

1: When Indians became cowboys (edition) | Open Library

*When Indians Became Cowboys: Native Peoples and Cattle Ranching in the American West [Peter Iverson] on www.enganchecubano.com *FREE* shipping on qualifying offers. In this book on Indian cattle ranching, Peter Iverson describes a way of life that has been both economically viable and socially and culturally rewarding.*

Indian cattle ranching began in Oklahoma during the 1850s, reached its zenith in the 1870s, nearly died during the Civil War, and ended with the land runs of the 1890s. The Five Tribes brought ranching operations with them when they were forced to emigrate from the southeastern part of the United States to the newly established Indian Territory. The Plains tribes who were settled in the western portions of Indian Territory had ranching experiments thrust upon them. Although many success stories dot the history of Indian ranching in Oklahoma, with few exceptions the experiment in ranching was an abject failure. Many federal policy makers argued that encouraging ranching among the Indians was the answer to protecting tribal sovereignty, keeping whites out of Indian Territory, and providing an easy transition from nomadic hunting to agricultural production. Among the Five Tribes, successful ranching was expected to lead to the development of Indian-owned railroads and supply enough income to enable the tribes to be self-sufficient. However, cattle operations among the Seminole were so successful that it was common for one individual to run herds of more than twenty thousand head of cattle. Among the Cherokee there was considerable expectation for the development of a native cattle industry. The tribe hoped to establish a Cherokee owned and operated outfit on the vast plain of the Cherokee Outlet. The Civil War, coming in the very middle of the development of Indian ranching operations, destroyed the hopes of the Five Tribes for establishing Indian-owned cattle ranches. The war wrecked the economies of all of the Five Tribes. The loss of material wealth among tribe members naturally hastened a decline in investment capital. Thus, as the range cattle industry started to blossom across the American West, Indians were without the financial capability to actively participate in the economic expansion that characterized western land development after the Civil War. Although tribal cattle operations proved nonexistent during the war, individual tribe members were able to establish independently owned ranching enterprises. Wilson Jones, a Mississippi-born Choctaw, used ranching to gain investment capital, and by 1870, he was one of the richest men in Indian Territory. By Clarence W. Turner, whose ranch flourished in the Muskogee area, ran a herd numbering five thousand head. While eastern tribes adapted to ranching with relative confidence, the situation was very different among the previously nomadic tribes occupying lands in the western portion of Indian Territory. Washington officials hoped that cattle ranching would ease the transition to "civilized" ways. Policy makers believed that in order to induce these peoples to settle on the reservation, they could not force them to take up agriculture. Thus, ranching was designed as a step toward the development of self-sufficient agriculture among the various tribes of western Indian Territory. Lacking the knowledge of ranching that the Five Tribes brought with them from their homelands, the nomadic tribes faced greater obstacles to the construction of an Indian-owned cattle operation. The Comanche remained reluctant to take up ranching as agents pushed agriculture as the more promising future. Hunt decided that the only way to make the Indians self-sufficient was to pursue cattle ranching. To ensure the success of the operation, Hunt purchased numerous bulls and heifers and believed that in five years the tribe would possess a sizeable herd. Faced with near starvation, the Comanche either killed the cattle or sold them to white ranchers to buy food. Although tribal ranching eventually failed, like their eastern counterparts, individual Comanches amassed large cattle herds. One such rancher was Quanah Parker. Parker was placed on the payroll of a Texas cattle operation and paid the hefty sum of fifty dollars per month and was promised a herd of five hundred cattle. This area became known as "Big Pasture" and comprised much of present Cotton, Tillman, and Comanche counties in far southwestern Oklahoma. Among the Cheyenne and Arapaho, agents sought the illusive goal of Indian self-sufficiency through cattle ranching. Agriculture proved ineffective as drought, lack of tools, resistance, and poor agricultural instruction caused crop failures. The Arapaho, living in the bottomlands of the North and South Canadian rivers, quickly adapted to stock raising. By the mid-1870s Arapaho elders held substantial herds, and their example was being followed by younger tribesmen. By the end of the 1870s the people of the

Cheyenne-Arapaho Reservation were embroiled in one leasing controversy after another, and tribal and intertribal factionalism led once again to the failure of Indian-owned cattle operations. By the time of the famous Oklahoma land runs of the 1890s, the dream of protecting Indian sovereignty and ensuring self-sufficiency through Indian-operated cattle ranches clearly would never be realized. There are a number of reasons for the failure of American Indian cattle ranching in Oklahoma. First, to operate the way the government ordered, all whites should have been excluded from the territory. The exclusion of all whites from Indian Territory was as much a pipe dream as were Indian ranches. Second, tribes lacked the political power to collect taxes from whites or other tribes who grazed cattle on their lands. Third, white ranchers manipulated tribal laws to their benefit and often did so by pitting tribes against each other. Finally, Indian-operated ranches failed because of tribal factionalism. Some tribe members sought to capitalize on revenues generated by encouraging whites to enter the territory. Many others were more interested in leasing. The operation of a cattle ranch requires a large amount of investment capital. Indians did not have the money to invest in tribally owned ranches and therefore sought out lease agreements to ensure the flow of capital into tribal coffers. Berthrong, *The Cheyenne and Arapaho Ordeal*: University of Oklahoma Press, *The Reservation Years* New Haven: Yale University Press, Craig Miner, *The Corporation and the Indian*: University of Missouri Press, Oklahoma Historical Society, Copyright and Terms of Use No part of this site may be construed as in the public domain. Copyright to all articles and other content in the online and print Encyclopedia of Oklahoma History is held by the Oklahoma Historical Society. Copyright to all of these materials is protected under United States and International law. Users agree not to download, copy, modify, sell, lease, rent, reprint, or otherwise distribute these materials, or to link to these materials on another web site, without authorization of the Oklahoma Historical Society. All photographs presented in the published and online versions of *The Encyclopedia of Oklahoma History and Culture* are the property of the Oklahoma Historical Society unless otherwise stated. Citation The following as per *The Chicago Manual of Style*, 16th edition is the preferred citation for articles:

2: Cowboy - Wikipedia

When Indians Became Cowboys has 7 ratings and 0 reviews. In this book on Indian cattle ranching, Peter Iverson describes a way of life that has been both.

