

## **Lewis and Clark: The Hidden Voices**

### **Secondary Level Unit**

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## The Louisiana Purchase and the Corps of Discovery

Name(s): \_\_\_\_\_

In April 1803, President Thomas Jefferson nearly doubled the size of the United States by purchasing the exclusive rights to acquire over 800,000 square miles of land stretching from modern day Mississippi to the Rocky Mountains and from the Gulf of Mexico to the Canadian border. The U.S. government would pay American Indian tribes \$300 million over the next hundred years for this land, which would eventually be carved into thirteen states. France's Emperor Napoleon Bonaparte sold the rights to Louisiana territory for \$15 million in order to finance his foreign wars and because he feared the U.S. would ultimately take control of the area anyway. For U.S. leaders, the Louisiana Purchase greatly limited competition from European powers in the quest to develop land and commerce in the "New World."



The Louisiana Purchase, 1803

The U.S. entered into the Louisiana Purchase with the knowledge that native peoples already occupied the land, and that their ancestors inhabited the Americas for centuries before Europeans claimed "ownership." Though no payment was made to any American Indian nation as part of the Louisiana Purchase, the U.S. declared absolute authority over their land. At best, the U.S. government viewed Native Americans as tenants, whose rights to live on "American soil" were limited by U.S. plans regarding trade and expansion. While President Jefferson wrote that "Indians [are] in body and mind equal to the whiteman," he also considered them "savages" whose way of life should be altered in order to make them more "civilized" and "fully American."

Even before the Louisiana Purchase was complete, Jefferson appealed to Congress for money to send an expedition up the Missouri River and on to the Pacific Ocean. In February 1803, Congress granted \$2,500 for a small army expedition (the final cost would be over \$38,000!) One of the primary goals of the "Corps of Discovery" was to find a passage by rivers and streams to the Pacific Ocean that would open the way for trade across the continent and to Asia (such a water route was never found). The U.S. wished to support the new trade in animal furs for American hunters and trappers by gaining trading

rights with American Indian tribes and shifting trade away from Europeans. The expedition would declare U.S. sovereignty wherever it traveled, and record information about native languages and cultures. It would also map the new territory and detail its geographic and ecological features, including climate and plant and animal life.



Corps of Discovery Expedition Route

President Jefferson chose his personal secretary, Meriwether Lewis, to lead the expedition. Lewis, a former army captain, was a skilled observer and wrote many detailed accounts of the nature and people he encountered. Lewis was also trained in the science of navigation by astronomers, mapmakers, and by President Jefferson himself. Lewis chose as his co-captain William Clark, a friend and fellow soldier who knew how to “build forts, draw maps, lead pack trains through enemy country and fight the Indians on their ground.” Clark joined the expedition with York, his personal slave and the only black member of the Corps of Discovery.

The Corps consisted of over 30 members, mostly military men. Among the non-military members was George Drouillard, the son of a French Canadian father and Shawnee Indian mother, who was recruited to be an interpreter and hunter. The group included another Native American, Sacagawea, a Shoshone captive who was sold as a slave-wife to a French Canadian fur trader named Toussaint Charbonneau. Sacagawea served as a guide and interpreter throughout the journey. The expedition, accompanied by Captain Lewis’ dog, Seaman, set out from Camp Wood River in Illinois on May 14, 1804. “We were now about to penetrate a country at least two thousand miles in width,” wrote Meriwether Lewis, “on which the foot of civilized man had never trodden ... I could but esteem this moment of my departure as among the most happy of my life.”

*The Louisiana Purchase map provided courtesy of Archiving Early America.*

*Corps of Discovery Expedition Route Map from The Journals of the Expedition Under the Command of Capts. Lewis and Clark: Vols. I and II. Biddle, Nicholas, Ed. The Heritage Press, New York, 1962.*

**Excerpt from President Jefferson's  
Secret Message to Congress Regarding  
the Lewis & Clark Expedition,  
January 18, 1803**

Name(s): \_\_\_\_\_

*Gentlemen of the Senate, and of the House of Representatives:*

...The Indian tribes residing within the limits of the United States, have, for a considerable time, been growing more and more uneasy at the constant diminution of the territory they occupy, although effected by their own voluntary sales: and the policy has long been gaining strength with them, of refusing absolutely all further sale, on any conditions; insomuch that, at this time, it hazards their friendship, and excites dangerous jealousies and perturbations in their minds to make any overture for the purchase of the smallest portions of their land. A very few tribes only are not yet obstinately in these dispositions. In order peaceably to counteract this policy of theirs, and to provide an extension of territory which the rapid increase of our numbers will call for, two measures are deemed expedient. First: to encourage them to abandon hunting, to apply to the raising stock, to agriculture and domestic manufacture, and thereby prove to themselves that less land and labor will maintain them in this, better than in their former mode of living. The extensive forests necessary in the hunting life, will then become useless, and they will see advantage in exchanging them for the means of improving their farms, and of increasing their domestic comforts. Secondly: to multiply trading houses among them, and place within their reach those things which will contribute more to their domestic comfort, than the possession of extensive, but uncultivated wilds. Experience and reflection will develop to them the wisdom of exchanging what they can spare and we want, for what we can spare and they want. In leading them to agriculture, to manufactures, and civilization; in bringing together their and our settlements, and in preparing them ultimately to participate in the benefits of our governments, I trust and believe we are acting for their greatest good...

...The river Missouri, and the Indians inhabiting it, are not as well known as is rendered desirable by their connexion with the Mississippi, and consequently with us. It is, however, understood, that the country on that river is inhabited by numerous tribes, who furnish great supplies of furs and peltry to the trade of another nation, carried on in a high latitude, through an infinite number of portages and lakes, shut up by ice through a long season. The commerce on that line could bear no competition with that of the Missouri, traversing a moderate climate, offering according to the best accounts, a continued navigation from its source, and possibly with a single portage, from the Western Ocean, and finding to the Atlantic a choice of channels through the Illinois or Wabash, the lakes and Hudson, through the Ohio and Susquehanna, or Potomac or James rivers, and through the Tennessee and Savannah, rivers. An intelligent officer, with ten or twelve chosen men, fit for the enterprise, and willing to undertake it, taken from our posts, where they may be spared without inconvenience, might explore the whole line, even to the Western Ocean, have conferences with the natives on the subject of commercial intercourse, get admission among them for our traders, as others are admitted, agree on convenient deposits for an interchange of articles, and return with the information acquired, in the course of two summers...

