

Middle School Lesson

Viewing History from Multiple Perspectives

Rationale

The purpose of this unit is to heighten student awareness about the different vantage points from which history can be viewed and to offer an alternative perspective on the impact of the Lewis and Clark expedition and western settlement on Native Americans. During this investigation, students learn about the experiences of the Cheyenne as a case study for understanding the U.S. policy of Indian removal during the 19th century. Students also explore selected pieces from the art exhibit, *Reflecting on Lewis and Clark: Contemporary American Indian Viewpoints*.

Objectives

- Students will increase their understanding of diverse viewpoints and to look at history from multiple perspectives.
- Students will learn about the Louisiana Purchase and U.S. goals for the Lewis and Clark expedition.
- Students will heighten their awareness about traditional one-sided perspectives on Lewis and Clark and the ways in which these understandings are limited.
- Students will learn about Cheyenne culture and history as a vehicle for understanding the U.S. policy of Indian removal during the 19th century and its impact on Native Americans.
- Students will consider the impact of conceptions about property and land ownership on U.S. society.
- Students will consider contemporary American Indian viewpoints on Lewis and Clark.

Age Range

Grades 6–8

Time

2½–3 hours or 3–4 class periods

Requirements

Handouts and Resources:

- [This Land is Your Land Lyrics](#) (one for each student or prepare to be projected)
- [The Louisiana Purchase and the Corps of Discovery](#) (one for teacher use)
- [Children's and Young Adult Books about Lewis and Clark](#) (one for each small group)
- [The Cheyenne Way of Peace: Sweet Medicine](#) (one for teacher use)
- [The Cheyenne](#) (one for one small group)
- [Little Wolf](#) (one for one small group)
- [Black Kettle](#) (one for one small group)
- [Native American Quotes About Land Ownership](#) (one for each student)
- [Land Transfers from Native Americans to Whites: 1775–1894](#) (one for each student)
- (Optional) [Reflecting on Lewis and Clark: Contemporary American Indian Viewpoints](#) (one for teacher reference)
- [Art from Reflecting on Lewis and Clark Exhibit](#) (one of each three pieces for each student or prepare to be projected)

Key Words

Ancestor
Ancestral
Authority
Band
Barren
Bicentennial
Capitalism
Civilized
Communal
Consumption
Cheyenne
Cultivate
Curator
Defensive
Democracy
Distinction
Exhibit
Expansion
Expedition
Identity
Interpreter
Intervene
Landscape
Malaria
Navigate
Nomadic
Ordeal
Perspective
Petroglyph
Property
Prophecy
Racism
Relief
Reservation
Scalp
Scarce
Treaty
Trespass
Tribal
Tribe
Viewpoint
Vantage point
Worldview

Other Material:

- chart paper, markers
- (Optional) computer and LCD or overhead projector
- (Optional) “This Land is Your Land” ([YouTube video of song](#))

Advanced Preparation

- Reproduce handouts as directed above.
- Make 3–4 copies of *Children’s and Young Adult Books about Lewis and Clark*, one for each small group (see Part II #1).
- Make one copy of *The Cheyenne, Little Wolf* and *Black Kettle*. Each group is to receive one of these readings (it may be necessary for two groups to read the same handout (see Part II #3).
- Make copies of each of the following three pieces of art from the *Reflecting on Lewis and Clark Exhibit*: [Celebration Down by the River, 1805 Faces Greet Lewis & Clark](#) and [Ghosts of Celilo Past: The Lone Pine Shaker Village and The Dalles Dam, 1993](#). Or, prepare each handout to be projected for viewing to include the artists’ viewpoints (see Part III #6).

Techniques and Skills

analyzing music, analyzing visual art, brainstorming, case study, connecting past to present, cooperative group work, critical thinking, forming opinions, historical understanding, large and small group discussion, map skills, reading skills, understanding multiple perspectives, writing skills

Procedures**Part I (30 minutes)**

1. Ask students if they have ever heard the song, “This Land is Your Land.” Have them do some free association about the song’s meaning, feeling and intent. (Students will likely associate the song with freedom, the sharing of land, and the beauty of America’s landscape). Post or distribute [This Land is Your Land Lyrics](#) and, if possible, [play](#) a clip from the song. Direct students to read/listen to the last two stanzas closely and tell them that these verses are often left out of popular versions. Ask them if these stanzas change their ideas about the meaning of the song and engage them in some analysis. Tell them that although most people think the song is about freedom and unity, Woody Guthrie actually meant it as a criticism of the American system of land and property ownership. You may wish to refer to the following background information during this discussion:

