Theshoshones | 83b18a78d27c45b198ad309963c9e392

Bancroft: The native races. 1882
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CookingSacajaweaArchives of Aboriginal KnowledgeRosebud, June 17,
1876WashakieSacajawea of the ShoshonesInformation Respecting the
History, Condition and Prospects of the Indian Tribes of the United
StatesCongressional RecordThe White Indian Boy: The Story of Uncle
Nick Among the ShoshonesExplorations Into the World of Lewis and Clark
V-2 of 3Forgotten TribesFederal Protection of Indian Resources

The Travels and Adventures of Monsieur Violet, Etc

First book-length overview of the Federal Acknowledgment Process
enacted in 1978, the legal mechanism whereby native groups achieve
official "recognition" of tribal status.

House Documents, Otherwise Publ. as Executive Documents

Heritage Western Photography & Early Artifacts Auction #689
Essie's Story

Goodbye to mundane, expensive, freeze-dried camping food and welcome to tasty, environmentally conscious, inexpensive dishes. Seasoned outdoor cook Sierra Adare spices her creative and easy-to-follow recipes with Western culinary history and first accounts that are informed by the traditions of the trail. Inside the book are lists of grocery items you can buy beforehand at your local store, along with instructions to dehydrate your own food to avoid the high prices of outdoor markets. Your stomach just isn’t prepared for the great outdoors without Backcountry Cooking—your number one source for easy camp cooking, recipes adaptable for all types of camping, and the best ideas for making your next outdoor adventure remarkable and delicious.

Report

You have no doubt read or heard stories of the great wild West. Perhaps you have even listened to some grayhaired man or woman tell tales of the Indians and the trappers, who roamed over the hills and plains. They may have told you, too, of the daring Pony Express riders who used to go dashing along the wild trails over the prairies and
mountains and desert, carrying the mails, and of the Overland men who
drove their stages loaded with letters and passengers along the same
dangerous roads. I know something about those stirring early times.
More than sixty years of my life have been spent on the Western
frontiers, with the pioneers, among the Indians, as a pony rider, a
stage driver, a mountaineer, and a ranchman. I have taken my
experiences as they came to me, much as a matter of course, not
thinking of them as especially unusual or exciting. Many other men
have had similar experiences. They were all bound up in the life we
had to live in making the conquest of the West. Others seem, however,
to find the stories of my life interesting. My grandchildren and other
children, and even grown people, ask me again and again to tell these
tales of the earlier days; so I have begun to feel that they may be
worth telling and keeping. That is why I finally decided to write
them. It has taken almost more courage to do this than it did actually
to live through some of the exciting experiences. I have not had the
privilege of attending schools, so it is very hard for me to tell my
story with the pen; but perhaps I may be able to give my readers,
young and old, some pleasure and help them to get a clearer, truer
picture of the real wild West as it was when the pioneers first blazed
their way into the land.

Eleventh Census of the United States, 1890

Report of the Department of the Interior [with Accompanying Documents]

Historical and Statistical Information Respecting the History, Condition and Prospects of the Indian Tribes of the United States

A professor of history offers a sweeping new history of the Native American West from the earliest arrival of ancient peoples to the early nineteenth century, before the Lewis and Clarke expedition opened it to exploration, focusing particular attention on the period
of conflict that preceded this period. Reprint.

United States Reports

United States Congressional Serial Set

As the author of SACAJAWEA: Her True Story, I'm pleased with the reaction to the book but even more thrilled over the interest in Sacajawea, even from overseas. Although my e-mail is on only one website (it's rwhaney@yahoo.com), I'm surprised about how many comments and questions I've received, including three from the United Kingdom this week. I try to personally respond to all the e-mails but I've also decided to use this forum to answer the best questions I receive, such as this one from Jeffrey Dawson, Wales: "An American friend told me about your book and I have ordered but not received it yet from Amazon.co.uk/United Kingdom. She also has sent me five of the Year 2000 Sacajawea Golden Dollar Coins, knowing my interest in the 1805-06 Lewis and Clark Expedition that ended merry-ole England's claims to the region stretching from the Mississippi to the Pacific. I surf the internet for Sacajawea stuff and read more about your book
Online Library Theshoshones