...While other civilized nations have encountered great expense to enlarge the boundaries of knowledge by undertaking voyages of discovery, and for other literary purposes, in various parts and directions, our nation seems to owe to the same object, as well as to its own interests, to explore this, the only line of easy communication across the continent, and so directly traversing our own part of it. The interests of commerce place the principal object within the constitutional powers and care of Congress, and that it should incidentally advance the geographical knowledge of our own continent, cannot be but an additional gratification...

*Source: President Thomas Jefferson's confidential message to Congress concerning relations with the Indians, January 18, 1803; Record Group 233, Records of the United States House of Representatives, HR 7A-D1; National Archives.*

**Excerpt from President Jefferson's  
Private Letter to William Henry Harrison,  
Governor of the Indiana Territory,  
February 27, 1803**

Name(s): \_\_\_\_\_

Dear Sir:

...and from the Secretary at War you receive from time to time information and instructions as to our Indian affairs. There communications being for the public records are restrained always to particular objects and occasions. But this letter being unofficial, and private, I may with safety give you a more extensive view of our policy respecting the Indians, that you may better comprehend the parts dealt out to you in detail through the official channel, and observing the system of which they make a part, conduct yourself in unison with it in cases where you are obliged to act without instruction. [The] system is to live in perpetual peace with the Indians, to cultivate an affectionate attachment from them, by every thing just & liberal which we can [offer] them within the bounds of reason, and by giving them effectual protection against wrongs from our own people. The decrease of game rendering their subsistence by hunting insufficient, we wish to draw them to agriculture, to spinning and weaving. The latter branches they take up with great readiness, because they fall to the women, who gain by quitting the labours of the field [for] these which are exercised within doors. When they withdraw themselves to the culture of a small piece of land, they will perceive how useless to them are their extensive forests, and will be willing to pare them off from time to time in exchange for necessaries for their farms & families. To promote this disposition to exchange lands which they have to spare and we want for necessaries, which have to spare and they want, we shall push our trading houses, and be glad to see the good and influential individuals among them run in debt, because we observe that when these debts get beyond what the individuals can pay, they become willing to lop them off by a cession of lands. At our trading houses too we mean to sell so low as merely to repay cost and charges so as neither to lessen or enlarge our capital. This is what private traders cannot do, for they must gain; they will consequently retire from the competition, and we shall thus get clear of this pest without giving offence or umbrage to the Indians. In this way our settlements will gradually circumscribe and approach the Indians, and they will in time either incorporate with us as citizens of the United States or remove beyond the Missisipi. The former is certainly the termination of their history most happy for themselves. But in the whole course of this, it is essential to cultivate their love. As to their fear, we presume that our strength and their weakness is now so visible that they must see we have only to shut our hand to crush them, and that all our liberalities to them proceed from motives of pure humanity only. Should any tribe be fool-hardy enough to take up the hatchet at any time, the seizing the whole country of that tribe and driving them across the Missisipi, as the only condition of peace, would be an example to others, and a furtherance of our final consolidation.

Combined with these views, and to be prepared against the occupation of Louisiana by a powerful and enterprising people, it is important that setting less value on interior extension of purchases from the Indians, we bend our whole views to the purchase and settlement of the country on the Missisipi from it's mouth to it's Northern regions, that we may be able to present as strong a front on our Western as on our Eastern border, and plant on the Missisipi itself the means of its own defence. We now own from 31 to the Yazoo, and hope this summer to purchase what belongs to the Choctaws from the Yazoo up to their boundary, supposed to be about opposite the mouth of Acanza [Arkansas]. We wish at the same

time to begin in your quarter, for which there is at present a favorable opening. The Caskias [Kaskaskias] being extinct, we are entitled to their country by our paramount sovereignty. The Peorias we understand have all been driven off from their county, and we might claim it in the same way; but as we understand there is one chief remaining, who would, as the survivor of the tribe, sell the right, it will be better to give him such terms as will make him easy for life, and take a conveyance from him. The Kaskaskias being reduced to a few families, I presume we may purchase their whole country for what would place every individual of them at his ease, and be a small price to us: say by laying off for each family wherever they would chuse it as much rich land as they could cultivate, adjacent to each other, inclosing the whole in a single fence, and giving them such an annuity in money or goods for ever as would place them in happiness; and we might take them also under the protection of the Untied States. Thus possessed of the rights of these three tribes, we should proceed to the settling their boundaries with the Poutawatamies and Kickapoos; claiming all doubtful territory but paying them a price for the relinquishment of their concurrent claims, and even prevailing on them if possible to cede at a price such of their own unquestioned territory as would give us a convenient Northern boundary. Before broaching this, and while we are bargaining with the Kickapoos, the minds of the Poutawatamies and Kickapoos should be soothed and conciliated by liberalities and sincere assurances of friendship. Perhaps sending a well qualified character to stay some time in Decaigne's village as if on other business, and to sound him and introduce the subject by degrees to his mind and that of the other heads of families, inculcating in the way of conversation all those considerations which prove the advantages they would receive by a cession on these terms, the object might be more easily and effectually obtained than by abruptly proposing it to them at a formal treaty. Of the means however of obtaining what we wish you will be the best judge; and I have given you this view of the system which we suppose will best promote the interests of the Indians and of ourselves, and finally consolidate our whole country into one nation only, that you may be enabled the better to adapt your means to the object. For this purpose we have given you a general commission for treating. The crisis is pressing. Whatever can now be obtained, must be obtained quickly. The occupation of New Orleans, hourly expected, by the French, is already felt like a light breeze by the Indians. You know the sentiments they entertain of that nation. Under the hope of their protection, they will immediately stiffen against cessions of land to us. We had better therefore do at once what can now be done. I must repeat that this letter is to be considered as private and friendly, and not to controul any particular instructions which you may receive through an official channel. You will also perceive how sacredly it must be kept within your own breast, and especially how improper to be understood by the Indians. [For] their interests and their tranquility it is best they should see only the present state of their history. I pray you to accept assurances of my esteem and consideration.