Originally titled “God Blessed America for Me,” Woody Guthrie wrote “This Land is Your Land” in 1940 in response to the popular song, “God Bless America,” which angered him because he felt it ignored the reality of people’s lives during the Great Depression of the 1930s. “This Land is Your Land” creates a contrast between the natural beauty of America and the suffering of people due to poverty, hunger and homelessness. In the fourth stanza, the ‘no tress passin’ sign keeps people out of a part of their country that is supposed to belong to all. In the last stanza, the people lined up outside the relief office stand for the government’s failure to help those most in need. Guthrie is commenting that the beauty of America’s land is diminished by the ugliness of a society in which a few prosper while the many grow poor. The song challenges us to think about the ways in which America has fallen short of its values; however most people mistake it as a celebration of our country. In 1966, the U.S. government even presented Guthrie with a Conservation Service Award “in recognition of his life-long efforts to make the American people aware of their heritage and the land.” Generations have changed the song’s meaning to fit their own worldview.

2. Ask students if they can see why some people might view “This Land is Your Land” as a celebration of America while others look at it as a protest song. Ask students what types of life experiences might lead individuals to interpret the song one way or another. Emphasize that history is filled with events that have been interpreted in very different ways by people depending upon their experiences and perspectives.
3. Tell students that the years 2004–2006 mark an important bicentennial of such an event—one that some see as a cause for celebration and others view with sadness and anger. Ask students if they can describe what was happening in the U.S. during the early 1800s and if they can identify the event that took place between 1804 and 1806. After some speculation, ask them if they have heard of Meriwether Lewis and William Clark and what they know about the two-year expedition these men carried out. Provide background about the expedition by reading [The Louisiana Purchase and the Corps of Discovery](#) or another text about Lewis and Clark. This reading can be done as a class, in small groups or as homework.

Part II (60–75 minutes)

1. Divide students into groups of 3–4 and provide each with one copy of *Children’s and Young Adult Books about Lewis and Clark* (you may add titles from your school or local library if desired). Explain that these books are typical of the information that is available for students on this topic. Ask groups to consider what perspectives on the Lewis and Clark expedition these titles communicate. Instruct groups to discuss each title and list the inherent messages (e.g., Lewis and Clark as heroes or villains, the expedition as a success or failure, the history as a source of pride or shame, etc.). After about 10 minutes, gather the class and allow groups to share their thoughts. Highlight the following:
 - Words such as “Incredible Journey” suggest that the expedition was positive and successful.
 - Terms such as “Voyage of Discovery” and “New Found Lands” imply that no one occupied the land that Lewis and Clark visited.
 - Phrases such as “People of Distinction” attribute honor and positive achievements to Lewis and Clark.
 - Expressions such as “Let Freedom Ring” convey that the expedition extended liberty and democracy in the lands that they visited.

Emphasize that the book titles all share a particular worldview about the impact of the Lewis and Clark expedition on America, but that this is only one perspective on this part of U.S. history. Ask students to consider what groups of people may be expressing alternative viewpoints as bicentennial activities take place across the country.

Option: If time allows, gather some of the books noted above and assign each group one to review in full (using the same criteria for analysis) rather than simply considering the titles.