He describes Dodge City, Kansas, a town smattered with the romanticized institutions of the frontier: Love was African-American, born into slavery near Nashville, Tennessee. Few images embody the spirit of the American West as well as the trailblazing, sharpshooting, horseback-riding cowboy of American lore. The cowboy lifestyle came into its own in Texas, which had been cattle country since it was colonized by Spain in the s. But cattle farming did not become the bountiful economic and cultural phenomenon recognized today until the late s, when millions of cattle grazed in Texas. White Americans seeking cheap land—and sometimes evading debt in the United States—began moving to the Spanish and, later, Mexican territory of Texas during the first half of the 19th century. Though the Mexican government opposed slavery, Americans brought slaves with them as they settled the frontier and established cotton farms and cattle ranches. By , slaves accounted for nearly 25 percent of the Texas settler population. As an increasingly significant new slave state, Texas joined the Confederacy in . Though the Civil War hardly reached Texas soil, many white Texans took up arms to fight alongside their brethren in the East. While Texas ranchers fought in the war, they depended on their slaves to maintain their land and cattle herds. In doing so, the slaves developed the skills of cattle tending breaking horses, pulling calves out of mud and releasing longhorns caught in the brush, to name a few that would render them invaluable to the Texas cattle industry in the post-war era. But with a combination of a lack of effective containment—barbed wire was not yet invented—and too few cowhands, the cattle population ran wild. Ranchers returning from the war discovered that their herds were lost or out of control. They tried to round up the cattle and rebuild their herds with slave labor, but eventually the Emancipation Proclamation left them without the free workers on which they were so dependent. Desperate for help rounding up maverick cattle, ranchers were compelled to hire now-free, skilled African-Americans as paid cowhands. An African-American cowboy sits saddled on his horse in Pocatello, Idaho in . Freed blacks skilled in herding cattle found themselves in even greater demand when ranchers began selling their livestock in northern states, where beef was nearly ten times more valuable than it was in cattle-inundated Texas. The lack of significant railroads in the state meant that enormous herds of cattle needed to be physically moved to shipping points in Kansas, Colorado and Missouri. Rounding up herds on horseback, cowboys traversed unforgiving trails fraught with harsh environmental conditions and attacks from Native Americans defending their lands. African-American cowboys faced discrimination in the towns they passed through—they were barred from eating at certain restaurants or staying in certain hotels, for example—but within their crews, they found respect and a level of equality unknown to other African-Americans of the era. Love recalled the camaraderie of cowboys with admiration. A television miniseries based on the Pulitzer Prize-winning novel starred actor Danny Glover as Deets, an ex-slave turned cowboy who serves as a scout on a Texas-to-Montana cattle drive. Deets was inspired by real-life Bose Ikard, an African-American cowboy who worked on the Charles Goodnight and Oliver Loving cattle drive in the late 19th century. The cattle drives ended by the turn of the century. Railroads became a more prominent mode of transportation in the West, barbed wire was invented, and Native Americans were relegated to reservations, all of which decreased the need for cowboys on ranches. This left many cowboys, particularly African-Americans who could not easily purchase land, in a time of rough transition. Love fell victim to the changing cattle industry and left his life on the wild frontier to become a Pullman porter for the Denver and Rio Grande railroad. Bill Pickett invented "bulldogging," a rodeo technique to wrestle a steer to the ground. Corbis Bill Pickett, born in in Texas to former slaves, became one of the most famous early rodeo stars. He dropped out of school to become a ranch hand and gained an international reputation for his unique method of catching stray cows. In , 40 years after his death, Pickett became the first black honoree in the National Rodeo Hall of fame, and rodeo athletes still compete in a version of his event today. And he was just the beginning of a long tradition of African-American rodeo cowboys. Love, too, participated in early rodeos. In , he became the first African-American cowboy to win a

calf-roping event at a major rodeo. He was also the first African-American to attend college on a rodeo scholarship. Even when he was drafted into John F. After graduating with a degree in business from Langston University, Hearn was recruited to work at the Ford Motor Company in Dallas, where he continued to compete in rodeos in his free time. In , Hearn began producing rodeos for African-American cowboys. Today, his Cowboys of Color Rodeo recruits cowboys and cowgirls from diverse racial backgrounds. The touring rodeo features over athletes who compete at several different rodeos throughout the year, including the well-known Fort Worth Stock Show and Rodeo. I gloried in the danger, and the wild and free life of the plains, the new country I was continually traversing, and the many new scenes and incidents continually arising in the life of a rough rider.

3: Encyclopedia of the Great Plains | INDIAN COWBOYS

Good Morning! The word cowboy is an inescapable part of Native America – at least on the Northern Plains. There's a book entitled the same as my title here – "When Indians Became Cowboys by Peter Iverson.

