who has published extensively on the Crow. A previously published book, *The Shoshoni-Crow Sun Dance* (Norman: University of Oklahoma Press, 1985), is a valuable text on Crow ceremony.

They Call Me Agnes is an account of life on the Crow Reservation (Montana) between 1910 and the present. The original project, begun in 1977, was to be a narrative of the personal experiences of Donnie and Agnes Deernose, a remarkable Crow couple with whom Voget first became acquainted in 1939 when he came to the Crow Reservation to conduct research. Following Donnie's death in 1978, the narrative continued with Agnes providing the principle voice.

Voget's interest in these two particular people is understandable. Their collective knowledge of Crow culture and Agnes's sharp memory give life to the early 1900s, the Depression era and post-World War II reservation life, often ignored periods in Native American history. This text provides important personal

observations about land policies, missionary activity, and education during these periods of reservation life.

Agnes was born in 1908 in a tent at Crow Fair. (Donnie's date of birth is never given, but it is assumed he was born about the same time, since Voget states that they were both in their early thirties when he first met them.) She was raised at a time when the Crow people were making the transition between the buffalo days and early reservation life. Agnes was born surrounded by relatives who had "lived the old ways" and passed that knowledge to her. Moreover, she lived the traditional life in her early years. For example, her first marriage was arranged, as was Donnie's, not unlike marriages in centuries past.

Yet Agnes is a thoroughly modern woman who understands the great changes that her people have encountered. She and Donnie traveled extensively in the United States and, in the 1950s, took a dance troupe to Europe, thus confronting firsthand a world quite unlike their own. Her comments on these changes are informative. For example, on the changing role of women, she observes without judgment, "Today it seems like women are becoming the heads of the families. Some are in politics, holding tribal offices, and quite a few have danced in the Sun Dance right along with the men. In religious matters, women always were supporters of the men. But it's different now. I guess you could say that education, church, and women's lib have changed women's attitudes" (p. 63).

Voget begins this narrative with an overview of traditional Crow lifeways. In the first chapter, entitled "Historic Crow and Reservation Culture," he describes the social and religious underpinnings of Crow culture. This is appropriate, since it would be difficult to appreciate the lives of Agnes and Donnie Deernose without some orientation to the philosophy and history that shaped their lives.

Throughout the chapters that follow, Agnes tells of life as a Crow woman: the importance of family and religion, marriage, and education. Although the primary voice is Agnes's, Voget supplies commentary from his own field notes and from other informants. These additions are slipped in almost unnoticed and do not detract from Agnes's narrative.

Agnes comes from perhaps the most renowned family in Crow history. Her brother Robert Yellowtail was a noted spokesperson for Crow rights and the superintendent of the Crow agency. Her brother Tom was a prominent Crow Sun Dance chief. A nephew,

Joe Medicine Crow, is an anthropologist and author. Both Agnes and Donnie are celebrated in their own rights. Donnie was the driving force behind the Sheridan (Wyoming) Indian Days for many years, and both were staunch members of the Lodge Grass Baptist Church and energetic supporters of its activities in the community.

It is perhaps ironic that this work is a celebration of Crow culture and ideals, given both Agnes's and Donnie's dedication to the church. Agnes states, "I liked the Tobacco Society [perhaps the most important of the Crow public ceremonies] and went to it even after I was a Baptist. . . . After I married Donnie, I gave up the Tobacco worship because Donnie didn't want medicine bags between him and God. The way I look at it now, I don't believe in the old birds that they used in medicine. I don't think I'll ever go back to the Tobacco Society. Like Donnie, I don't want anything between me and my God" (p. 110).

What is astounding about this narrative is that Agnes and Donnie, stalwart Baptists, were able to accommodate traditional Crow religion, traditions, and beliefs seemingly without contradiction. Agnes does not criticize the practice of traditional Crow life but recognizes its value for others. And even though she and her parents were long-time members of the church, she learned the ways of her ancestors, as evidenced by the detail of her narrative.

The last chapter, "Celebrating the Year Together," is an accounting of some of the important seasonal ceremonies and celebrations among the Crow people. Although derived from a variety of sources and informants, this section provides a great deal of insight into how the Crow integrated Christian observations (such as Easter and Christmas) as well as holiday observations (Halloween, Thanksgiving, and the Fourth of July) into their ceremonial and social lives. During the Halloween dances, for example, Crow people enjoy dressing in costume and attending one of the many powwow-type dances held in the various districts on the reservation. Perhaps the only frustrating aspect of this chapter is its brevity; the reader is left wanting more detail and description.

This is a very charming account of the lives of two seemingly wonderful people, but it is not overly sentimental. There is real emotion here. Agnes dearly loved Donnie, and his death no doubt left a large hole in her life (see chapter 7, "Life Without Donnie, The Complete Bear"). Yet she can be quite critical of her own

grandson, Duane, a child she and Donnie raised, observing that he "is thirty-five years old, and he still doesn't know what he wants to do with his life" (p. 153). Give credit to Voget for keeping the focus of Agnes's story on those observations that illuminate not only her own and Donnie's lives, but the environment and times in which they lived.

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Tribes and Tribulations. By Laurence M. Hauptman. Albuquerque: University of New Mexico Press, 1995. 272 pages. \$24.95 cloth.

This collection of nine essays, derived mainly from Laurence Hauptman's twenty-five years of teaching American Indian history, engages both Euro-America and Native America to come to grips with the misconceptions and misinformation that permeate American Indian history. The writings offer both Euro-Americans and Native Americans insight into each's role in developing and promoting these misconceptions of history.

What I like most about the collection is its ability to identify, separate, and discuss the two-sided debate between Euro-American and Native American worldviews of history that surrounds nearly every aspect of the academic study of American Indians. Beginning in chapter 1, Hauptman offers an excellent theoretical dissection of this two-sided viewpoint in terms of what constitutes genocide, concluding that the scholarly Euro-American definition of genocide identifies that Europeans and their American descendants did indeed practice governmental and societal-sponsored genocide against many Native American nations. Unfortunately, the next chapter repeats many of these same themes but rebounds with an interesting turn by Hauptman from historian to psychologist through the analysis of John Underhill's antisocial personality disorder, which appears to have been shared by many of the European and American conquerors of North America.

Such psychological profiles of several Euro-American and Native American historical figures add a new understanding of the individual personal characteristics that shaped the interactions of members of each group. The writings identify that it was these individual interactions, shaped by personal character, that