2. Tell students that while most people think of the Lewis and Clark expedition as a “bold adventure,” for many Native Americans it is a symbol of destruction. Explain to students that as the expedition opened up the West for U.S. settlers, it also launched a century of violence against Native Americans, a time during which they lost their land, their culture and their lives. To illustrate this perspective, read *The Cheyenne Way of Peace: Sweet Medicine* aloud to the class. (This can also be assigned as independent reading or homework). Use some of the following questions to process the story.
 - Sweet medicine taught that “a chief must not seek profit for himself” and that “a man could not be a soldier and a chief at the same time.” Do you agree with these ideas about leadership?
 - What treaty did the Cheyenne enter into with the U.S. in 1825? What was the outcome?
 - Why did Chief Little Wolf let the white hunters go unharmed? What would you have done in this situation?
 - What was the purpose of Chief Lean Bear’s meeting with the President? How did this meeting affect the lives of the Cheyenne?
3. As a follow-up to the story, divide the class into small groups of about four and assign each group one of the following handouts (it may be necessary for two groups to read the same handout): *The Cheyenne, Little Wolf* and *Black Kettle*. These readings provide important historical background about the lives of the Cheyenne and the leaders referenced in the “Sweet Medicine” story read aloud earlier. Instruct groups to read their handouts and then to come up with a creative way to share what they have learned (e.g., recreation of a treaty or letter, use of maps, drawing, etc.) Allow time for each group to briefly present its work. Emphasize that the experiences of the Cheyenne are representative of what happened to hundreds of American Indian tribes during the 1800s. Use some of the following questions to conclude your discussion:
 - How does the perspective of the text you read/listened to today differ from that of the book titles considered earlier?
 - Were the areas that Lewis and Clark visited “new found” lands, or did people already occupy them?
 - Did western expansion extend freedom and democracy to all people?
 - In what ways did Sweet Medicine’s prophesy turn out to be true?

Part III (60–75 minutes)

1. Pose the following scenario to students: “Now that SpaceShipOne has made sub-orbital flights a reality and NASA is working toward a manned mission to Mars, do you think the United States should claim ownership of areas beyond Earth? Since we are headed for an age in which ordinary people may be able to travel and even live in other parts of the universe, shouldn’t we stake out some territory?” Ask students who they think “owns” the territory beyond Earth and whether or

not it is within our rights to claim some of it? Ask them how they would answer these questions if they were to learn that “intelligent life” existed on other planets.

2. Most students will likely conclude that it is absurd to claim ownership of far-away places, especially if other living beings already occupy them. Comment that the period of western expansion in U.S. history was not altogether different than this far-fetched scenario. Point out that a combination of racism, capitalism, and hunger for land led white settlers and the U.S. government to claim ownership of lands already occupied by Native Americans, and to forcibly remove and murder millions of people in the name of property.
3. Ask students to define “property” and to discuss how they think Native American notions of property may have differed from the ideas most white people held in the decades following Lewis and Clark. Post or distribute [Native American Quotes About Land Ownership](#) and choose a few to read together in order to demonstrate Native American perspectives on property. Direct students to choose one quote from the list and to do some free writing in response (a poem, personal reflection, brief essay, short story, etc.). If time allows, have a few volunteers share their writing and receive feedback from their peers.
4. Post or distribute [Land Transfers from Native Americans to Whites: 1775–1894](#) and tell students that since 1778, over 2.2 billion acres of tribal lands have been surrendered to the U.S. government. Remind students of the song discussed earlier, “This Land is Your Land.” Ask them if they can see the irony in the title. Point out that although Guthrie was not commenting specifically on Native Americans, he was troubled by a system of land and property ownership that takes from some and gives to others.
5. Ask students how they think a people holds on to its sense of pride and identity through tremendous loss, such as the loss of land and lives experienced by Native Americans. Post or read aloud the following statement:

“The Chinook...will remain Chinook...as long as they remember their history, their lands, and culture. They will remain Chinook despite the loss of their material history, as long as they are makers and continue creation. They will exist with or without Lewis and Clark. It is our way, to share, and to keep ourselves together by celebrations. We will only vanish through the lack of attention and devotion to our traditions and generations.” —Elizabeth Woody (Wasco/Navajo)
6. Tell students that this quote is from an artist who participated in an exhibit at the Maryhill Museum in Washington entitled, *Reflecting on Lewis and Clark: Contemporary American Indian Viewpoints*. Ask students what they think it means to be a “maker” and to “continue creation.” Project, display or distribute the [three pieces of art](#) donated by the museum to this curriculum project and allow students to view the art and read the artists’ statements. Allow students to share traditions or aspects of their culture that help them to maintain a sense of identity. Ask them to consider the extent to which material goods and consumption form an important part of their lives, and what they can do to strike a balance between “consuming” and “creating.” If there is an opportunity to extend this unit, work with students to develop personal goals and a plan for being a “maker.” This may take the form of participation in arts (dance, music, visual art, crafts), learning how to build or fix something, improving their natural environment, participating in school or community service, or a myriad of other pursuits that emphasize productive rather than consumptive activity.

See [Tribal Nations Whose Homeland Lewis and Clark Explored](#) for a partial list of tribes and their Web sites.

