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## American Indian Culture and Research Journal

### Title

Montana 1911: A Professor and His Wife among the Blackfeet. Edited by Mary Eggermont-Molenaar.

### Permalink

<https://escholarship.org/uc/item/9sz4r3bx>

### Journal

American Indian Culture and Research Journal , 30(2)

### ISSN

0161-6463

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### Publication Date

2006-03-01

### DOI

10.17953

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because their historical experience tends to reinforce the notion that more information about them leads to a more targeted attack on their resources. It would have been more useful for the authors to explore why Congress has not enacted “legislation to restore an appropriate balance of tribal and state authority over Indian gaming” than to recommend that they do so now. With state requirements for revenue-sharing payments increasing in spite of federal policies that explicitly outlaw them, why do the authors believe that Congress will suddenly “level the playing field” by strengthening the position of tribal governments vis-à-vis state or local governments?

In sum, the authors do an excellent job of summarizing the various policy debates that surround the contemporary Indian gaming industry. However, readers are left wondering what it all means. While we are exposed to a host of negative images about Indian gaming, the book does not explain how the stereotypes of Indian gaming on the *Simpsons* impede its potential to “change the calculus of the possible” (141). Rather, readers are left wondering if there really is a strong sense that Indian gaming does not work or is a failure, or is that simply a perception portrayed by the media? What counternarratives are tribal governments and organizations disseminating to contest popular misconceptions about Indian gaming? Finally, the authors do not address the bigger question of why the media would have an interest in portraying Indian gaming negatively if that is not the case and what impacts, if any, these media accounts have on public policy.

A single book cannot be expected to cover the entirety of Indian gaming. Perhaps this book simply pursued so many agendas that its main argument was concealed rather than clarified. What is clear is that this book adds significantly to the debate about Indian gaming through its core message: The success of Indian gaming should be analyzed according to whether and to what degree Native conceptions of tribal sovereignty are being realized. Unfortunately, that message was compromised here.

*Kate Spilde Contreras*

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**Montana 1911: A Professor and His Wife among the Blackfeet.** Edited by Mary Eggermont-Molenaar. Calgary: University of Calgary Press; Lincoln: University of Nebraska Press, 2005. 417 pages. \$89.95 cloth; \$35.00 paper.

From 13 June to 17 September 1911 the Dutch salvage linguist, C. C. Uhlenbeck visited the Blackfeet Reservation to conduct fieldwork among the South Piegan in Montana. His wife, Wilhelmina (Willy) Maria Uhlenbeck-Melchior, accompanied him and during the course of their stay kept a diary in Dutch. In 1990 the diary found its way to the Glenbow Archives in Calgary, Alberta. An English translation of the diary forms the core and the *raison d'être* of this book. The book also includes several chapters written by Eggermont-Molenaar, Alice Kehoe, Inge Genee, and Klaas van Berkel, and a collation of some publications by Uhlenbeck (and some by his graduate student, J. P. B

de Josselin de Jong), including some previously available only in Dutch. The book includes sixty-two photographs, many of which are reproductions of previously unpublished photographs of the Blackfeet Reservation in 1910, the originals of which are in Dutch archives. *Montana 1911* thus makes various archival material and old secondary literature much more accessible to scholars who are likely to be interested in them. The editor/translator, the contributors, and the press must have understood that this book will appeal to only a few specialists, thus they are to be congratulated for the time and resources they dedicated to this project.

The translations seem competent but not fluid. I have not read the original Dutch manuscript, but the word-for-word translations seem fine. However, the translations often retain Dutch word order at the expense of readability and grace. For example, the word order in “Before eight we have already breakfast,” very awkward in English, is perfectly natural in Dutch (155). By retaining the Dutch word order, Eggermont-Molenaar risked having readers underestimate Willy’s intelligence and writing ability and taxing the patience of readers.