TH: JEFFERSON

Source: Texts by or to Thomas Jefferson from the Modern English Collection, *Electronic Text Center, University of Virginia Library* <http://etext.lib.virginia.edu/jefferson/texts>

## Excerpt from President Jefferson's Instructions to Captain Meriwether Lewis, June 20, 1803

Name(s): \_\_\_\_\_

*To Meriwether Lewis esq. Capt. of the 1st regimt. of infantry of the U. S. of A.*

Your situation as Secretary of the President of the U. S. has made you acquainted with the objects of my confidential message of Jan. 18, 1803 to the legislature; you have seen the act they passed...and you are appointed to carry them into execution.

Instruments for ascertaining, by celestial observations, the geography of the country through which you will pass, have been already provided. Light articles for barter and presents among the Indians, arms for your attendants, say for from 10. to 12. men, boats, tents, & other travelling apparatus, with ammunition, medicine, surgical instruments and provisions you will have prepared with such aids as the Secretary at War can yield in his department...

...The object of your mission is to explore the Missouri river, & such principal stream of it, as, by its course & communication with the waters of the Pacific Ocean, whether the Columbia, Oregon, Colorado or another river may offer the most direct & practicable water communication across this continent, for the purposes of commerce.

Beginning at the mouth of the Missouri, you will take *careful* observations of latitude & longitude, at all remarkable points on the river, & especially at the mouths of rivers, at rapids, at islands, & other places & objects distinguished by such natural marks & characters of a durable kind, as that they may with certainty be recognised hereafter...The interesting points of the portage between the heads of the Missouri, & of the water offering the best communication with the Pacific ocean, should also be fixed by observation, & the course of that water to the ocean, in the same manner as that of the Missouri...

The commerce which may be carried on with the people inhabiting the line you will pursue, renders a knowledge of those people important. You will therefore endeavor to make yourself acquainted...with the names of the nations & their numbers; the extent & limits of their possessions; their relations with other tribes of nations; their language, traditions, monuments; their ordinary occupations in agriculture, fishing, hunting, war, arts, & the implements for these; their food, clothing, & domestic accommodations; the diseases prevalent among them, & the remedies they use; moral & physical circumstances which distinguish them from the tribes we know; peculiarities in their laws, customs & dispositions; and articles of commerce they may need or furnish, & to what extent. And, considering the interest which every nation has in extending & strengthening the authority of reason & justice among the people around them, it will be useful to acquire what knowledge you can of the state of morality, religion, & information among them; as it may better enable those who endeavor to civilize & instruct them, to adapt their measure to the existing notions & practices of those on whom they are to operate.

Other objects worthy of notice will be the soil & face of the country, its growth & vegetable productions...; the animals of the country...; the remains or accounts of any which may be deemed rare or extinct; the mineral productions of every kind;...climate, as characterized by the thermometer, by the proportion of rainy, cloudy, & clear days, by lightning, hail, snow, ice, by the access & recess of frost,

by the winds prevailing at different seasons, the dates at which particular plants put forth or lose their flower, or leaf, times of appearance of particular birds, reptiles or insects...

In all your intercourse with the natives, treat them in the most friendly & conciliatory manner which their own conduct will admit; allay all jealousies as to the object of your journey, satisfy them of its innocence, make them acquainted with the position, extent, character, peaceable & commercial dispositions of the U.S. of our wish to be neighborly, friendly & useful to them, & of our dispositions to a commercial intercourse with them; confer with them on the points most convenient as mutual emporiums, and the articles of most desirable interchange for them & us. If a few of their influential chiefs, within practicable distance, wish to visit us, arrange such a visit with them...Such a mission...would give some security to your own party. Carry with you some matter of the kinexox; inform those of them with whom you may be, of it'[s] efficacy as a preservative from the small-pox; & instruct & encourage them in the use of it...

As it is impossible for us to foresee in what manner you will be recieved by those people, whether with hospitality or hostility, so is it impossible to prescribe the exact degree of perseverance with which you are to pursue your journey. We value too much the lives of citizens to offer them to probable destruction. Your numbers will be sufficient to secure you against the unauthorised opposition of individuals or of small parties: but if a superior force...should be arrayed against your further passage...you must decline its further pursuit, and return. In the loss of yourselves, we should lose also the information you will have acquired. By returning safely with that, you may enable us to renew the essay with better calculated means. To your own discretion therefore must be left the degree of danger you may risk, and the point at which you should decline, only saying we wish you to err on the side of your safety, and to bring back your party safe even it if be with less information.

...Should you reach the Pacific ocean inform yourself of the circumstances which may decide whether the furs of those parts may not be collected as advantageously at the head of the Missouri...as at Nootka sound, or any other point of that coast; and that trade be consequently conducted through the Missouri & U.S. more beneficially than by the circumnavigation now practised...

Given under my hand at the city of Washington this 20th day of June 1803.



Th. Jefferson  
Pr. U.S. of America

*Source: Jackson, Donald, ed. Letters of the Lewis and Clark Expedition with Related Documents. Second Edition. Urbana: University of Illinois Press, 1978. (Originally from the Jefferson Papers held by the Library of Congress).*

**Excerpt from President Jefferson's  
Speech to a Delegation of Indian Chiefs  
January 4, 1806**

Name(s): \_\_\_\_\_

*My friends & children, Chiefs of the Osages, Missouriis, Kansas, Ottos, Panis, Ayowas, & Sioux.*

I take you by the hand of friendship and give you a hearty welcome to the seat of the govmt. of the U.S. The journey which you have taken to visit your fathers on this side of our island is a long one, and your having undertaken it is a proof that you desired to become acquainted with us. I thank the great spirit that he has protected you through the journey and brought you safely to the residence of your friends, and I hope he will have you constantly in his safekeeping and restore you in good health to your nations and families.