Usually they were taken shorter distances each day, allowed periods to rest and graze both at midday and at night. Such a pace meant that it would take as long as two months to travel from a home ranch to a railhead. To herd the cattle, a crew of at least 10 cowboys was needed, with three horses per cowboy. Cowboys worked in shifts to watch the cattle 24 hours a day, herding them in the proper direction in the daytime and watching them at night to prevent stampedes and deter theft. The crew also included a cook, who drove a chuck wagon, usually pulled by oxen, and a horse wrangler to take charge of the remuda spare horses. The wrangler on a cattle drive was often a very young cowboy or one of lower social status, but the cook was a particularly well-respected member of the crew, as not only was he in charge of the food, he also was in charge of medical supplies and had a working knowledge of practical medicine. The Spaniards had established the ranching industry in the New World, and began driving herds northward from Mexico beginning in the 1700s. Small Spanish settlements in Texas derived much of their revenue from horses and cattle driven into Louisiana, though such trade was usually illegal. Cattle driving over long distances also took place in the United States, although infrequently. Relatively long-distance herding of hogs was also common. In 1791, Timothy Flint "encountered a drove of more than 1,000 cattle and swine" being driven from the interior of Ohio to Philadelphia. The Texas longhorn was originally driven overland to the railheads in Kansas; they were replaced with shorter-horned breeds after 1850. In the 1850s, cattle drives expanded northward into Missouri. Louisiana became principal markets. But by 1860, as 30,000 cattle were trailed through western Missouri, local farmers blocked their passage and forced herds to turn back because the Longhorns carried ticks that carried Texas fever. Texas cattle were immune to this disease; but the ticks that they left behind infected the local cattle. By 1865, farmers in western and central Missouri formed vigilance committees, stopped some of the herds, killed any Texas cattle that entered their counties, and a law, effective in December of that year, was passed, banning diseased cattle from being brought into or through the state. Therefore, drovers took their herds up through the eastern edge of Kansas; but there, too, they met opposition from farmers, who induced their territorial legislature to pass a protective law in 1866. In 1866, the firm of Russell, Majors and Waddell utilized about 40,000 oxen. Longhorns were trained by the thousands for work oxen. Herds of longhorns also were driven to Chicago, and at least one herd was driven all the way to New York. Thus, though most cattle were obtained locally or from Mexico, very long drives were attempted. Even the Australians began cattle drives to ports for shipment of beef to San Francisco and, after freezing methods were developed, all the way to Britain. In 1846, the Italian aristocrat Leonetto Cipriani undertook a drive from St. Louis to San Francisco along the California Trail; he returned to Europe in 1847 with large profits. In 1862, a Union naval patrol on the southern Mississippi River captured 1,000 head of Longhorns which had been destined for Confederate military posts in Louisiana. The permanent loss of the main cattle supply after the Union gained control of the Mississippi River in 1862 was a serious blow to the Confederate Army. During the Civil War, the Shawnee Trail was virtually unused. However, farmers in eastern Kansas, still concerned that transient animals would trample crops and transmit cattle fever to local cattle, formed groups that threatened to beat or shoot cattlemen found on their lands. Therefore, the drive failed to reach the railroad and the cattle herds were sold for low prices. Cattle were also driven to the old but limited New Orleans market, following mostly well-established trails to the wharves of Shreveport and Jefferson, Texas. This event, the "Great Chihuahua Cattle Drive," was the largest cattle drive attempted over that trail up to that time, but the market was much better in Kansas than in Mexico, so most drives headed north. McCoy opened in Abilene, Kansas. It ran through present-day Oklahoma, which then was Indian Territory, but there were relatively few conflicts with Native Americans, who usually allowed cattle herds to pass through for a toll of ten cents a head. Later, other trails forked off to different railheads, including those at Dodge City and Wichita, Kansas. By 1870, the largest of the cattle-shipping boom towns, Dodge City, Kansas, shipped out 1,000,000 head of cattle. By the tens of thousands cattle were soon driven into Arizona. In Texas itself cattle raising expanded rapidly as American