This Land is Your Land Lyrics

Words and Music by Woody Guthrie, 1940

Chorus:

This land is your land, this land is my land
From California, to the New York Island
From the redwood forest, to the gulf stream waters
This land was made for you and me

As I was walking a ribbon of highway
I saw above me an endless skyway
I saw below me a golden valley
This land was made for you and me

Chorus

I've roamed and rambled and I've followed my footsteps
To the sparkling sands of her diamond deserts
And all around me a voice was sounding
This land was made for you and me

Chorus

The sun comes shining as I was strolling
The wheat fields waving and the dust clouds rolling
The fog was lifting a voice come chanting
This land was made for you and me

Chorus

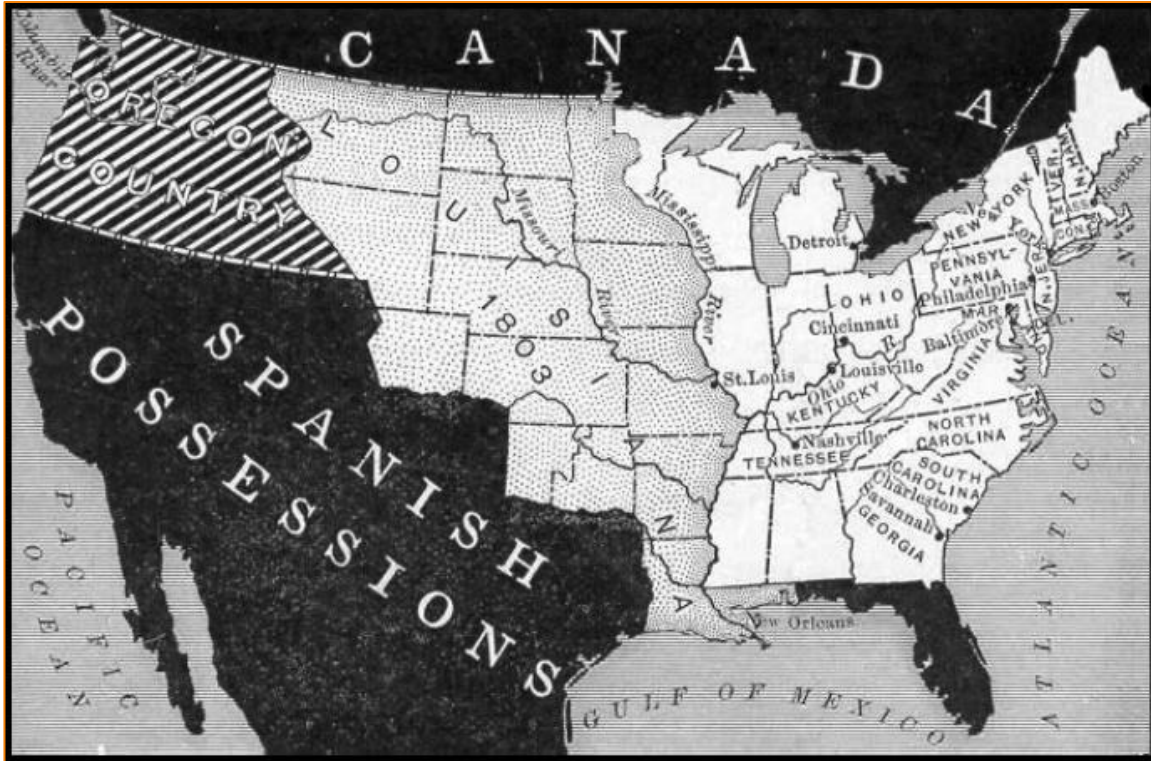
As I was walkin' - I saw a sign there
And that sign said - no tress passin'
But on the other side it didn't say nothin!
Now that side was made for you and me!

Chorus

In the squares of the city - In the shadow of the steeple
Near the relief office - I see my people
And some are grumblin' and some are wonderin'
If this land's still made for you and me.

Chorus (2x)

The Louisiana Purchase and the Corps of Discovery



Louisiana Purchase 1803, Courtesy of Archiving Early America

In April 1803, President Thomas Jefferson nearly doubled the size of the United States by purchasing the rights to buy 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 Louisiana territory for \$15 million in order to pay for his foreign wars and because he feared the U.S. would take control of the area anyway. The Louisiana Purchase greatly helped to advance the young United States' goals of growth in land and trade in the "New World."