My friends & children. We are descended from the old nations which live beyond the great water: but we & our forefathers have been so long here that we seem like you to have grown out of this land: we consider ourselves no longer as of the old nations beyond the great water, but as united in one family with our red brethren here. The French, the English, the Spaniards, have now agreed with us to retire from all the country which you & we hold between Canada & Mexico, and never more to return to it. And remember the words I now speak to you my children, they are never to return again. We are become as numerous as the leaves of the trees, and, tho' we do not boast, we do not fear any nation. We are now your fathers; and you shall not lose by the change. As soon as Spain had agreed to withdraw from all the waters of the Missouri & Mississippi, I felt the desire of becoming acquainted with all my red children beyond the Mississippi, and of uniting them with us, as we have done those on this side of that river in the bonds of peace & friendship. I wished to learn what we could do to benefit them by furnishing them the necessaries they want in ex-change for their furs & peltries. I therefore sent our beloved man Capt. Lewis one of my own family, to go up the Missouri river, to get acquainted with all the Indian nations in it's neighborhood, to take them by the hand, deliver my talks to them, and to inform us in what way we could be useful to them. Some of you who are here have seen him & heard his words. You have taken him by the hand, and been friendly to him. My children I thank you for the services you rendered him, and for your attention to his words. When he returns he will tell us where we should establish factories to be convenient to you all, and what we must send to them. In establishing a trade with you we desire to make no profit. We shall ask from you only what every thing costs us, and give you for your furs & pelts whatever we can get for them again. Be assured you shall find your advantage in this change of your friends. It will take us some time to be in readiness to supply your wants, but in the mean while & till Capt. Lewis returns, the traders who have heretofore furnished you will continue to do so.

My friends & children. I have now an important advice to give you. I have already told you that you are all my children, and I wish you to live in peace & friendship with one another as brethren of the same family ought to do. How much better is it for neighbors to help than to hurt one another, how much happier must it make them. If you will cease to make war on one another, if you will live in friendship with all mankind, you can employ all of your time in providing food & clothing for yourselves and your families. Your men will not be destroyed in war and your women & children will lie down to sleep in their cabins without fear of being surprised by their enemies & killed or carried away. Your numbers will be increased, instead of diminishing, and you will live in plenty & in quiet. My children, I have

given this advice to all your red brethren on this side of the Mississippi, they are following it, they are increasing in their numbers, are learning to clothe & provide for their families as we do, and you see the proofs of it in such of them as you happened to find here. My children, we are strong, we are numerous as the stars in the heavens, & we are all gun-men. Yet we live in peace with all nations; and all nations esteem & honour us because we are peaceable & just. Then let my red children then be peaceable & just also; take each other by the hand, and hold it fast...

...Remember then my advice, my children, carry it home to your people, and tell them that from the day that they have become all the same family, from the day that we become father to them all, we wish as a true father should do, that we may all live together as one house hold, and that before they strike one another, they should come to their father & let him endeavor to make up the quarrel...

...My children, I have long desired to see you. I have now opened my heart to you; let my words sink into your hearts & never be forgotten. If ever lying people or bad spirits should raise up clouds between us: let us come together as friends & explain to each other what is misrepresented or misunderstood. The clouds will fly away like the morning fog and the sun of friendship appear, & shine forever bright & clear between us...

Th: Jefferson  
January 4, 1806

*Source: Jackson, Donald, ed. Letters of the Lewis and Clark Expedition with Related Documents 1783-1854. Volume 1. Urbana, Chicago, London: University of Illinois Press, 1978. (Originally from the Jefferson Papers held by the Library of Congress).*

# **Lewis and Clark, Exploration and Exploitation: The Aftermath Excerpts from an Address by Wilma Mankiller (Part I)**

Name(s): \_\_\_\_\_

*Wilma Mankiller is a social activist and Principal Chief of the Cherokee Nation.*

Many contemporary Lewis and Clark scholars describe Jefferson's fascination with native people and his keen interest in capturing knowledge about the lands and life ways of native people as the precipitating factor in his decision to launch the Lewis and Clark Expedition. The knowledge that they gained during the expedition was certainly valuable in establishing trade relationships with the people along the Missouri River, but that same information was later used to take their lands from them.

While most Americans know that Sacajawea served as an interpreter and guide for Lewis and Clark, scant attention is paid to her people, the Shoshone, or the many other indigenous people who freely shared their unique knowledge of the people in the land—helping them map the lands around them, providing horses, and providing valuable knowledge about food preservation and ways to survive.

At the turn of the 19th century, at about the time of the Lewis and Clark Expedition, President Jefferson began to discuss creating the land base west of the Mississippi for displaced Indians, in his terms. Ultimately the Indian Territory, which is now the state of Oklahoma, was created as a repository for indigenous people who were forcibly removed from their homelands—from places as distant as California and New York. We now have tribal people that are Modoc that are from the west coast and Seneca from New York who were removed during that period. I think that's an important note because Jefferson is a great American intellectual and is a great American icon but he's also the person who conceptualized taking native people and separating them from the general population and, from his benevolent Christian view, for their own good. I am Cherokee from present day Oklahoma. Less than three decades after President Jefferson sent Meriwether Lewis and William Clark on their famous journey, this policy, of removing indigenous people from their homelands and isolating them, resulted in 14,000 of my own people being forcibly removed by the United States Army across several states from our original homelands in the southeast—in Georgia and North Carolina, Tennessee, and Alabama, to the Indian Territory under the orders of President Jackson. It was a disastrous policy, which resulted in the death of almost one fourth of our people and the loss of millions of acres of land in our southeast homelands.

Because of the tremendous loss of lives and land, Cherokee people called that forced removal the trail of where they cried, or the "Trail of Tears." Our story is not unique. Thousands of other native people were also removed from their homeland to the Indian Territory or placed on a reservation because of this paternalistic policy.

