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THE ONE WHO LAUNCHES THE BOAT

A few weeks ago we published an article on "Sacajawea," which was of great interest, it appears. We are in receipt of a most interesting letter from Supt. H. E. Wadsworth throwing additional light on the subject. Mr. Wadsworth was for four years superintendent at Chemawa, but for the past ten or twelve years he has been in government service in Southern California, where he is getting along nicely. The following paragraphs of Supt. Wadsworth's letter to us will be found most interesting and are self-explanatory:

I was much interested in the little article in The Chemawa American a short time ago on the subject of our famous Shoshoni girl, Sacajawea. She belonged to the parent Shoshoni tribe, which I had charge of in Wyoming for nearly ten years, and when her wanderings had come to an end, after her return from the famous Lewis and Clark expedition to the Pacific Northwest, spent the last years of her life on that reservation with her friends and relatives, passing away a short time before I arrived in that section. While I was superintendent of that reservation it occurred to me that some permanent mark should be erected over her grave, while those who knew her so well were still living and able to definitely identify the spot. Fortunately, the Episcopal missionary, who officiated at her funeral, was still there, and was glad to point out the exact spot where she was buried.

I had the agency carpenter erect a concrete shaft over the grave, to which was affixed a brass tablet, suitably engraved with her name, mention of her part in the famous expedition referred to, and date of her death. This tablet was prepared and donated by Hon. Timothy Burke, of Cheyenne, at that time United States Attorney for the District of Wyoming. There has lately been much discussion as to the authenticity of this grave, and several months ago the Indian Office, as I hear it, appointed a special investigator to make a careful survey of all the facts to be had in the case and to settle for all time the dispute. His report was to the effect that the claims of other localities were entirely unfounded, and that the grave marked by me was the actual last resting-place of this famous girl.

I notice that the article in The American makes the common error of interpreting the name Sacajawea as the "Bird Woman." The Mandan Sioux, with whom she made her home for a time after returning from the Northwest, have always given this interpretation of the name, but upon looking into the matter on the reservation at the time the shaft referred to was erected, I found that the name "Sacajawea" was formed of two pure Shoshoni words: "Sac," meaning "boat," and "Jahwe" meaning "pusher" or "launcher," the two together meaning "Boat pusher," or "The one who launches the boat." It would seem that this is much more than coincidence, and it is apparent that the word is not a Sioux word at all, but pure Shoshoni, the meaning being as given. In my conversation at the time with her relatives on the reservation, her sons still being alive, and living there, this interpretation of her name was confirmed by them.

INDIAN FIGHTERS

The following interesting article was written by Archie Greycloud of our senior class:

Quite frequently the question is asked if the pictures one sees of Indian fighters on the screen are true of Indian life? The pictures referred to are of course those seen of mounted Indians riding at break-neck speed, around some hard-pressed outfit, firing their arrows or bullets under the horses' necks while keeping their own bodies entirely concealed by clinging to the horse on the side farthest from the enemy.

This method of fighting is, of course, very spectacular and puts lots of action into the picture. That is probably the reason it is used. Furthermore, it was undoubtedly used sometimes.

I have heard stories told by my elders of Indian fights where such attacks were used, but there were always good reasons for their use.

However, the idea entertained by many that this was their only, or, for that matter, their usual method of attack is certainly erroneous. It must be remembered that the Indian of the olden times was as nearly a professional fighting man as ever existed. Like every other professional soldier, he was loath to waste

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