

history of Kewa literature and anthropology in particular, as well as of the history of Papua New Guinea literature in general. One looks forward to the sequels mentioned in the introduction.

Volker Heeschen

**Jensen, Joan M., and Michelle Wick Patterson** (eds.): *Travels with Frances Densmore. Her Life, Work, and Legacy in Native American Studies*. Lincoln: University of Nebraska Press, 2015. 448 pp. ISBN 978-0-8032-4873-1. Price: £ 52.00

My review of this book, "Travels with Frances Densmore," was influenced by other materials I read that she had written. I had often wondered why her material was so dense and lacked a personal element, I now did find my answer. When I received this book my fears about having to study a non-Native's view of Indians was confirmed. What I wanted was to learn of the unique ancestral qualities of Indian people that have gone unrecognized and unappreciated.

After having read "Travels with Frances Densmore," I now have a better understanding of "her" mission regarding indigenous peoples. The reader learns that Frances Densmore did not have any official or formal education in Native American Studies and learned primarily as one would with an on-the-job-training arrangement. Experiential learning is not unfavorable if one is learning from a similar culture among similar people; otherwise the worldview of their own culture takes ownership in the material being presented, and the reader experiences what the author knows and in some cases what the author wants you to know. The readers do find that F. Densmore is self-taught in anthropology, musicology, and history. However, it was clear that her methods to analyze Indian music and singers were like that of trying to fit a square peg into a round hole.

Frances Densmore was motivated by self-promotion in a Western field where women were not acknowledged on the same level as men. In addition, anthropology (1904–1934) did not serve Native populations, it had more to do with colonizing Native peoples by funding anthropologists as representatives of Western institutions and Western governments to justify their superiority over Native cultures. If one were to address gender roles in Native culture, although distinct in some aspects, they were not seen as separate among most Native peoples because they helped to create the "whole" Native culture and community. The idea of feminist's work actually diminishes what Native cultures were trying to protect; their solidarity to one another and the Native world from which they emerged. Native cultures were/are never about separation or compartmentalization.

Densmore had considerable privilege beginning with the BAE (Bureau of American Ethnology) as a white female, a privilege that she knew was not afforded to Native women as researchers or participants. If F. Densmore had allowed for Native women to take the lead on her work, her work would have been very different and would have gone into a different direction. What the reader does find is how a non-Native self-proclaimed scholar interpreted

Indian music for primarily non-Native audiences. Even if she had the methodological and conceptual tools to examine the gendering of expressive culture, indigenous cultures in and of themselves are spiritual, intuit, and their productions are not methodological nor scientific reproductions. F. Densmore did not understand her own limitations.

Scholars and researchers frequently see white females attempt to provide a unique, alternative voice when interpreting expressive indigenous cultures. However, these very women borderline the same oppressive treatment directed to the women of those cultures in the same way they have been treated by the males in their professions and white cultures. One quote of particular interest to me is "purse string conscious congressmen." This clearly demonstrates that the government did in fact support her indirectly for her part of the colonization process during her work with the BAE. Yet throughout the book we hear her lament over the cut of funding. I believe this happened because the government did not understand what her message was nor did she get them any closer to understanding Native people which was due in part because Frances Densmore did not understand Native people either and would not say so.

Indigenous knowledge is a life-long process more accurately attained by qualitative research. For F. Densmore to have such a broad collection of songs, books, and articles written from trips to the "field" makes her work heavy, dense, and hard to internalize without years of study and reflection. If she had lived among the people during her years as a researcher, she would have found ways to express what Native people really meant, her interpretations would have been less condescending, and her credibility would have been accepted more readily by both Natives and Whites.

It was obvious that the work in the field did not take into account the diversity that exists among tribal nations; traditional fortitude, assimilation affects, levels of education, location, and political standing. Among indigenous peoples, Native American Studies came to light as a result of the genocide that encompasses loss of land, language, culture, bio-region identities, spirituality, and traditional governments. F. Densmore demonstrated her lack of attention directed to colonization efforts during her role as an anthropologist. This may very well be why she and other anthropologists received little to no praise for their work from Native peoples themselves.

At best, the chapter titled: "Gone but Not Quite Forgotten" could serve in a Native American Studies class where either a day or week or month is commemorated to indigenous peoples for their great accomplishments to this country and culture as a whole. However, in my opinion, to shed light on the entire book would best serve anthropologists, feminists, and some historians. I see no permission given, or granted now or ever to allow one person to collect information on such a broad scale as F. Densmore had done. I believe the spirit and knowledge of Native American music still awaits discovery on its own set of indigenous terms.

Vivian Delgado