As Americans prepare to celebrate the bicentennial of the Lewis and Clark Expedition, I want them to reflect on the indigenous people Lewis and Clark encountered on the journey, not as icons or objects of curiosity, but as real people. As mothers, fathers, grandparents, children, whose lives would be forever changed by the expedition. The descendents of those people and other indigenous people continue to be threatened now by more than 200 years of settlement and policy-making. As America honors exploration and manifest destiny, I hope they will not ignore the fact that Lewis and Clark also opened the west for the exploitation of indigenous people. The very concept of manifest destiny implies that

people with an extreme sense of entitlement, who believe that they possess the divine authority, can ignore the sacredness of other human lives and lay claim to their lands if it's in the national interest.

As we watch America prepare for war with Iraq, instead of focusing on the men who were actually responsible for the September 11 attack, some of the elements of manifest destiny which drove Lewis and Clark and other federal policies, have appeared again in our country. Now some federal officials label anyone they want to attack as a terrorist, just as they once labeled us as savages. They describe their religion, people that they don't agree with or want to attack, as Godless—just as they wanted to describe our spiritual practices as pagan. The question we have to ask ourselves now is, has the American policy of manifest destiny changed over the last 200 years?

### Questions

1. Why did U.S. leaders plan to relocate native peoples beginning in the early 1800s?
2. What role did the Lewis and Clark expedition play in the removal of Native Americans from their lands during the 1800s?
3. Wilma Mankiller describes Thomas Jefferson as a “great American icon,” but also harshly criticizes him. How were Jefferson’s ideas both “great” and destructive?
4. What was the “Trail of Tears”? What was its impact on Native Americans?
5. Wilma Mankiller talks about *Manifest Destiny*. Define each of these words. What do you think the term means as it relates to U.S. policy regarding native lands?
6. Wilma Mankiller compares past U.S. policy regarding Native Americans to present-day policy in the Middle East. Do you see any similarities? Do you agree with this comparison?

*Excerpts from speech reprinted with permission from Lewis and Clark: The Unheard Voices, The Two-Hundred-Year Impact on the Lands, the Peoples, the Histories, and the Cultures, a conference at The Pennsylvania State University, State College, Pennsylvania, November 14-16, 2002.*

**Lewis and Clark, Exploration and Exploitation:  
The Aftermath, Excerpts from an Address  
by Wilma Mankiller (Part II)**

Name(s): \_\_\_\_\_

*Wilma Mankiller is a social activist and Principal Chief of the Cherokee Nation.*

...Almost 200 years after the Lewis and Clark Expedition it is also always amazing to me how little many Americans know about indigenous people. Though they live in our former villages and towns, they stock their pharmacies with our medicines, and they walk on trails that we once walked on. Driving from Harrisburg to State College last night, I wondered which indigenous group once lived here and where their descendents are today? I have the same thought every time I enter a new place. Am I walking in a place or standing in place where tribal people once celebrated their lives? Held ceremonies? Once lived with their village once there? Who originally lived on this land?

To some people we remain objects of curiosity instead of people with valuable knowledge and gifts to share. Some people are so unfamiliar with our contemporary lives they are disappointed that we are not like the images of native people that they see in museums. Museum exhibits of our people frozen in time hundreds of years ago are rarely conducted or curated by native people. Meanwhile, stereotypes prevail. After all these years of interaction, pervasive stereotypes remain of indigenous people as mystical children of nature, spiritual, but incapable of higher thought, or as descendents of blood thirsty people who murdered and scalped innocent settlers. Whether indigenous people are romanticized or vilified, they are rarely viewed as whole human beings.

Though many Americans know little about us, we have to learn everything about them. We attend their schools, we worship in their churches, we watch their films, we read their literature. Indigenous people across America are presented with the concept of Lewis and Clark discovering a New World with fertile soil, abundant gifts of nature and glorious mountains and rivers. Only the most enlightened teacher will explain that the world along the Missouri River was certainly not new to the thousands of indigenous people who lived there for millennia before they encountered Lewis and Clark...

...Indigenous people are keepers of the most ancient knowledge in North America. While many indigenous communities retain their languages, culture and traditional life ways, these life ways are slipping away in other communities. That is something I think everyone should be concerned about. The tribal governments and tribal leaders don't always pay attention to maintaining and preserving tribal languages and tribal life ways because they're trying to balance cultural issues with social and economic problems, trying to create jobs and revenue...

...The issue that we think, many of us think, is the single most important issue that native people have to face in the 21<sup>st</sup> century is not the issue that everybody hears about—our housing, healthcare, and all the issues associated with extreme poverty. I think the single most important issue we face is how do we survive as native people into the 21<sup>st</sup> century and beyond? We have something in our knowledge systems, in our life ways that has allowed us to survive to today, and in the 21<sup>st</sup> century to still have viable, distinct tribal communities. What can we do to make sure that they survive into the 21<sup>st</sup> century and beyond?

*Excerpts from speech reprinted with permission from Lewis and Clark: The Unheard Voices, The Two-Hundred-Year Impact on the Lands, the Peoples, the Histories, and the Cultures, a conference at The Pennsylvania State University, State College, Pennsylvania, November 14-16, 2002.*

## **Native Hip Hop Artists**

Name(s): \_\_\_\_\_

### **Indigenous hip hop artists:**

- Litefoot (Cherokee)
- Shadowyze (Muscogee Creek/Cherokee)
- Tac Tile (San Juan Pueblo/Rosebud Sioux)
- Tribal Live and Natay (Navajo)
- B'Taka & Rollin' Fox (Chiricahua Apache)
- Warriors Blood (from the upstate NY Akwesasne Mohawk territory)

### **Indigenous hip hop performers who are members of non-Indian-specific groups:**

- Taboo of Black Eyed Peas (Shoshone)
- Tomahawk Funk (Oglala Lakota) of Funkdoobiest

### **Artists that address indigenous themes from a Latina/o context:**

- Kid Frost (“La Raza”)
- Aztlán Nation
- Tony Touch (Puerto Rican Taino)
- Immortal Technique (of mixed Afro/Indian Peruvian extraction)
- Bently Spang (Northern Cheyenne; Tekcno Pow Wow project that melds aspects of hip-hop, techno, and traditional Native performance)

## OutKast at the 2004 Grammys

Name(s): \_\_\_\_\_

Singer Andre “3000” Benjamin performed his hit song, “Hey Ya!,” at the 2004 Grammy Awards, decked out as a time-traveling Native American. Many were offended by what they considered to be a stereotypical portrayal of Native Americans.



