

# Sacajawea's People

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The Lemhi Shoshones and  
the Salmon River Country

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John W. W. Mann

# Sacajawea Of The Shoshones Inscribed

**Westerners. Denver Posse**



## **Sacajawea Of The Shoshones Inscribed:**

**Sacajawea** Rich Haney, 2000-04-04 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 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 prerogative 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

**Report** United States. Congress Senate, **Essie's Story** Esther Burnett Horne, Sally McBeth, 1999-01-01 First Bison Books printing 1999 T p verso

*Standoff at High Noon* Bill Markley, Kellen Cutsforth, 2021-10-22 In *Standoff at High Noon* the sequel to *Old West Showdown* coauthors Kellen Cutsforth and Bill Markley again investigate ten well known controversial stories from the Old West Through their opposing viewpoints learn more about notorious figures and infamous events including the controversial death of Davy Crockett at the Alamo the life and death of Sacagawea who assisted Lewis and Clark on their Corps of Discovery Expedition the tragic fate of the Donner Party snowbound in the Sierra Nevada the assassination of Wild Bill Hickok Arizona s Lost Dutchman Mine and the controversy over Butch Cassidy s death in South America No matter whose side you are on there s always something new to discover about the mythic Old West

**Bird Woman (Sacajawea) the Guide of Lewis and Clark** James Willard Schultz, 1918 Classic biography of Sacajawea

**Brand Book of the Denver Posse of the Westerners** Westerners. Denver Posse, 1959

**Public Native America** Mary Lawlor, 2006 In *Public Native America* Mary Lawlor explores the process of tribal self definition that the communities in her study make available to off reservation audiences Focusing on architectural and interior designs as well as performance styles she reveals how a complex and often surprising cultural dynamic is created when Native Americans create lavish displays for the public s participation and consumption

*Bird Woman (Sacajawea)* J.W. Schultz, 1999 Her Own Story Now First Given to the World by James Willard Schultz

*A History of Montana* Helen Fitzgerald Sanders, 1913

**Mormon Women's History** Rachel Cope, Amy Easton-Flake, Keith A. Erikson, Lisa Olsen Tait, 2017-11-29 *Mormon Women s History Beyond Biography* demonstrates that the history and experience of Mormon women is central to the history of Mormonism and to histories of American religion politics and culture Yet the study of Mormon women has mostly been confined to biographies family histories and women s periodicals The contributors to *Mormon Women s History* engage the vast breadth of sources left by Mormon women journals diaries letters family histories and periodicals as well as art poetry material culture theological treatises and genealogical records to read between the lines reconstruct connections recover voices reveal meanings and recast stories *Mormon Women s History* presents women as incredibly inter connected Familial ties of kinship are multiplied and stretched through the practice and memory of polygamy social ties of community are overlaid with ancestral ethnic connections and local congregational assignments fictive ties are woven through shared interests and collective memories of violence and trauma Conversion to a new faith community unites and exposes the differences among Native Americans Yankees and Scandinavians Lived experiences of marriage motherhood death mourning and widowhood are played out within contexts of expulsion and exile rape and violence transnational immigration establishing civilization in a wilderness and missionizing both to new neighbors and far away peoples Gender defines limits and opens opportunities for private expression public discourse and popular

culture Cultural prejudices collide with doctrinal imperatives against backdrops of changing social norms emerging professional identities and developing ritualization and sacralization of lived religion The stories experiences and examples explored in Mormon Women s History are neither comprehensive nor conclusive but rather suggestive of the ways that Mormon women s history can move beyond individual lives to enhance and inform larger historical narratives

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