The U.S. entered into the Louisiana Purchase knowing that native peoples already lived on 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 for the land. While President Jefferson wrote that "Indians [are] in body and mind equal to the whiteman," he also considered them "savages" whose way of life needed changing in order to make them more "civilized."

Even before the Louisiana Purchase was complete, Jefferson asked 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. authority wherever it traveled, and record information about native languages and cultures. It would also map the new territory and detail features of the land, such as climate and plant and animal life.

President Jefferson chose his personal secretary, Meriwether Lewis, to lead the expedition. Lewis, a former army captain, was a skilled observer and filled his journals with information about the land and people he visited. Lewis also knew much about astronomy, mapping, and navigating his way around new places. 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’ 33 members were mostly military men. Among the non-military members was George Drouillard, the son of a French Canadian father and Shawnee Indian mother, who was hired 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.”*



Corps of Discovery Expedition Route

Children's and Young Adult Books about Lewis and Clark

What perspectives about the Lewis and Clark expedition do these book titles communicate? Discuss each title and list the inherent messages.

Book Titles	Messages Expressed
Incredible Journey of Lewis and Clark	
Exploration of the American Frontier	
Lewis and Clark: Leading America West (Great Lives)	
Bold Journey: West With Lewis and Clark	
My American Journey: From East to West With Lewis and Clark	
The Lewis and Clark Expedition (Cornerstones of Freedom, Second Series)	
Lewis and Clark: Explorers (Spirit of America Our People)	
Uncharted Lands (Lewis & Clark)	
The Lewis and Clark Expedition (Let Freedom Ring: Exploring the West)	
Lewis and Clark's Journey of Discovery in American History	
New Found Land: Lewis & Clark's Voyage of Discovery	
Meriwether Lewis and William Clark: Soldiers, Explorers, and Partners in History (People of Distinction)	

The Cheyenne Way of Peace: Sweet Medicine

I have seen in my mind that some time after I am dead...light-skinned bearded men will arrive with sticks spitting fire. They will conquer the land and drive you before them. They will kill the animals who give you their flesh that you may live, and they will bring strange animals for you to ride and eat. They will introduce war and evil, strange sickness and death. They will try and make you forget Maheo, the Creator, and the things I have taught you, and will impose their own...ways. They will take your land little by little, until there is nothing left for you. I do not like to tell you this, but you must know. You must be strong...because you are the perpetuators of life and if you weaken, the Cheyenne will cease to be...

—Sweet Medicine’s prophesy, as told by members of the Strange Owl family on the
Lame Deer Indian Reservation, Montana, 1967, recorded by Richard Erdoes

A long, long time ago the Cheyenne people had among them a *prophet* and teacher called *Sweet Medicine*.

Sweet Medicine was wise
Sweet Medicine was good

He himself did not want to be made their leader. “You should not have a leader more powerful than all the others,” he said. He organized the tribe in such a way that there were forty-four chiefs who represented the tribe in all things and who were their leaders.

“A chief must not seek profit for himself,” said Sweet Medicine. “He must help the people, live for the people, and, if need be, die for the people.”

Warriors were greatly admired by the Cheyenne, but Sweet Medicine taught that when a man was chosen to be a chief, he must *renounce* his warrior ways and walk in the way of peace. A man could not be a soldier and a chief at the same time.

In case of war, the soldier societies did the fighting. They also carried out the punishment decided on by the Council of Chiefs for wrongdoing in the tribe. Always, however, the emphasis was on *restitution*, *rehabilitation*, and forgiveness.

How were the teachings of Sweet Medicine carried out in the lives of the Cheyenne? Did the teaching of Sweet Medicine make a difference in the way the people treated those who did wrong? Here is what happened.

One day in spring, at the beginning of the hunt, two young Cheyenne boys rode out to hunt buffalo by themselves, without waiting for the others. They wanted a head start. This was, of course, very selfish. It was also against the rules of *communal* hunting.

The Shield Society, whose duty it was to enforce rules, saw the two and immediately swept down on them. As punishment, they beat the boys and killed their horses. The boys’ father came and lectured them about their selfish behavior.