AP Photo/Kevork Djansezian  
Andre 3000 of the group OutKast performs "Hey Ya!" during Grammys show

# What's It Gonna Take? by Litefoot

Name(s): \_\_\_\_\_

Announcer Voice:

Now what we have here Jim is Eminem is accused of being a racist because he said the "N" word. But I was looking in the record store and I saw this African American, Biz Markie with a headdress on. Now isn't THAT offensive to Native Americans?

VERSE 1:

Unfortunate the world we live in seem filled with hate  
Don't wanna believe my eyes the conflict men create  
There ain't much love ain't much that seems sincere  
We all think we free, but mostly just slaves to fear  
Go to war with other nations for less than what they did  
Didn't throw us in no ovens but still burnt up our women and kids  
Don't sound nice to talk about but I gotta do it still  
No ones ever apologized to us, My rap talks how I heal  
How I deal with all the anger I feel that's just not mine  
Instead of goin at em with 9's I get at em with these here rhymes  
But don't get it twisted - it's still in me to wanna fight  
CALM DOWN... that wasn't aimed at you just because you white  
I wanna fight for true freedom my ancestors cherished  
It's Gonna take us all no matter what color ya skin and hair is  
So think about how you treat folks when ya tongue rolls round ya mouth  
Cuz if I said half the things to you I hear...my *[expletive]* would get snatched out!

CHORUS

So what's it gonna be for you and me to see  
That we brothers and sisters we all need equality  
This world ain't just white it ain't all black either  
Takes the brown, yellow and red to complete the people  
What's it gonna take more of our blood to spill  
Is it gonna be killin the earth over oil to drill  
This world ain't gonna make it so we best to chill  
I ain't got *[expletive]* to say...But a lot you could feel!

VERSE 2

So can you speak to me about what the world screams to me  
Disrespect so damn blatant whose reality's on TV  
Got the money to buy the box, What's this comin out my box?  
It ain't respectin me! What the *[expletive]* on my TV?  
Saturday Night Live got a comedian named Billy Smith  
He don't look like no "skin" I know and he ain't funny for *[expletive]*  
He got a cowboy hat on and of course a braid out the back  
But he don't talk good English and oblivious to why he's laughed at  
I guess basically what Lorne Michaels and Jimmy Fallon tryin to say  
Is, I'm in the past what you doin here trying to be today  
That me and my people just some washed up has-beens  
That we couldn't even tell a joke or be funny to get some friends  
SNL saying the same as the movie biz and Hip Hop  
We only good with feathers on we don't exist when they off  
I punch the remote feelin like my whole race is a joke  
I wanna grab em by the throat but instead I just burn this Cedar for hope

Announcer:

This just in Ummm... Eminem has been convicted of being a racist. And uhhh, well... many Hip Hop people just continue to wear the Atlanta Braves and Cleveland Indians on their head...

CHORUS

So what's it gonna be for you and me to see  
That we brothers and sisters we all need equality  
This world ain't just white it ain't all black either  
Takes the brown, yellow and red to complete the people  
What's it gonna take more of our blood to spill  
Is it gonna be killin the earth over oil to drill  
This world ain't gonna make it so we best to chill  
I ain't got [*expletive*] to say...But a lot you could feel!

VERSE 3

Man, I did this show in New York in the county of Nassau  
Homeboy Lance handled that. Shinnecoaks Wassup ya'll!  
Flew into LaGuardia, I brought the whole damn tribe  
My wife my son and my bros from the big dub Y  
Called over to Milwaukee, they got some Aztecs right there  
Told em blow the whistle, make gold dust fill up the air  
They ain't never gonna seen or expect the show we bring  
Cuz this Indian gonna make a call and bring the whole Rock Steady team  
Show time and its chaos the coliseum's sold out  
Jadakiss spits, Ludacris grabs the mic and out  
Before Busta Rhymes, it's time for Litefoot and his crew  
I jumped on stage; Grass Danced and I spit the truth  
Then the crowd split between cheers to "F" this skin  
I thought this was America people? Guess we ain't equal again.  
Now a year later I'm watchin' the Grammy's - It's 2004  
The crowds praisin Outkast dressed like Indians jumpin round on the floor man (And that ain't disrespectful)

CHORUS TO FADE

So what's it gonna be for you and me to see  
That we brothers and sisters we all need equality  
This world ain't just white it ain't all black either  
Takes the brown, yellow and red to complete the people  
What's it gonna take more of our blood to spill  
Is it gonna be killin the earth over oil to drill  
This world ain't gonna make it so we best to chill  
I ain't got [*expletive*] to say...But a lot you could feel!

Announcer:

So I guess really what we're coming down to is that if it's good for the goose it's good for the gander.

*Lyrics and audio clip ©Litefoot and Native Style, Inc. and used with permission.*

## The Doctrine of Discovery and U.S. Expansion

Name(s): \_\_\_\_\_

*“No person shall be...deprived of life, liberty, or property, without due process of law...”*

This idea, which is a bedrock of American democracy, is from the Fifth Amendment to the U.S. Constitution, which was completed in 1787. That same year, the U.S. government enacted the *Northwest Ordinance*, which created the first organized territory out of the region that is today Ohio, Indiana, Illinois, Michigan and Wisconsin. Among other regulations, the ordinance set forth a guiding principle for the treatment of Native Americans and their lands:

*“The utmost good faith shall always be observed towards the Indians; their land and property shall never be taken without their consent; and, in their property, rights, and liberty, they shall never be invaded or disturbed.”*

Just seven years later, in 1794, the U.S. government sent a regiment led by General “Mad” Anthony Wayne to conquer a confederation of American Indian tribes attempting to keep hold of their lands. At the Battle of Fallen Timbers, a band of 800 Native Americans was slaughtered and 5,000 acres of crops were destroyed. The tribes of the region were forced into a treaty that limited them to the northern region of what is today Ohio, and it took them twenty years to recover from the loss of lives and property.