tastes shifted from pork to beef. Caldwell, Dodge City, Ogallala, Cheyenne, and other towns became famous because of trail-driver patronage. Chisholm Trail The Chisholm Trail was the most important route for cattle drives leading north from the vicinity of Ft. It was about miles long and generally followed the line of the ninety-eighth meridian , but never had an exact location, as different drives took somewhat different paths. With six states enacting laws in the first half of against trailing cattle north, Texas cattlemen realized the need for a new trail that would skirt the farm settlements and thus avoid the trouble over tick fever. In a young Illinois livestock dealer, Joseph G. The new route to the west of the Shawnee soon began carrying the bulk of the Texas herds, leaving the earlier trail to dwindle for a few years and expire. The typical outfit consisted of a boss, perhaps the owner , from ten to fifteen hands, each of whom had a string of from five to ten horses; a horse wrangler who handled the horses; and a cook, who drove the chuck wagon. The wagon carried the bedrolls ; tents were considered excess luxury. The men drove and grazed the cattle most of the day, herding them by relays at night. They ate grass; the men had bread, meat, beans with bacon, and coffee. The extension of the Atchison, Topeka and Santa Fe Railway to Caldwell, Kansas , in , however, again made the Chisholm Trail a most important route for driving Texas cattle to the North, and it retained this position until the building of additional trunk lines of railway south into Texas caused rail shipments to take the place of the former trail driving of Texas cattle north to market. Cattle towns flourished between and as railroads reached towns suitable for gathering and shipping cattle. The first was Abilene, Kansas. Other towns in Kansas, including Wichita and Dodge City , succeeded Abilene or shared its patronage by riders fresh off the long trail. In the s Dodge City boasted of being the "cowboy capital of the world. The most famous cattle towns like Abilene were railheads, where the herds were shipped to the Chicago stockyards. Many smaller towns along the way supported open range lands. Many of the cow towns were enlivened by buffalo hunters, railroad construction gangs, and freighting outfits during their heyday. Cattle owners made these towns headquarters for buying and selling. Cowboys, after months of monotonous work, dull food, and abstinence of all kinds, were paid off and turned loose. They howled, got shaved and shorn, bought new clothes and gear. They drank " white mule " straight. Madams and gambling hall operators flourished in towns that were wide open twenty-four hours a day. Violence and ebullient spirits called forth a kind of "peace officer" that cattle towns made famousâ€”the town marshal. The number of killings was, however, small by the standards of eastern cities. Overgrazing and harsh winters were factors that brought an end to the age of the open range Winter herding increased the challenging tasks and risks for moving cattle long distances. Introduction of barbed wire fences marked the closure of the open range. Expansion of the cattle industry resulted in the need for additional open range. Thus many ranchers expanded into the northwest, where there were still large tracts of unsettled grassland. Texas cattle were herded north, into the Rocky Mountains and Dakotas. Later, however, continued overgrazing, combined with drought and the exceptionally severe winter of â€” wiped out much of the open range cattle business in Montana and the upper Great Plains. In the s, herds were still occasionally driven from the Panhandle of Texas to Montana. However, railroads had expanded to cover most of the nation, and meat packing plants were built closer to major ranching areas, making long cattle drives to the railheads unnecessary. Today, cattle drives are primarily used to round up cattle within the boundaries of a ranch and to move them from one pasture to another, a process that generally lasts at most a few days. Because of the significance of the cattle drive in American history, some working ranches have turned their seasonal drives into tourist events, inviting guests in a manner akin to a guest ranch to participate in moving the cattle from one feeding ground to the next. While horses are still used in many places, particularly where there is rough or mountainous terrain, the all-terrain vehicle is also used. When cattle are required to move longer distances, they are shipped via truck. Events intended to promote the western lifestyle may incorporate cattle drives.

4: When Indians Became Cowboys - Petticoats & Pistols

Wait, weren't Indians and Cowboys opposed to each other? Well, yes and no! Good Morning! Perhaps it was inescapable that Indians would become cowboys.

Of these a lot were cowboys. One of these was the discovery that there were women, and Indians and black people in American history. History texts do seem to overlook these groups. Popular culture has misled us about the Black population on the frontier and those working as cowboys. Until the sixties Black Culture was separate from white culture. Music for example had Black audiences and Black performers. The movie industry made movies for white audiences and some movies were made separately for Black audiences. Mainstream westerns showed cowboys as white heroes. I saw a documentary, probably on the History Channel about Westerns with Black actors and Black cowboys for the Black audience. Nat Love Source Blacks also worked at a variety of other jobs in the west, store clerks, farmers, and railroad workers. The Negro Cowboys estimates at least five thousand black cowboys in the last part of the nineteenth century. According to Hardaway Kenneth Wiggins Porter, a University of Oregon history professor, there were closer to eight thousand, maybe nine thousand. That would be about 25 percent of the 35, cowboys in the frontier cattle industry. Conditions for Black cowboys were not perfect but they were probably better off socially and economically, according to Porter, than that in the South. There was still prejudice and restrictions of the Blacks in the west as well as elsewhere. They did however get the same pay as the other cowboys, they shared bunkhouses with the white cowboys and they worked and ate together, according to Durham and Jones. A few but not many became ranch and trail bosses. Many African American cowboys have become well known to historians of the subject. In other words it was not idyllic but it was not too bad either. In addition to working as cowboys, African Americans were miners, farmers, soldiers and many other frontier occupations. Burt has chapters on:

5: Newspaper Rock: "Cowboys and Indians" images

When Indians became cowboys native peoples and cattle ranching in the American West by Peter Iverson. Published by University of Oklahoma Press in.