Now the members of the Shield Society, who stood around, saw that the boys were very ashamed of themselves. They had obviously learned their lesson. Two of the soldiers stepped forward and gave the boys horses. Two other soldiers gave them guns. The punishment of the culprits, their change of heart, and their *rehabilitation* took place within minutes. The matter was settled. This is the way the Cheyenne handled their own internal problems.

In 1825 something new happened in the life of the Cheyenne. The United States government sent an officer to ask them to come to Fort Teton to have a council meeting with them. The chiefs assembled, discussed this request, and decided to accept the invitation.

At the meeting the representatives of the United States said, “Our people would like to travel through the country from east to west. May we have permission to build a road though your territory and use water and the trees to help do this? We will only travel on the road and not *trespass* on any other land.”

After the chiefs came home they held a tribal council about this. “We have no ill will toward the white people,” said one chief.

Sweet Medicine taught that we should treat strangers as friends, make them welcome, and treat them as members of the tribe,” said another chief.

White people are loud and *uncultured*,” said one of the chiefs slowly.

After a long silence another chief said, “True, but there is only a handful of them, and it can do a little harm to let them cross our land.”

Yes, let them build the road,” they finally all agreed. “By allowing them to do it, we will show our *hospitality*.”

The Cheyenne kept their part of the treaty, but the white people did not. The handful of whites became a great stream moving from east to west. Instead of using only the road, they spread all across the country and brought with them whiskey, sickness and death.

The Cheyenne people became very angry. They wanted to fight back. What would the chiefs do now? Would they remember the teachings of Sweet Medicine? It became more and more difficult.

One year the Cheyenne were almost starving, because they could not find any game. Suddenly they came upon six white hunters and beside them the *carcasses* of eighteen buffalo. They saw that the hunters had cut out only the tongues of the buffalo and were leaving the rest to rot! The Cheyenne were furious. Slowly they surrounded the white hunters. The hunters knew that the Cheyenne were going to kill them.

But at that moment Chief Little Wolf, who was dedicated to the way of peace and to the teachings, *intervened*. He smoked a pipe. He talked to the Cheyenne soldiers. Finally he turned to the hunters and in his powerful way he said, “Go!”

The hunters ran. They ran as fast as they could and never knew why their lives were spared! But something even worse was about to happen. Chief Lean Bear was one of the chiefs who was greatly distressed over the turn of events. He wanted his people to live in peace with the white people. For this reason he and several other chiefs went to Washington in 1862 to speak with the president. Lean Bear was very happy when he came home. The president himself had spoken to them and assured them of the government’s good will. Lean Bear brought back a peace medal the president had given him. He thought now they would all be able to live in peace.

Soon afterwards Lean Bear saw a column of white soldiers marching toward his camp. His people were frightened, but Lean Bear comforted them.

“Do not be afraid,” he said. “The president himself has promised that no harm will come to us. See, I have hung his peace medal around my neck. And here are the papers he gave me.”

Lean Bear and several of his men confidently rode out to meet the soldiers to tell them that this was a friendly camp. But the soldiers fired on Lean Bear before he could say anything. They killed him.

Now surely the Cheyenne would fight! Yes, in their fury, they started to fight the government soldiers. But another chief, Black Kettle, rode among them. He reasoned with them. He persuaded them once more to follow the teachings of Sweet Medicine and to keep the peace.

And so it was that long, long after Sweet Medicine had died, his teachings were still followed by the Cheyenne. This affected the lives of all the Cheyenne, and with them, the lives of all the white people. Sweet Medicine had truly been a great man.

Glossary

Carcass: dead body

Communal: for or by a group rather than individuals

Hospitality: kind and generous treatment of guests

Intervene: to involve oneself in a situation

Prophecy: a prediction of something to come

Prophet: one who speaks the word of god or is gifted with special moral wisdom

Glossary (cont.)

Rehabilitation: to restore one's reputation and privileges through punishment or education

Renounce: to give something up by formal announcement

Restitution: the act of restoring something that has been taken away, lost, or surrendered

Trespass: to enter unlawfully upon the land of another

Uncultured: lacking class, good manners, and politeness

Reprinted with permission by publisher from Cornelia Lehn, *Peace Be With You* (Newton, KS: Faith and Life Press, 1980).