In 1802, President Jefferson signed the *Georgia Compact*, which stated that in exchange for land (what is today Alabama and Mississippi), the federal government would remove all American Indians within the territory of Georgia “as soon as it could be done reasonably and peacefully.” By 1830, the U.S. government had passed the *Indian Removal Act*, which authorized the President to remove the remaining Eastern Indians to lands west of the Mississippi. Between 1838 and 1839, under President Andrew Jackson, 15,000 Cherokee Indians were forcibly taken from their land, herded into makeshift forts, and made to march—some in chains—a thousand miles to present-day Oklahoma. Over 4,000 Cherokee died from hunger, disease, and exhaustion on what they called *Nunna daul Tsuny* or the *Trail of Tears*. By the late 1840s almost all Native Americans had been moved to lands west of the Mississippi.

It seems astonishing that a country founded upon the ideal of “life, liberty, and property” could move from a policy of “good faith” toward the Native Americans to one of complete domination in the space of one generation. In order to understand how such a contradiction could occur, it is necessary to go back in time almost seven centuries before the American Revolution.

In 1095, at the beginning of the Crusades, Pope Urban II issued an edict—the *Papal Bull Terra Nullius* (meaning empty land). It gave the kings and princes of Europe the right to “discover” or claim land in non-Christian areas. This policy was extended in 1452 when Pope Nicholas V issued the bull *Romanus Pontifex*, declaring war against all non-Christians throughout the world and authorizing the conquest of their nations and territories. These edicts treated non-Christians as uncivilized and subhuman, and therefore without rights to any land or nation. Christian leaders claimed a God-given right to take control of all lands and used this idea to justify war, colonization, and even slavery.

By the time Christopher Columbus set sail in 1492, this *Doctrine of Discovery* was a well-established idea in the Christian world. When he reached the Americas, Columbus performed a ceremony to “take possession” of all lands “discovered,” meaning all territory not occupied by Christians. Upon his return

to Europe in 1493, Pope Alexander VI issued the bull *Inter Cetera*, granting Spain the right to conquer the lands that Columbus had already “discovered” and all lands that it might come upon in the future. This decree also expressed the Pope’s wish to convert the natives of these lands to Catholicism in order to strengthen the “Christian Empire.”

In 1573 Pope Paul II issued the papal bull *Sublimis Deus*, which denounced the idea that Native Americans “should be treated like irrational animals and used exclusively for our profit and our service,” and Pope Urban VIII (1623-1644) formally excommunicated anyone still holding Indian slaves. By this time, however, the *Doctrine of Discovery* was deeply rooted and led nonetheless to the conquest of non-Christian lands and people in every corner of the world. Although the U.S. was founded on freedom from such tyranny, the idea that white people and Christians had certain divine rights was nevertheless ingrained in the young nation’s policies. The slave trade, for example, and centuries of violence against black people depended upon the idea that non-Whites were less than human. The theft of Native American lands required a similar justification.

In 1823, the *Doctrine of Discovery* was written into U.S. law as a way to deny land rights to Native Americans in the Supreme Court case, *Johnson v. McIntosh*. It is ironic that the case did not directly involve any Native Americans since the decision stripped them of all rights to their independence. In 1775, Thomas Johnson and a group of British investors bought a tract of land from the Piankeshaw Indians. During the Revolutionary War, this land was taken from the British and became part of the U.S. in the “County of Illinois.” In 1818, the U.S. government sold part of the land to William McIntosh, a citizen of Illinois. This prompted Joshua Johnson, the heir to one of the original buyers, to claim the land through a lawsuit (which he later lost).

In a unanimous decision, Chief Justice John Marshall wrote that the Christian European nations had assumed complete control over the lands of America during the “Age of Discovery.” Upon winning independence in 1776, he noted, the U.S. inherited authority over these lands from Great Britain, “notwithstanding the occupancy of the natives, who were heathens...” According to the ruling, American Indians did not have any rights as independent nations, but only as tenants or residents of U.S. land. For Joshua Johnson, this meant that the original sale of land by the Piankeshaws was invalid because they were not the lawful owners. For Native Americans, this decision foreshadowed the *Trail of Tears* and a hundred years of forced removal and violence. Despite recent efforts to have the case repealed as a symbol of good will, *Johnson v. McIntosh* has never been overruled and remains good law.

In 1845, a democratic leader and prominent editor named John L. O’Sullivan gave the *Doctrine of Discovery* a uniquely American flavor when he coined the term *Manifest Destiny* to defend U.S. expansion and claims to new territory:

“... the right of our manifest destiny to over spread and to possess the whole of the continent which Providence has given us for the development of the great experiment of liberty... is right such as that of the tree to the space of air and the earth suitable for the full expansion of its principle and destiny of growth.”

The idea of Manifest Destiny was publicized in newspapers and debated by politicians. It furthered the sense among U.S. citizens of an inevitable or natural right to expand the nation and to spread “freedom and democracy” (though only to those deemed capable of self-government, which certainly did not include Blacks or Native Americans).

Whether called the *Doctrine of Discovery* or *Manifest Destiny*, the principles that stimulated U.S. thirst for land have been disastrous for Native Americans, African Americans, Mexicans, and many others both in North America and abroad who lost life, liberty and property as the result of U.S. expansionism. The history of Christian law helps us to understand how our leaders—many considered heroes and role models today—undertook monstrous acts in the name of liberty. This insight into the prevailing ideas of the day, however, does not excuse their behavior. Some may have truly been misled by the ideals of Christian discovery, but others acted knowingly out of self-interest, greed and bigotry. Even as far back as Columbus, however, there were religious and political leaders, as well as ordinary citizens, who knew better and worked against racism, colonization and slavery.

