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Author

Hoy, Jim

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Williamson points out that the colonists paid little attention to Powhatan women, whom they considered similar to their counterparts in England in their subordination to fathers and husbands. The relationship between Powhatan men and women was not a parasitic one, as Smith implies, but a division of labor, a collaboration. The consistent pattern among the Powhatan that men initiate and women carry on is, to the author, a syntagmatic relationship analogous to that between shaman and chief and between chief and subject. However, the Powhatan women were, in fact, not only the power in their household, but acted as political and diplomatic agents for their male relatives, and participated in Powhatan's councils. At the same time, women could also be punished for breaking laws. The author insists that the Powhatan marital relationship, as with all other hierarchical relationships in the culture, expressed the general principle of dualism, and that understanding the full dimensions of this balanced dualism requires a study of the entire Powhatan culture. The author's conclusion, which has little to do with the nature and content of the Powhatan society, is thus devoted almost exclusively to "dual sovereignty," which she expands in its global and historical contexts.

On the whole, this book, although more a study of colonists' accounts as reliable sources than a detailed analysis of the Powhatan tribe, is insightful, stimulating, and useful to scholars and general readers alike.

Yasuhide Kawashima

The University of Texas at El Paso

Riding Buffaloes and Broncos. By Allison Fuss Mellis. Norman: University of Oklahoma Press, 2003. 266 pages. \$34.95 cloth.

One of comedian George Carlin's quips is about the incongruity of an Indian wearing a cowboy hat. This remark might strike a city dweller as funny, but Westerners wouldn't get the joke because they are used to seeing Indian cowboys, both on ranches and in the rodeo arena. In fact, two of the best early twentieth-century bronc riders were Jackson Sundown, a Nez Perce from the Idaho-Oregon area, and Tom Three Persons, a Blood Indian from Canada, who won the bronc riding at the first Calgary Stampede in 1912.

Over the years American Indians have continued to excel in the rodeo arena. In my rodeoing days growing up in Kansas, I particularly recall an excellent calf roper and bull dogger from Wichita, but I didn't realize the extent of Indian participation in rodeo until one Fourth of July weekend in the early 1960s. Three of us were traveling together, hitting rodeos in western Kansas, eastern Colorado, and southwest Nebraska. While at the Nebraska rodeo someone told us about a rodeo in Wall, South Dakota. It didn't look that far on the road map, so we decided to go. It turned out to be an all-night drive, and none of us placed at the rodeo, but I still value the cultural experience because the majority of the contestants were Indian. When I commented to one of the Anglo cowboys from the area that Sioux seemed to predominate in the bronc and bull riding, while the timed events were well

represented by Crow who had driven over from Montana, he replied that, as nomadic warriors, the Sioux were more attracted to rough stock, while the more settled Crow, who were better off financially and could thus afford good horses and pickup trucks, preferred calf roping.

In later years, after learning more about the history of these two tribes, I questioned the validity of this stereotype. Allison Fuss Mellis, in her thorough study of rodeo in the culture of Indians of the Northern Plains, has resolved my questions; one can find both rough stock and timed event hands in abundance, not only among the Lakota and the Absaroke, but throughout many other tribes in the region.

This book is especially valuable for tracing the history of Indian participation in rodeo, beginning with Wild West shows and continuing through tribal fairs to professional rodeo and the establishment of all-Indian rodeo associations. One of Mellis' major points, a counterintuitive one, is that rodeo actually helped Indians maintain their sense of Indianness. Rodeo is, after all, a sport developed primarily by Anglo cowboys from their work on ranches, and the ranching industry itself was made possible by the extermination of the bison, the lifeblood of the Plains tribes. Given this history, one might reasonably suppose an antipathy toward an activity based on ranch culture. But rodeo is also a sport based on horses, and the Plains tribes were, above all, excellent horsemen who in the prequest era found the animal essential for hunting, travel, and defense. Moreover, when Indian peoples came together, the horse often served as a focus for such leisure activities as games and races. As Mellis points out, when government officials instituted Indian agricultural fairs and awarded prizes for crop and livestock exhibits in an attempt to encourage farming along the individualistic model of the white community, their efforts had the unintended consequence of allowing Indians to maintain such traditional customs as communal feasts, dances, and recreation. Rodeo, although not developed by Indians, was well suited to their long traditions of horsemanship and was thus easily adapted into their culture.

This book has many strengths, most of which arise from its inception as a dissertation. It is well researched, thoroughly documented, well illustrated with photographs and maps, and has an extensive and comprehensive index. Its major weakness, also arising from its dissertation origins, lies in its somewhat repetitive prose style, which seems to be *de rigueur* among academic historians. The focus of the book is on the northern Great Plains, with some attention to the Southwest. Interestingly, the Smithsonian National Museum of the American Indian in New York City recently mounted an exhibit, which ran through mid-March of 2004, on the ranching and rodeo traditions in the Northern Plains and the Plateau regions of the United States and Canada. Obviously Indian rodeo is a topic of some interest at the present, and one hopes that other scholars will extend Mellis' comprehensive work into the Southern Plains, the Southwest, California, and the Northwest.

Jim Hoy

Emporia State University