The Cheyenne

The name **Cheyenne** (shy-EN) comes from the Sioux term for “people of strange speech;” however these people call themselves Tsitsistas. The Cheyenne were originally a Midwestern woodlands tribe who farmed, hunted, gathered wild rice, made pottery and lived in bark wigwams in what is today Minnesota. They later moved to the Cheyenne River in North Dakota, where they lived in a village of earth lodges, ate buffalo and first obtained horses. After their town was destroyed by the Ojibwa (Chippewa), the Cheyenne settled along the Missouri River near the Mandan and Arikara Indians. At the end of the 1700s, smallpox and attacks from the Dakota tribe greatly weakened the Cheyenne, who moved further west to the area of the Black Hills, where they lived in tepees and gave up farming and pottery.

During the winter months, the Cheyenne set up camp in sheltered areas near water. The rest of the year, however, they were *nomadic*, following the buffalo herds. When a herd was located, camp would be set in the traditional circle and plans for the hunt got underway. Buffalo were important to the Cheyenne, not only as a food, but as a source for clothes, tipi covers and tools.

Like most Plains Indian tribes, Cheyenne men wore *buckskin breechcloths*, buckskin shirts and moccasins. The women wore one-piece dresses with beadwork or decoration made from porcupine quills. In winter, leggings and buffalo robes were added for warmth. Fringe was often seen on Plains clothing, which was not just for decoration-the movement of the fringe served as a “fly swatter” against the many insects of the prairie.

Daily life for the Cheyenne started before sunrise with the building of a fire. The women collected water from a nearby stream and prepared the morning meal, while the men and boys bathed and herded the horses back to camp. After the morning meal, announcements were made by the old crier who circled the people on his horse. When he was finished, the people went about their daily activities. The children would swim, run, and shape figures out of clay. The women would go off in groups to gather wood and roots, and to socialize with each other. The wood they collected was formed into bundles and carried back to camp on their backs. The older men made bows, arrows and pipes, while the young men spent time on their personal appearance or listening to wise men. Many men hunted *game* to provide the camp with food. As day turned into night, the Cheyenne people prepared for the evening meal, which was a lively event with music, dancing and other activities. After a few hours, the camp became silent as people turned in for the night.

This is the way of life that Lewis and Clark would have observed when they visited the Cheyenne in August 1806 to meet with tribal leaders about matters of trade and creating peace among the Indians. On August 21, William Clark described the Cheyenne in his journal:

The Cheyenne are portly Indians [with] high cheeks, straight limbed & high noses...This nation peaceably disposed, they may be estimated at from 350 to 400 men inhabiting from 130 to 50 lodges. They are rich in horses & dogs. The dogs carry a great proportion of their light baggage. They confess to be at war with no nation except the Sioux with whom they have ever since their remembrance been on a defensive war...

Sadly, the way of life of these “peaceably disposed” people was changed forever by the western expansion set in motion by Lewis and Clark. A generation after Lewis and Clark visited the Cheyenne, the Gold Rush brought miners, white settlers and soldiers to their territory, which led to decades of conflict.

In an 1864 battle known as the Sand Creek Massacre, the Colorado Militia killed 600 Cheyenne. Four years later Colonel George Armstrong Custer attacked a band of peaceful Cheyenne in the Battle of Washita River, resulting in the death of 103 people, mostly women and children. In the famous Battle of the Little Bighorn, the Cheyenne, Lakota and Arapaho defeated Custer near the Little Bighorn River in Montana, which led to further efforts by the U.S. army to capture the Cheyenne.

In 1877, a group of 972 Cheyennes were forced onto a *reservation* in Oklahoma, where many suffered from *malaria*. When a group of 350 left the following year and tried to return home, 13,000 army soldiers and volunteers were sent to capture them. One band of Cheyenne made it back to Montana, but another was imprisoned in Fort. Robinson, Nebraska, with no food, water or heat. When this group broke out of the fort, most were gunned down as they ran away-only about 50 survived and reunited with the other Cheyenne in Montana. Today the Cheyenne are divided into two tribes. The Northern Cheyenne still live in

Montana and number about 6,500. The Southern Cheyenne united with the Arapaho into a single Nation in Oklahoma with 11,000 total members.