When the *Indian Removal Act of 1830* came up for debate in Congress, for example, New Jersey Senator Theodore Frelinghuysen, a strong believer in Christian compassion, led a bold attack with a six-hour speech that extended over three days. Frelinghuysen predicted terrible suffering and therefore argued to uphold the independence of the Cherokee Nation. Many other members of Congress, including Tennessean Davy Crockett, fought against the Act. Though it passed in both houses, 47% of Congress (116 of 246 members) voted in opposition to the bill.

It is tempting to view the problems of the past as ancient history—long resolved and no longer relevant to our lives. The effects of *manifest destiny*, however, continue today. American Indian Nations are still in court over land disputes, and countless native people suffer from extreme poverty and other social problems as a result of past policies. September 11<sup>th</sup> and the wars in Afghanistan and Iraq have ignited age-old debates about U.S. objectives. Though the public discourse no longer includes terms such as “expansion,” “discovery,” and “destiny,” discussions about globalization, preemptive war, and the responsibilities of the world’s only “superpower” echo familiar themes. It is perhaps fitting that this dialogue ensues as the country commemorates the bicentennial of the Lewis and Clark expedition, or Corps of Discovery, which paved the way for U.S. expansion. The anniversary presents an important opportunity to pay tribute to the victims and survivors of Indian genocide, to learn about contemporary native culture and issues, and to work against prejudice and discrimination in local communities.

### Questions:

1. How did U.S. policy toward Native Americans change between the 1780s and 1840s? What were the reasons for these changes? How were Native Americans impacted?
2. Did U.S. treatment of Native Americans during this era reflect the values of the U.S. Constitution?
3. What was the *Trail of Tears*?
4. What was the *Doctrine of Discovery*? How did it influence U.S. law and policy?
5. What was the significance of the court case, *Johnson v. McIntosh*?
6. What is *Manifest Destiny*? How did this movement affect U.S. society?
7. Do you think the ideas of *Manifest Destiny* relate to present-day conflicts? Why or why not?
8. What do you think are fitting ways to commemorate the Lewis and Clark bicentennial?

# Tribal Nations Whose Homeland Lewis and Clark Explored

Name(s): \_\_\_\_\_

*This partial list is from the National Lewis and Clark Bicentennial Council at <http://lewisandclark200.org>*

Blackfeet Nation - Browning,  
Montana  
<http://www.blackfeetnation.com>

Chehalis Tribe - Oakvill,  
Washington  
<http://www.chehalis-tribe.org>

Cheyenne River Sioux Tribe -  
Eagle Butte, South Dakota  
<http://www.sioux.org>

Chinook Indian Tribe - Chinook,  
Washington  
<http://www.chinooknation.org>

Chippewa Cree Tribe - Box  
Elder, Montana  
<http://www.cdatribe-nsn.gov/>

Clatsop/Nehalem Confederated  
Tribes - Turner, Oregon  
<http://www.clatsop-nehalem.com>

Comanche Tribe - Lawton,  
Oklahoma  
<http://www.comanchenation.com>

Confederated Salish and  
Kootenai Tribes - Pablo,  
Montana  
<http://www.cskt.org>

Confederated Tribes of Grand  
Ronde Community of Oregon -  
Grande Ronde, Oregon  
<http://www.grandronde.org>

Confederated Tribes of the  
Colville Reservation -  
Nespelem, Washington  
<http://www.colvilletribes.com>

Confederated Tribes of Umatilla  
Indian Reservation - Pendleton,  
Oregon

<http://www.umatilla.nsn.us>  
Confederated Tribes of Warm  
Springs Reservation - Warm  
Springs, Oregon  
<http://www.warmsprings.com>

Cowlitz Indian Tribe -  
Longview, Washington  
<http://www.cowlitz.org>

Eastern Shawnee Tribe -  
Oklahoma  
<http://www.easternshawnee.org>

Flandreau Santee Sioux Tribe -  
Flandreau, South Dakota  
<http://www.fsst.org>

Iowa Tribe of Oklahoma -  
Perkins, Oklahoma  
<http://www.iowanation.org>

Kanza Nation - Kaw City,  
Oklahoma  
<http://www.kawnation.com>

Lemhi-Shoshone - Lemhi  
Valley, Idaho  
<http://www.lemhishoshone.com>

Little Shell Tribe of Chippewa  
Indians of Montana - Great  
Falls, Montana  
<http://www.littleshelltribe.us>

Monacan Indian Nation -  
Amherst County, Virginia  
<http://www.monacannation.com>

Nez Perce Tribe - Lapwai, Idaho  
<http://www.nezperce.org/Main.html>

Northern Arapahoe Tribe - Fort  
Washakie, Wyoming  
<http://www.northernarapahoe.com>

Osage Nation of Oklahoma -  
Pawhuska, Oklahoma  
<http://www.osage-tribe.com>

Pawnee Indian Tribe of  
Oklahoma - Pawnee, Oklahoma  
<http://www.pawneenation.org>

Prairie Band of Potawatomi  
Nation - Mayetta, Kansas  
<http://www.pawneenation.org>

Santee Sioux Tribe - Niobrara,  
Nebraska  
<http://www.santeedakota.org/santee-sioux-tribe-of-nebraska.htm>

Shawnee Tribe  
<http://www.shawnee-tribe.org>

Shoshone Tribe - Fort  
Washakie, Wyoming  
<http://www.easternshoshone.net>

Shoshone-Bannock Tribes - Fort  
Hall, Idaho  
<http://www.shoshonebannocktribes.com>

Spirit Lake Tribe - Fort Totten,  
North Dakota  
<http://www.spiritlakenation.com>

Spokane Tribe - Wellpinit,  
Washington  
<http://www.spokanetribe.com>

Turtle Mountain Band of  
Chippewa - Belcourt, North  
Dakota  
<http://www.tmbci.net>