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Review of *The Woman Who Loved Mankind: The Life of a Twentieth-Century Crow Elder* By Lillian Bullshows Hogan, as told to Barbara Loeb and Mardell Hogan Plainfeather

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The Woman Who Loved Mankind: The Life of a Twentieth-Century Crow Elder. By Lillian Bullshows Hogan, as told to Barbara Loeb and Mardell Hogan Plainfeather. Lincoln: University of Nebraska Press, 2012. xxxvi + 425 pp. Notes, maps, photographs, bibliography, index. \$60.00.

The Woman Who Loved Mankind is a collection of the life stories of Lillian Bullshows Hogan, a Crow elder who lived from 1905 (perhaps as early as 1902) to 2003. After individual introductions by Barbara Loeb and Mardell Hogan Plainfeather, Hogan's daughter, Hogan's stories begin with "When I Was Born" and end with "I Feel Proud." In between, she recounts how she was named, her memories as a young child, the stories of her elders, her experiences at boarding school, and the destructive effects of alcohol within her family. We hear about her husbands and children, while simultaneously learning about Crow traditions

and the ways in which Hogan, throughout her life, wove together the ways of her elders and the ways of the non-Indian culture that surrounded her. She speaks of her grandchildren, the honors she has received (Lady Bird Johnson, for example, visited her home in 1964), and through these honors the names she was able to make and give to her grandchildren. As readers experience early reservation life, they learn about poverty, reservation politics, gender roles, women's work, Crow families, Crow traditions, and relationships between Crows and non-Indians.

This is the ninth biography or autobiography written by or about a Crow person, including several about people of Hogan's generation. Yet this contribution is unique. First, its style makes it an excellent contribution to the history of the Great Plains. Loeb's desire to protect "Lillian's right to speak for herself" led her to write down Hogan's stories in a way that preserves Crow storytelling conventions. Thus, for every pause in Hogan's speech, Loeb creates a line break, making the text read as though one were sitting at the foot of a Crow elder as she "speaks directly to you from the page." Loeb's and Plainfeather's scholarship is documented in the endnotes, which connect the stories to previous scholarship concerning Crow history, as well as providing additional valuable information about twentieth-century Crow reservation life. The text as a whole records the voice of a Crow elder and positions this voice in the historical and cultural context in which Hogan's life took place. Any concern that readers might find Hogan's storytelling style foreign at first is minor in view of what the text as a whole achieves.

The book's greatest contribution is its masterful discussion of Crow kinship and the role of traditional sacred ceremonies during the early reservation period. What is clearly shown is the role of adoption within Crow kinship as children are often ceremonially adopted by others—creating a larger support network. At times these adoptions are connected to traditional ceremonies. Hogan's stories of the responsibilities one has to one's clan uncles and aunts brings to life the complex Crow clan system. Several chapters discuss the Sacred

Pipe and Tobacco Societies, showing how Hogan integrated these traditions into her devout Christian life. In addition, the story and discussion of the social position of the Last Crow Berdache is rarely seen in other texts.

Despite its length, it is essential reading for new and seasoned students and scholars of American Indian cultures.

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