American cowboy, "King of the Plains" postcard, "The English word cowboy originated in Ireland. The first published use of the word was in by Jonathan Swift, referring to a boy tending cows. It was used in Britain from to literally describe young boys who tended the family or community cows. It described an individual who managed cattle while mounted on horseback. Another English word for a cowboy, buckaroo, is an anglicization or English pronunciation of vaquero Spanish pronunciation: Variations on the word "cowboy" appeared later. Originally, the English word "cowherd" was used to describe a cattle herder, similar to "shepherd," a sheep herder and often referred to a preadolescent or early adolescent boy, who usually worked on foot. Equestrianism required skills and an investment in horses and equipment rarely available to or entrusted to a child, though in some cultures boys rode a donkey while going to and from pasture. This word is very old in the English language, originating prior to the year Because of the time and physical ability needed to develop necessary skills, the cowboy often began his career as an adolescent, earning wages as soon as he had enough skill to be hired, often as young as 12 or 13 and who, if not crippled by injury, might handle cattle or horses for the rest of his working life. In the United States, a few women also took on the tasks of ranching and learned the necessary skills, though the "cowgirl" discussed below did not become widely recognized or acknowledged until the close of the 19th century. On western ranches today, the working cowboy is usually an adult. Responsibility for herding cattle or other livestock is no longer considered a job suitable for children or early adolescents. However, both boys and girls growing up in a ranch environment often learn to ride horses and perform basic ranch skills as soon as they are physically able, usually under adult supervision. Such youths, by their late teens, are often given responsibilities for "cowboy" work on the ranch. Claudius Smith, an outlaw identified with the Loyalist cause, was referred to as the "Cow-boy of the Ramapos" due to his penchant for stealing oxen, cattle and horses from colonists and giving them to the British. These groups were made up of local farmhands who would ambush convoys and carry out raids on both sides. There were two separate groups: Cattlemen were generally called herders or ranchers. Corral and the resulting Earp Vendetta Ride. This style of cattle ranching spread throughout much of the Iberian peninsula and later, was imported to the Americas. Both regions possessed a dry climate with sparse grass, and thus large herds of cattle required vast amounts of land in order to obtain sufficient forage. The need to cover distances greater than a person on foot could manage gave rise to the development of the horseback-mounted vaquero. In turn, the land and people of the Americas also saw dramatic changes due to Spanish influence. The arrival of horses was particularly significant, as equines had been extinct in the Americas since the end of the prehistoric ice age. However, horses quickly multiplied in America and became crucial to the success of the Spanish and later settlers from other nations. The earliest horses were originally of Andalusian, Barb and Arabian ancestry, [22] but a number of uniquely American horse breeds developed in North and South America through selective breeding and by natural selection of animals that escaped to the wild. The Mustang and other colonial horse breeds are now called "wild," but in reality are feral horses "descendants of domesticated animals. While most hacendados ranch owners were ethnically Spanish criollos, [23] many early vaqueros were Native Americans trained to work for the Spanish missions in caring for the mission herds. From this beginning, vaqueros of mestizo heritage drove cattle from New Mexico and later Texas to Mexico City. Rise of the cowboy As English-speaking traders and settlers expanded westward, English and Spanish traditions, language and culture merged to some degree. Before the Mexican-American War in, New England merchants who traveled by ship to California encountered both hacendados and vaqueros, trading manufactured goods for the hides and tallow produced from vast cattle ranches. American traders along what later became known as the Santa Fe Trail had similar contacts with vaquero life. Starting with these early encounters, the lifestyle and language of the vaquero began a transformation which merged with English cultural traditions and produced what became known in American culture as the "cowboy". However, in

slightly different ways, both areas contributed to the evolution of the iconic American cowboy. Particularly with the arrival of railroads and an increased demand for beef in the wake of the American Civil War, older traditions combined with the need to drive cattle from the ranches where they were raised to the nearest railheads, often hundreds of miles away. Thus many ranchers expanded into the northwest, where there were still large tracts of unsettled grassland. Texas cattle were herded north, into the Rocky Mountain west and the Dakotas. They caught the Mustangs that roamed the Great Plains and the San Joaquin Valley of California, and later in the Great Basin, from the 18th century to the early 20th century. In many cases, different ranchers formed "associations" and grazed their cattle together on the same range. In order to determine the ownership of individual animals, they were marked with a distinctive brand, applied with a hot iron, usually while the cattle were still young calves. Individuals who separated cattle from the herd required the highest level of skill and rode specially trained "cutting" horses, trained to follow the movements of cattle, capable of stopping and turning faster than other horses. Occasionally it was also necessary to restrain older cattle for branding or other treatment. A large number of horses were needed for a roundup. It was common practice in the west for young foals to be born of tame mares, but allowed to grow up "wild" in a semi-feral state on the open range. Both types were rounded up, and the mature animals tamed, a process called horse breaking, or "bronco-busting," *var.* However, other cowboys became aware of the need to treat animals in a more humane fashion and modified their horse training methods, [39] often re-learning techniques used by the vaqueros, particularly those of the Californio tradition. Informal competition arose between cowboys seeking to test their cattle and horse-handling skills against one another, and thus, from the necessary tasks of the working cowboy, the sport of rodeo developed. There was also a limited market for hides, horns, hooves, and tallow in assorted manufacturing processes. With the expansion of the meat packing industry, the demand for beef increased significantly. However, farmers in eastern Kansas, afraid that Longhorns would transmit cattle fever to local animals as well as trample crops, formed groups that threatened to beat or shoot cattlemen found on their lands. Therefore, the drive failed to reach the railroad, and the cattle herds were sold for low prices. It ran through present-day Oklahoma, which then was Indian Territory. Later, other trails forked off to different railheads, including those at Dodge City and Wichita, Kansas. While cattle could be driven as far as 25 miles in a single day, they would lose so much weight that they would be hard to sell when they reached the end of the trail. Usually they were taken shorter distances each day, allowed periods to rest and graze both at midday and at night. Such a pace meant that it would take as long as two months to travel from a home ranch to a railhead. The Chisholm trail, for example, was 1,000 miles long. To herd the cattle, a crew of at least 10 cowboys was needed, with three horses per cowboy. Cowboys worked in shifts to watch the cattle 24 hours a day, herding them in the proper direction in the daytime and watching them at night to prevent stampedes and deter theft. The crew also included a cook, who drove a chuck wagon, usually pulled by oxen, and a horse wrangler to take charge of the remuda, or herd of spare horses. The wrangler on a cattle drive was often a very young cowboy or one of lower social status, but the cook was a particularly well-respected member of the crew, as not only was he in charge of the food, he also was in charge of medical supplies and had a working knowledge of practical medicine. Open range Waiting for a Chinook, by C. Overgrazing and harsh winters were factors that brought an end to the age of the Open Range Barbed wire, an innovation of the 1870s, allowed cattle to be confined to designated areas to prevent overgrazing of the range. In Texas and surrounding areas, increased population required ranchers to fence off their individual lands. Hence, the age of the open range was gone and large cattle drives were over. Meanwhile, ranches multiplied all over the developing West, keeping cowboy employment high, if still low-paid, but also somewhat more settled. American cowboys were drawn from multiple sources. By the late 1800s, following the American Civil War and the expansion of the cattle industry, former soldiers from both the Union and Confederacy came west, seeking work, as did large numbers of restless white men in general. Today, some Native Americans in the western United States own cattle and small ranches, and many are still employed as cowboys, especially on ranches located near Indian Reservations. The "Indian Cowboy" also became a commonplace sight on the rodeo circuit. Because cowboys ranked low in the social structure of the period, there are no firm figures on the actual proportion of various races. One writer states that cowboys were "The average cowboy earned approximately a dollar a day, plus