and learned that the little Indian girl is vastly widening the gap as easily the most memorialized female in American history. WOW! I have a question. As Sacajawea led the mission from the Missouri to the Pacific and back, were there any deaths among the members of the expedition on the arduous journey?" ANSWER: There were many close calls but only one member of the expedition died during the journey. That was Sergeant Charles Floyd. He died on August 20th, 1804, near present day Sioux City, Iowa. It is believed his death was due to a burst appendix. **************************** Carol Meminger; St. Paul, Minnesota: "I enjoyed your book and notice you spell your icon 'Sacajawea' but from time to time I see it spelled 'Sacagawea' or 'Sacakawea' or even 'Sakakawea' just as often. Can you explain this to me?" ANSWER: I use the "Sacajawea" spelling simply because she was a Shoshone and my Shoshoni friends think of her and spell her name that way. In other words, Sacajawea is family to them and that gives them the perogative, I think. If a white family had a daughter named Kathy, for example, I would think of Kathy with a "K" and not Cathy with a "C." But I understand your confusion. Sacajawea was Shoshoni but she was captured and enslaved by the Hidatsa Indians of Knife River in present day North Dakota when she was a child. Her Hidatsa captors named her "Sacagawea," which to them meant "Bird Woman." The Lewis and Clark Expedition helped reunite her with her Shoshoni people in 1805.
and by then her brother Cameahwait had become Chief of the Shoshones. Even within their own tribe, Shoshoni women often had several name changes from time to time but Sacajawea apparently liked her Hidatsa name and it closely resembled the Shoshoni name that meant "one who launches boats." So, even today the Hidatsas and Shoshones pronounce the name basically the same except for the third syllable. Lewis and Clark, on the expedition, spelled her name as they pronounced it -- "Sah-cah-gah-we-ah." The Hidatsa word for bird is "sacaga" and the Hidatsa word for woman is "wea" and combining the two was how Sacajawea originally was named. But the general acceptance of the name by her Shoshoni people affords them the right to start the third syllable with a "j" and not a 'g' and pronounce it "Sack-a-ja-wea," I think. To the Shoshones, her name is "Sacajawea" and it means "boat launcher" but to the Hidatsas her name is "Sacakawea" and it means "Bird Woman." The third spelling -- "Sakakawea" -- is promoted by the North Dakota Hidatsa and they pronounce it "sa-ka-ka-we-a." In 1814, eight years after the expedition, a man named Nicholas Biddle edited the Lewis and Clark journals and corrected many of the explorers' spelling and grammar mistakes. Biddle was the very first in the English language

Annual Report of the Commissioner of Indian Affairs to the
Secretary of the Interior

Washakie was chief of the eastern band of the Shoshone Indians for almost sixty years, until his death in 1900. A strong leader of his own people, he saw the wisdom of befriending the whites. Grace Raymond Hebard offers an engaging view of Washakie’s long life and the early history of Shoshone-occupied land—embracing present-day Wyoming and parts of Montana, Idaho, and Utah. Washakie is seen signing historic treaties, aiding overland emigrants in the 1850s, and finally assisting whites in fighting the Sioux. According to Hebard, Washakie’s role in the battle on the Rosebud in June 1876 saved General Crook from the fate that befell General Custer eight days later on the Little Big Horn.

Annual Report of the Commissioner of Indian Affairs

The Works of Hubert Howe Bancroft: The native races. 1883–1886

Volume 2 of 3. This 3-volume anthology of 194 articles (with 102 maps

Chief Washakie of the Shoshones

The Congressional Record is the official record of the proceedings and debates of the United States Congress. It is published daily when Congress is in session. The Congressional Record began publication in 1873. Debates for sessions prior to 1873 are recorded in The Debates and Proceedings in the Congress of the United States (1789–1824), the Register of Debates in Congress (1824–1837), and the Congressional Globe (1833–1873)

Devil's Gate

Arapahoe Politics, 1851–1978
Among the Shoshones

House documents

Annual Report of the Commissioner of Indian Affairs to the Secretary of the Interior for the Fiscal Year Ended

Hearings

White Indian Boy

The Battle of the Rosebud may well be the largest Indian battle ever fought in the American West. The monumental clash on June 17, 1876, along Rosebud Creek in southeastern Montana pitted George Crook and his Shoshone and Crow allies against Sioux and Northern Cheyennes under Sitting Bull and Crazy Horse. It set the stage for the battle
that occurred eight days later when, just twenty-five miles away, George Armstrong Custer blundered into the very same village that had outmatched Crook. Historian Paul L. Hedren presents the definitive account of this critical battle, from its antecedents in the Sioux campaign to its historic consequences. Rosebud, June 17, 1876 explores in unprecedented detail the events of the spring and early summer of 1876. Drawing on an extensive array of sources, including government reports, diaries, reminiscences, and a previously untapped trove of newspaper stories, the book traces the movements of both Indian forces and U.S. troops and their Indian allies as Brigadier General Crook commenced his second great campaign against the northern Indians for the year. Both Indian and army paths led to Rosebud Creek, where warriors surprised Crook and then parried with his soldiers for the better part of a day on an enormous field. Describing the battle from multiple viewpoints, Hedren narrates the action moment by moment, capturing the ebb and flow of the fighting. Throughout he weighs the decisions and events that contributed to Crook’s tactical victory, and to his fateful decision thereafter not to pursue his adversary. The result is a uniquely comprehensive view of an engagement that made history and then changed its course. Rosebud was at once a battle won and a battle lost. With informed attention to the subtleties and significance of both outcomes, as well as to the fears and motivations
on all sides, Hedren has given new meaning to this consequential
fight, and new insight into its place in the larger story of the Great
Sioux War.