Uhlenbeck was not among the most prominent linguists of North American aboriginal languages, although his attempts to preserve a record of the Blackfeet language (which he believed was dying out) by preserving Blackfeet stories has contributed significantly to subsequent efforts by the Piegan Institute of Montana to revive the language. His wife was not a scholar, but her diary may be of interest on several levels. Most obviously, the diary tells us a great deal about Willy as well as her perspectives on her husband (tortured soul that he was), his work, and her husband’s Blackfeet informants. It also reveals something of Uhlenbeck’s practice of linguistics. Had Uhlenbeck been more prominent, this dimension of the diary might well have been very significant, but even as it is, the diary, as well as some of the other material in the book, sheds some light on the relationship between scholars and aboriginal people in the early twentieth century and, more generally, on the practice of anthropological fieldwork at the time. The diary also offers some very interesting glimpses into life on the Blackfeet Reservation in 1911. In none of these cases is the new evidence or analysis startling, but it is useful to have it published in this format.

Other components of this book enhance its value. Foremost among them are the photographs that few researchers have seen because they are in archives in the Netherlands. Many of them are posed pictures of Blackfeet people, and some are pictures of Blackfeet dances taken by de Josselin de Jong in 1910. The interpretive chapters will be of interest to specialists. Kehoe summarizes the Blackfeet in a short chapter, and van Berkel and Eggermont-Molenaar provide a brief biographical sketch of Uhlenbeck and his wife, arguing that Willy contributed significantly to her husband’s success by offering support to this emotionally and mentally fragile man.

Eggermont-Molenaar then introduces the diarist, and in this chapter the author seems overly concerned with justifying the publication of the diary. She argues, rather unconvincingly, that Willy “might secretly have been hoping that one day the diary would be useful [to a broad audience?]” (22).

But it seems to me that Willy wrote the diary more to help her preserve her impressions and memories of the trip, and perhaps to share with her closest friends. Eggermont-Molenaar also unconvincingly suggests that Willy transcended some of the practices of the period that are now embarrassing and offensive. For example, she discusses the grave digging that anthropologists sometimes engaged in. Eggermont-Molenaar writes that when she wrote of seeing open graves Willy “stressed that she didn’t take anything with her,” and concludes that “it certainly looks as if Willy disapproved of these practices!” In fact, on 25 June Willy saw open graves and wrote “we don’t dare take anything with us. . . . And yet we want to do so very much as a souvenir of this morning. . . . [W]e want to but dare not take anything with us” (66). Willy never did take any bones, but in August she wrote that “finding a few strings of bead, a few bracelets beside a grave I pick these up & take them with me to Holland” (170). It seems that Willy and her husband were more representative of their times than the editor suggests.

Two other chapters by Inge and Kehoe assess the legacy of Uhlenbeck’s work on the Blackfeet. They are interesting and dispassionate assessments of the strengths and weaknesses of Uhlenbeck’s work. The complete English texts of Uhlenbeck’s *Original Blackfoot Texts* (1911) and *New Series of Blackfoot Texts* (1912) follow. These texts are rearranged so that they are in the order Eggermont-Molenaar judged they were most likely to have been collected. Thus, they are intended to parallel entries in Willy’s diary. The appendices consist of “Patronymics and Proper Names of the Peigans,” an English translation of a 1911 article by Uhlenbeck; a reprint of de Josselin de Jong’s “Social Organization of the Southern Peigans” (1912); and a translation of de Josselin de Jong’s “Dansen der Peigans” (1912).

In sum, although this book will have only a small audience of researchers, it makes various primary sources widely accessible for the first time, and provides English translations of some old anthropological literature hitherto only available in Dutch.

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**Native American Studies.** By Clara Sue Kidwell and Alan Velie. Lincoln: University of Nebraska Press, 2005. 160 pages. \$19.95 paper.

Clara Sue Kidwell and Alan Velie draw from their many years of experience in academia and produce a very readable and interesting book. The book is supposed to serve as an introduction to contemporary Native American Studies. The question is how is one properly introduced to Native American Studies? Kidwell and Velie claim that in order to study Native Americans properly one must embrace a fundamentally different set of assumptions, or premises, about Native American issues and identity. These premises “constitute a different epistemology for understanding Native people and Native communities in contemporary society” (11). They list and devote a chapter