food, and, when near the home ranch, a bed in the bunkhouse , usually a barracks -like building with a single open room. Such hazardous work in isolated conditions also bred a tradition of self-dependence and individualism , with great value put on personal honesty, exemplified in songs and poetry. Though anti-sodomy laws were common in the Old West, they often were only selectively enforced. Western lifestyle The traditions of the working cowboy were further etched into the minds of the general public with the development of Wild West Shows in the late 19th and early 20th centuries, which showcased and romanticized the life of both cowboys and Native Americans. In some cases, the cowboy and the violent gunslinger are often associated with one another. On the other hand, some actors who portrayed cowboys promoted positive values, such as the "cowboy code" of Gene Autry , that encouraged honorable behavior, respect and patriotism. DeArment draws a connection between the popularized Western code and the stereotypical rowdy cowboy image to that of the "subculture of violence" of drovers in Old West Texas, that was influenced itself by the Southern code duello. However most armed conflicts occurred between Native people and cavalry units of the U. Relations between cowboys and Native Americans were varied but generally not particularly friendly. In the s, for example, the Comanche created problems in Western Texas. In reality, working ranch hands past and present had very little time for anything other than the constant, hard work involved in maintaining a ranch. Cowgirls Rodeo Cowgirl by C. Russell Fannie Sperry Steele , Champion lady bucking horse rider, Winnipeg Stampede, The history of women in the west, and women who worked on cattle ranches in particular, is not as well documented as that of men. However, institutions such as the National Cowgirl Museum and Hall of Fame have made significant efforts in recent years to gather and document the contributions of women. However women did considerable ranch work, and in some cases especially when the men went to war or on long cattle drives ran them. There is little doubt that women, particularly the wives and daughters of men who owned small ranches and could not afford to hire large numbers of outside laborers, worked side by side with men and thus needed to ride horses and be able to perform related tasks. The largely undocumented contributions of women to the west were acknowledged in law; the western states led the United States in granting women the right to vote, beginning with Wyoming in While impractical for everyday work, the sidesaddle was a tool that gave women the ability to ride horses in "respectable" public settings instead of being left on foot or confined to horse-drawn vehicles. Following the Civil War , Charles Goodnight modified the traditional English sidesaddle, creating a western-styled design. The traditional charras of Mexico preserve a similar tradition and ride sidesaddles today in charreada exhibitions on both sides of the border. These adult women were skilled performers, demonstrating riding, expert marksmanship, and trick roping that entertained audiences around the world. Women such as Annie Oakley became household names. In the movies that followed from the early 20th century on, cowgirls expanded their roles in the popular culture and movie designers developed attractive clothing suitable for riding Western saddles. Independently of the entertainment industry, the growth of rodeo brought about the rodeo cowgirl. In the early Wild West shows and rodeos, women competed in all events, sometimes against other women, sometimes with the men. There also are all-women rodeos where women compete in bronc riding , bull riding and all other traditional rodeo events.

6: When Indians Became Cowboys : Peter Iverson :

Get this from a library! When Indians became cowboys: native peoples and cattle ranching in the American West. [Peter Iverson] -- In this book on Indian cattle ranching, Peter Iverson describes a way of life that has been both economically viable and socially and culturally rewarding.

Well, yes and no! Perhaps it was inescapable that Indians would become cowboys. The way of life, out on the Plains and in the open air. It was too much like the old way of life. In this book Iverson documents what became a very natural transition from warrior to cattleman and horseman. Put as simply as I can, the Dawes Act gave every Indian family a acre piece of land. But it gave it to individuals and families. What could go wrong? Cattle ranching fit the bill. Not only did it allow an outdoor lifestyle, which was essential it was free and gave the young man a similar sort of environment to that which he had always loved. Some men raised horses. It also allowed the family to draw close together again. There were several Indian cowboys and ranchers toward the end of the 19th century. He was said to own at one time head of cattle and just as many horses. He was also a very handsome man. Jackson Sundown was Nez Perce and was probably the first Indian cowboy to become the world bucking champion. The year was An interesting part of his life was that he was born in and around and was with the Nez Perce in their wars in he was a teenager. Her was part of the tribe that was a victim in the massacre at the Battle of Big Hole. He survived the massacre by hiding under buffalo robes in his tepee until the tepee was set afire. He then escaped by clinging to the side of his horse out of sight of the soldiers. He was so good that other men refused to ride against him. Who else would be better suited for this kind of lifestyle? There were many stars of the rodeo, not to mention their success as ranchers. There was Barney Old Coyote Sr. There was Todd Buffalo and many, many more. And today, most Northern and Southern Plains Indians carry on the tradition of ranching and rodeoing. Just go to the reservation for a pow-wow. The rodeo is as much of an attraction as the pow-wow itself. It was a life that they were well suited to a life that gave the young man standing in his community, a free life-style and the opportunity to do as his ancestors had always done. Ah, they were they are handsome men. Come on in and tell me what you think about this. Did you know this about Indians and about ranching and rodeoing? Have you ever been to an Indian rodeo? On the Navajo reservation I once had to sing without knowing they were going to ask me the National Anthem. I loved every minute of that rodeo.