Oversight--mandatory Petroleum Allocation Programs

Among the Shoshones

The Shoshones

Annual Reports of the Department of the Interior

The Works of Hubert Howe Bancroft: The native races. 1882

One Vast Winter Count
Backcountry Cooking

This is a true story of a pioneer boy who crossed the plains by ox-team with his parents to a settlement south of the Great Salt Lake. Pioneer life in the 1850s was extremely difficult for the pioneers, food was scarce, work was hard, and marauding Indians keep everyone on constant alert. With the promise of great adventure and a better life, 11-year-old Nick Wilson ran away from home with an Indian who had befriended him. The mother of Chief Washakie, a prominent Shoshone chief, had lost her youngest son in an avalanche. She readily adopted the white boy as her own. Nick spent the next two years with the Shoshone learning their language and culture and developing the skills of a hunter. He participated in buffalo hunts, fought off grizzly bears, witness large scale Indian wars, and even survived being shot in the head with an arrow and left to die. Later he became a trapper, was one of the original Pony Express riders, worked as an overland stagecoach driver, and served as an army scout and interpreter. He was often called to track down and negotiate peace with renegade Indians who had fled the reservation and threatened war. He found himself in danger numerous times and participated in many skirmishes with both Indians and outlaws. Growing up among the Shoshones taught him the skills he needed to survive the rough and wild west.
Sacajawea

The Shoshone people lived in the Great Basin and Great Plains regions of North America for hundreds of years before white people arrived. They gathered plants, traded horses, and hunted buffalo. In the 1800s, Sacagawea and other Shoshones helped explorers Lewis and Clark during their westward expedition. Later, as more white settlers moved west, the U.S. government forced many Shoshones onto reservations. Today, Shoshones continue to fight for the rights to their homelands and remain proud of their traditions and values.

Archives of Aboriginal Knowledge


Rosebud, June 17, 1876

Fictionalized account of Sacagawea and the Lewis and Clark Expedition.

Washakie
Sacajawea of the Shoshones

Information Respecting the History, Condition and Prospects of the Indian Tribes of the United States

Devil’s Gate—the name conjures difficult passage and portends a doubtful outcome. In this eloquent and captivating narrative, Tom Rea traces the history of the Sweetwater River valley in central Wyoming—a remote place including Devil’s Gate, Independence Rock, and other sites along a stretch of the Oregon Trail—to show how ownership of a place can translate into owning its story. Seemingly in the middle of nowhere, Devil’s Gate is the center of a landscape that threatens to shrink any inhabitants to insignificance except for one thing: ownership of the land and the stories they choose to tell about it. The static serenity of the once heavily traveled region masks a history of conflict. Tom Sun, an early rancher, played a role here in the lynching of the only woman ever hanged in Wyoming. The lynching was dismissed as swift frontier justice in the wake of cattle theft, but Rea finds more complicated motives that involve land and water rights. The Sun name was linked with the land for generations. In the
1990s, the Mormon Church purchased part of the Sun ranch to memorialize Martin’s Cove as the site of handcart pioneers who froze to death in the valley in 1856. The treeless, arid country around Devil’s Gate seems too immense for ownership. But stories run with the land. People who own the land can own the stories, at least for a time.

**Congressional Record**

The Northern Arapahoes of the Wind River Reservation contradict many of the generalizations made about political change among native plains people. Loretta Fowler explores how, in response to the realities of domination by Americans, the Arapahoes have avoided serious factional divisions and have succeeded in legitimizing new authority through the creation and use of effective political symbols.

**The White Indian Boy: The Story of Uncle Nick Among the Shoshones**

**Explorations Into the World of Lewis and Clark V-2 of 3**
Forgotten Tribes

Federal Protection of Indian Resources

Includes reports on population, housing, agriculture, education, language, employment, crime, manufacturing, commerce, geography, territories and possessions, vital statistics and life tables.

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