



# Comanches Ghost

**William Elsey Connelley**



## **Comanches Ghost:**

**Sanapia** David E. Jones, 1984-01-01 Life histories are an excellent means of crosscultural understanding In detailing the life of a Comanche medicine woman who wanted her methods recorded Jones demonstrated such an intense interest in her training and experiences as a shaman that Sanapia not only accepted him as a valued biographer but also adopted him as a son Readers will enjoy this intimate portrait of the last surviving Comanche Eagle doctor revealed in descriptive accounts of her ritual behavior her attitude toward the profession the paraphernalia she employed and her function in Comanche society

The Comanche Willard H. Rollings, Ada Elizabeth Deer, 2009 Examines the culture history and changing fortunes of the Comanche Indians

**Comanche Ethnography** Thomas W. Kavanagh, 2008 In the summer of 1933 in Lawton Oklahoma a team of six anthropologists met with eighteen Comanche elders to record the latter's reminiscences of traditional Comanche culture The depth and breadth of what the elderly Comanches recalled provides an inestimable source of knowledge for generations to come both within and beyond the Comanche community This monumental volume makes available for the first time the largest archive of traditional cultural information on Comanches ever gathered by American anthropologists Much of the Comanches earlier world is presented here religious stories historical accounts autobiographical remembrances cosmology the practice of war everyday games birth rituals funerals kinship relations the organization of camps material culture and relations with other tribes Thomas W Kavanagh tracked down all known surviving notes from the Santa Fe Laboratory field party and collated and annotated the records learning as much as possible about the Comanche elders who spoke with the anthropologists and when possible attributing pieces of information to the appropriate elders In addition this volume includes Robert H Lowie's notes from his short 1912 visit to the Comanches The result stands as a legacy for both Comanches and those interested in learning more about them

**Indians on Display** Norman K Denzin, 2016-06-16 Even as their nations and cultures were being destroyed by colonial expansion across the continent American Indians became a form of entertainment sometimes dangerous and violent sometimes primitive and noble Creating a fictional wild west entrepreneurs then exported it around the world Exhibitions by George Catlin paintings by Charles King and Wild West shows by Buffalo Bill Cody were viewed by millions worldwide Norman Denzin uses a series of performance pieces with historical contemporary and fictitious characters to provide a cultural critique of how this version of Indians one that existed only in the western imagination was commodified and sold to a global audience He then calls for a rewriting of the history of the American west one devoid of minstrelsy and racist pageantry and honoring the contemporary cultural and artistic visions of people whose ancestors were shattered by American expansionism

*Quanah Parker, Last Chief of the Comanches* Clyde L. Jackson, Grace Jackson, 1963 A study in southwestern frontier history

*Quanah, the Eagle of the Comanches* Zoe Agnes Tilghman, 1938

House Documents, 1896

*Ghost of Comanche Peak* Ron Hall, 2013-09-14 The Ghost of Comanche Peak is purely a figment of my imagination However many of the earthly events could be based on embellished truths as my family

and I lived at the foot of Comanche Peak in the early 50 s I am a 1955 graduate of Granbury High School As I mention in the book s preface the decade of the fifties must be the best ever No doubt some will disagree I guess the years of your youth will always seem the best to you The problem with most of us we don t realize how good it is at the time of actual experience Oh if I could go back in history and relive those times both good and bad Maybe I ve done that with the writing of this book You can decide for yourself as I remember and describe events of the Peter Pacande family This is a story of a teenage boy growing up on a small Texas peanut farm during the extreme drought of the fifties It tells of his farm chores his meals going to church his longing to have a girlfriend and his encounter with a ghost Does the ghost of Comanche Peak really exist I m not sure Maybe so maybe no Teenagers sometimes have to invent friends to have one Whether the ghost really exists or not is for you to determine as we vicariously relive a brief time in the life of a young boy And there is where the real story lies Some of the scenes in this book were written with tears in my eyes as I could feel both the boy s pain and happiness I hope you sense the same emotion as it may bring to mind a similar story of your youth If you re a young person reading this book perhaps it will encourage you to appreciate and pay more attention to the events of your life that are at this very instant shaping your tomorrows Too soon today is gone leaving you yearning for yesterdays Please join me as we call on a young boy and the Ghost of Comanche Peak

**The Comanche** Raymond Bial,2000 Discusses the history culture social structure beliefs and notable people of the Comanche Indians

**Kind Words** ,1901 *The Field Dog Stud Book* ,1922 Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution Smithsonian Institution Bureau of Ethnology,1896 **Annual Reports** ,1896 *Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution* ,1896 **Sportsmen's Review** ,1924 Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution Smithsonian Institution. Bureau of American Ethnology,1896 **Annual Report of the Bureau of Ethnology** Smithsonian Institution. Bureau of American Ethnology,1896 History of Kansas State and People William Elsey Connelley,1928 **The Comanche** Thomas Streissguth,2000 A history of this Indian tribe of the Southern Plains and a description of their customs religion relationship with other tribes and twentieth century changes to their traditional way of life

**Maryland Conservaionist** ,1924

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