7: Ranching, American Indian | The Encyclopedia of Oklahoma History and Culture

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The word cowboy is an inescapable part of Native America – at least on the Northern Plains. In this book he documents what became a very natural transition from warrior to cattleman and horseman. Put as simply as I can, the Dawes Act gave every Indian family a acre piece of land. But it gave it to individuals and families. What could go wrong? Excuse my sardonic tone, if you please. Anyway, families extended families were lost because of mere distance. Cattle ranching fit the bill. Not only did it allow an outdoor lifestyle, which was essential – it was free and gave the young man a similar sort of environment to that which he had always loved. Some men raised horses. It also allowed the family to draw close together again. There were several Indian cowboys and ranchers toward the end of the 19th century. He was said to own at one time head of cattle and just as many horses. He was also a very handsome man. Jackson Sundown was Nez Perce and was probably the first Indian cowboy to become the world bucking champion. The year was An interesting part of his life was that he was born in and around and was with the Nez Perce in their wars in – he was a teenager. Her was part of the tribe that was a victim in the massacre at the Battle of Big Hole. He survived the massacre by hiding under buffalo robes in his tepee until the tepee was set afire. He then escaped by clinging to the side of his horse – out of sight of the soldiers. He was so good that other men refused to ride against him. Who else would be better suited for this kind of lifestyle? There were many stars of the rodeo, not to mention their success as ranchers. There was Barney Old Coyote Sr. There was Todd Buffalo and many, many more. And today, most Northern and Southern Plains Indians carry on the tradition of ranching and rodeoing. Just go to the reservation for a pow-wow. The rodeo is as much of an attraction as the pow-wow itself. It was a life that they were well suited to – a life that gave the young man standing in his community, a free life-style and the opportunity to do as his ancestors had always done. Ah, they were – they are handsome men. Come on in and tell me what you think of this post. Did you know this about Indians and about ranching and rodeoing? Have you ever been to an Indian rodeo? On the Navajo reservation I once had to sing without knowing they were going to ask me the National Anthem. I loved every minute of that rodeo.

8: African American or Black Cowboys in History and Fiction some are Famous | Owlcation

When Indians Became Cowboys by Peter Iverson, , available at Book Depository with free delivery worldwide.

Where Native America meets pop culture May 26, "Cowboys and Indians" images What do you get if you search for images of cowboys and Indians? Mostly pictures of cowboys or Indians. But the pictures with cowboys and Indians are surprisingly revealing. They show us how commonplace stereotypes still are. Your classic Plains chief. Your classic mock Plains chief with buckskins and warpaint. This is the only illustration with the Indian in a superior position an adult vs. But the "Indian" looks so clownish that it negates his stature. Buckskinned Indian with a feather and a chief, both with weapons. A half-naked chief on horseback and three half-naked "braves," two of whom are carrying bows and arrows. As with other scenes of conviviality, this illustration suggests that cowboys and Indians were one big happy family. Female version of buckskinned Indian with a feather. The implication is that cowboys and Indians were partners in the West, with the Indians in the subordinate female role. Compare this to an image of a strong Indian man holding a sexy cowgirl. Because it would imply that Indians were dominant, that cowboys subordinated themselves to their interests, etc. Also note the two "braves" in the lower right. Both have headbands with feathers, and both carry bows and arrows. One is doing a "war whoop. A chief and several half-naked "braves" with feathers. All are wielding weapons; some have tomahawks or spears rather than bows and arrows. Five of the Indians are brandishing their weapons at the cowboys, while only one cowboy is aiming at an Indian. Indians are more warlike than cowboys. Plains chiefs with drums and tipis, and buckskinned maidens with feathers. Daisy Duck in particular looks like a fetching sex object. Note the implication--also seen in the second and third images--that anyone can become an Indian simply by donning a Halloween-style costume. In reality, Mickey and company can become cowboys by donning a hat and holster because "cowboy" is an occupation. Pretending they can diminishes the central importance of Indian culture and history. Saying anyone can become an Indian also says that being an Indian is nothing special. Conclusion To summarize, we have Plains chiefs, half-naked or buckskinned "braves" with weapons, and sexy maidens. No Indians as farmers, traders, or builders People believe these stereotypical images represent reality because they see them over and over. To most people, these are the only "real" Indians there are. The only nonstereotypical Indian culture in these images comes from the "Northeast and Great Lakes" Disney stamp. Namely, the wigwam and collection of maple syrup.

9: The Lesser-Known History of African-American Cowboys | History | Smithsonian

Plains Indians have been cowboys for a long time. Their involvement in the cattle industry of the region began in the late nineteenth century and continues to the present. Indian men and women have also been involved for an extended period of time in the world of rodeo. Their participation in.

