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Daughters of the Buffalo Women: Maintaining the Tribal Faith. By Beverly Hungry Wolf.

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cuts deep into his heart. The couple's family trouble acts as a microcosm for the rest of the tribe and its internal strife. This concept can also be seen in Sughani's use of the word *Indian*. Rather than reflect a nameless protagonist, the author's use of the word subverts the traditional Western literary form, using one word to describe an entire Native nation.

In addition, Sughani juxtaposes images of Highmountain with the symbol of colonialism, trooper Andy Hudson. This helps the reader understand the complexities of colonialism; the reader experiences the downtrodden world of the Indian and the picturesque life of the white man. This difference helps the reader grasp the importance of the life-and-death struggle in which Highmountain kills Hudson on the coldest day of the year. Sughani creatively moves the plot forward with his deadly wintry imagery.

*A Cold Day to Die* may be compared to Leslie Silko's *Tony's Story*, in which a state trooper is also killed. Unlike Sughani, however, Silko takes a real event and fictionalizes it as a witchcraft narrative. Silko's readers must understand the killing in terms of a particular culture's view of sorcery and ceremony. Similarly, *A Cold Day to Die* pushes the reader to see the trooper's death as a sort of ceremony of survival, which is as old as human memory.

*Dave Gonzales*

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**Daughters of the Buffalo Women: Maintaining the Tribal Faith.** By Beverly Hungry Wolf. Skookumchuck, British Columbia: Canadian Caboose Press, 1996. 143 pages. \$14.95 paper.

*Daughters of the Buffalo Women* is an example of something needed in Indian Country, both in Canada and the United States: the preservation of personal stories from the past. Once again Beverly Hungry Wolf has made a major contribution to Blackfoot cultural history and has provided insight into the lives of Indian women.

The most praiseworthy aspect of this book is Hungry Wolf's ability to describe the generational transition that has occurred between modern Blackfoot women and those of the buffalo culture. The era between 1900 and 1970, a time during which many Native people were convinced to neglect their heritage and history, is a rich field of research and can provide critical information for future generations. In addition to providing information on this period of Blackfoot history, the author supplies the reader with substantial Blackfoot genealogy. These stories are enhanced by photographs, personalizing these women's experiences for the reader.

What makes this book so fascinating and valuable is that many of the stories directly relate to those traumatic years of cultural transition from buffalo culture to reservation life. It was during this era in which the Blackfoot people were incorporating new elements into their culture. Because of this, many women of this generation lost interest in the past. Yet a few Indian women preserved the knowledge of the old ways and passed this knowledge to a new gen-

eration. In the pages of *Daughters of the Buffalo Women*, the author explores cultural traits that were retained and those that were lost or discarded as the people adapted to their new situation on reservations.

An additional and intriguing element in the book is the author's ability to mix her own memories with those she interviewed. While this provides a cross-generational view, the women who tell their stories also compare the cultural traits of long ago to those of the transitional period and the present. In this way, the reader is exposed to the contrast among these three periods in Blackfoot cultural history. This contrast is best exposed during an interview with Molly Kicking Bird in which she speaks of the cultural introduction of cars and telephones. Her conclusion is full of traditional wisdom: "It's my thinking that the young people who live with all these modern things have a very easy life. But they are also poor because of it (pp. 131–132)." She is speaking of cultural complexity, which may be the book's major theme: although life in the past was full of hardships and difficulties, it was in many ways a more simple and rewarding way of living than the modern day.

The chapter titled "Going to Sit" is particularly fascinating because it provides a female view of the boarding school experience. It is interesting to note that the author's commentary on boarding schools is more critical than that of her mother who lived through the experience.

There is only one part of the book that seems out of place. The chapter concerning the boarding school nurse, Jane Megarry, does not reflect the thoughts, feelings, or perspectives of Indian women. However, her comments are interesting and do contribute to an overall understanding of the Indian school experience.

*Daughters of the Buffalo Women*, alongside Hungry Wolf's *The Ways of My Grandmothers*, should be incorporated into classes on Indian history, serving to inform the younger generation of Native people about the changes that occurred in the lives of Indian women throughout the twentieth century. It is unfortunate that this book could not have been larger, with more stories of this fascinating era of Indian history.

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**Essie's Story: The Life and Legacy of a Shoshone Teacher.** By Esther Burnett Horne and Sally McBeth. Lincoln: University of Nebraska Press, 1998. 225 pages. \$35.00 cloth; \$13.95 paper.

In *Essie's Story*, anthropologist Sally McBeth, author of *Ethnic Identity and the Boarding School Experience*, and Shoshone educator Esther Burnett Horne present an important example of collaborative autobiography as they tell the story of Horne's life. From the title page to the end, the book displays the importance its authors place on collaboration, mutual recognition, and academic openness and honesty. Sharing equal responsibility for the book's authorship is only the first of many strategies that Horne and McBeth use to