They were sodbusters, carpenters, mechanics, horsebrokers, outlaws, lawmen, some of the first corn-growers in Iowa, wheat-growers in Montana, and "Okies" driven out of the Depression-era dustbowl. One of my ancestors bested Frank James--with Jesse James as referee--in a bareknuckled brawl to keep his prized horse, near Lenox, Iowa, during the aftermath of the infamous Northfield Raid. Another ancestor was the notorious Dan "Dynamite Dick" Clifton, who won his nickname by blowing himself out the side of a moving train while trying to crack a safe. Surrounded by a mounted posse on November 7, , on the Sid Williams farm near Checotah, Oklahoma, he suffered a broken arm and was knocked out of his saddle by the first shot fired, but landed on his feet and outran the lawmen until sundown. According to Richard Patterson in Historical Atlas of the Outlaw West, "The posse was just about to give up when they discovered a tiny cabin in one of the thickest areas of the woods. On the chance that he might be inside, the lawmen fired their Winchesters in the air and shouted that they were going to burn the cabin down. In a few minutes an Indian woman and a child emerged. Shortly thereafter, the door was suddenly kicked open and Clifton rushed out, guns blazing. He made only a few yards before bullets cut him down. They included hunters, trappers, and sometime cowboys--and their legacy to me includes a realistic appreciation of who the Old West cowboys really were. They most definitely were not rodeo-riders, nor rodeo fans, nor people who glorified the cowboy life when and if they were able to escape it. Most cowboys were boys, literally, who were deemed expendable because they were orphans, immigrants, Indians, half-breeds, or former slaves, with little education, no job skills, and no one to miss them if they happened to be killed on the job. There is a myth that cowboys were drawn heavily from among the ranks of dispossessed and displaced former Confederate soldiers, as well as former U. Actually, these sources supplied range bosses, and many of them were literally former slavedrivers. Initially, cowboying was much like sheep-herding back in Europe. It consisted mostly of keeping track of the animals, chasing away predators, and alerting the master to rustling. The first cowboys rarely had horses. But Old West cowboy work was far more dangerous than European sheep-herding, not only because of the threats resulting from semi-perpetual war with hostile Indians and the presence of grizzly bears and pumas, but also because of the great distances between sources of help, food, and water, which necessitated the gradual introduction of mounted cowboys, and of firearms as a frequent cowboy accessory, among those cowboys who could get them. They also became more predisposed to murdering one another in juvenile disputes misremembered today as heroic gunfights. Mark Twain accurately and thoroughly described the realities of Old West cowboying and gunfighting in his first book, *Roughing It*, and other authors including Jack London and Joaquin Miller, who actually were onetime cowboys, eloquently affirmed that the general reality of cowboy-work was child labor, even quasi-slavery. The conditions were much more congenial, because of the chance to work outdoors, than the conditions of the 19th century factories where other children labored, but were no less deadly. Rarely did a cowboy live past the age of . Cowboys were heavily exploited and usually brutally treated until such time as they became able to beg, borrow, buy or steal a gun. They were used not only as cheap and disposable labor, but also for sexual release by older and stronger men. Indeed, the macho attitude traditionally affected by cowboys and gunfighters may have reflected the personal sexual insecurity of young men who often had little contact with women from the time they were first sent out on the range in their early teens, until a decade or more later--if they survived long enough and developed skills sufficient to get work back in town. Meanwhile, many were "used as women" as the phrase of the day put it, unless they dared resist their masters, which could require murder. Such may have been the beginning of the story of Billy The Kid, among many others. Once free, gunning down other young men little different from themselves was evidently for many gunslinging cowboys a form of venting the self-hatred of rape victims. Those cowboys who survived to physical maturity typically seized upon any opportunity to do almost anything else for a

living. Thus they became military cannon-fodder, participated in the commercial slaughter of the North American bison and the massacre of Native Americans, and joined in great numbers the mining rushes to California, Nevada, and Alaska. Only after the Old West cowboy era had receded from the direct memories of most Americans could Roy Rogers, Gene Autry, et al reinvent their legacy. Much as minstrel shows reinvented slaves as happy-go-lucky banjo-pickers, cowboy movies reinvented cowboys as guitar-twanging knights errant. Only then did rodeo rise from being a regionally isolated remnant of lower-class Spanish culture to spread across the West as part and parcel of forgetting, as a culture, a set of truths too painful to confront. Only then could cowboy legends like Shane be invented, in which the boys are all grown men. Shane in truth was a story of sodbusters fighting range bosses, not cowboys per se. Real cowboys, undoubtedly off tending the cattle, scarcely appear--except for the silent, seemingly self-hating hero Shane himself, an apparent former cowboy who is unable to shake his unmentioned past, even in a blaze of gunfire that leaves three range bosses dead. He never seeks it at anything so absurd or pointless as rodeo. Rather, he seeks it through trying to free others of the tyranny of cowboy culture, even at cost of becoming one of the casualties.

Painting and sculpture of the Puerto Ricans Before barbed wire Recent Advances in Titanium Metal Matrix Composites Love among the butterflies Robinson Crusoe (Websters Italian Thesaurus Edition) One note large crashing The Collected Works of Harold Clurman (The Applause Critics Circle) Whos Buying Groceries (Whos Buying Series) The saga of Lincoln Life Clyde J. Cover Badger Brain Twisters Us history primary uments Wtiting the screenplay 2nd edition Multiplying whole numbers General chemistry 10th edition whitten Liberation, division, and the Korean War (1945-1953) Return from silence Writing the new story Captain Canot, or, Twenty years of an African slaver Locke 2nd treatise notes Corporate Vices, Business Virtues Google s ipad Forgotton Ornament Lessons from the field : rethinking empowerment, gender and development from a post-(post development per Feng Shui Your Kitchen Eyres Press, Warrington (1756-1803) A_handbook_of_data collection tools. Arraignment, tryal condemnation of Algernon Sidney, Esq. for high-treason Blockchain supply chain management Divine epithets in the Ugaritic alphabetic texts Booster and the snitch Let me in erin mccarthy Oversight of the Family and Medical Leave Act Grade 8 science final exam Stuff you put in your face Little dots tiny specks Problems of the developing nations The English Aristophanes, by W. Sichel. 1911. Decline and fall of the middle class, and how it can fight back The silence of jesus mark 15.1-5 Whos that in the itsy-bitsy, anyway? Stevi Mittman