Glossary

Breechcloth: a cloth worn around the waist

Buckskin: the skin of a male deer

Defensive: intended for protection

Disposed: of a frame of mind or way of being

Game: wild animals, birds, or fish hunted for food or sport

Limb: an arm or leg of a human being

Malaria: a disease passed on by mosquitoes and marked by chills and fever

Nomadic: describes a group that has no fixed home but wanders from place to place

Portly: heavy or bulky in size

Proportion: a part considered in relation to the whole

Reservation: an area of land set apart by the government for a special purpose, especially one for the use of Native American people

Little Wolf

Cheyenne Chief (c.1818–1904)

Little Wolf's dignity and kindness was evident even from the time he was a young boy. During one cold winter when food was *scarce*, Little Wolf's mother presented her hungry son with a small piece of buffalo meat. Before he could lay hands on it, a starving dog snatched it and ran from the teepee. When Little Wolf's mother chased the dog and brought him back for punishment, Little Wolf stopped her. "Don't hurt him, mother!," he cried, "he took the meat because he was hungrier than I am!"

On another occasion, Little Wolf was caught in a terrible blizzard with a party of buffalo hunters, and they were trapped in a snowdrift for days. Though near freezing, Little Wolf gave his buffalo robe to an old man who was shivering and took the man's thin blanket for himself.

As a grown man, Little Wolf led a military society called the Bowstring Soldiers and was a leader in the Northern Plains wars during the 1850s and 1860s. When Little Wolf was about thirty-five, his tribe was forced by the U.S. government from their home in Montana to the hot, humid territory set aside for Indians in Oklahoma. There his people were struck down by *malaria* and hunger. The Cheyenne had come from a land where animals were plentiful, but here the land was *barren* and they began to starve. When Little Wolf appealed to the soldiers for permission to return home, he was told to wait another year. "No," said Little Wolf. "Before another year there will be none left to travel north. We must go now."

"Listen, my friends," Little Wolf told the white men, "I am a friend of the white people and have been so for a long time. I do not want to see blood spilt about this agency. I am going north to my own country. If you are going to send your soldiers after me, I wish you would let us get a little distance away. Then if you want to fight, I will fight you, and we can make the ground bloody at that place."

With those words, Little Wolf and a group of about 300 Cheyenne began the long march back to their home in the north, and U.S. troops did not stand in their way at first. Toward the evening of the second day, however, soldiers were spotted. In all, the U.S. army sent 13,000 soldiers and volunteers to capture the Cheyenne, and special trains carried men and horses to cut them off at different points.

Little Wolf and his people tried to remain peaceful, but were forced to fight back in order to drive off soldiers on several occasions. Little Wolf remained calm and focused throughout the *ordeal*. One man observed that "he did not seem like a human being. He seemed like a bear."

Though the Cheyenne were greatly outnumbered and outpowered, they managed to *fend* off the army for about six months and eventually reached buffalo country. At one point the band split into two groups, one led by Little Wolf and the other by Dull Knife. Dull Knife's group was eventually captured and most were killed, but Little Wolf made it back to Montana. There Little Wolf and his people lived in peace until they were removed by the U.S. government to the area of Lane Deer, where Little Wolf spent the remainder of his days.

Glossary

Barren: producing inferior or only a small amount of vegetation

Fend: drive back or resist

Malaria: a disease passed on by mosquitoes and marked by chills and fever

Ordeal: a terrible experience

Scarce: not plentiful

Black Kettle

Cheyenne Chief (??–1868)

Little is known about the life of the Southern Cheyenne chief, Black Kettle, but he is well remembered today for his efforts to secure peace and honor for his people. Black Kettle's people lived on land in Kansas and Colorado that the U.S. government guaranteed them in an 1851 treaty. The gold rush brought large numbers of white settlers to this area, however, who intruded on Indian land. The U.S. government demanded that the Cheyenne sign a new treaty, which required them to give up all of their land except for the small Sand Creek *reservation* in southeastern Colorado. Black Kettle feared that resistance from his people against the powerful U.S. military might make things worse, so he signed the *treaty* and did his best to keep the peace.

Before the white settlers arrived, the Cheyenne lived a *nomadic* life, following the buffalo herds, which were hunted for food, clothing, tipi covers and tools. In Sand Creek, the nearest buffalo herd was two hundred miles away and the land was unfit for farming. The Cheyenne grew hungry in this territory and disease spread throughout the reservation. Many Cheyenne left the reservation and raided nearby towns for animals and goods to survive. During one raid, white settlers called out local troops, who fired on the first band of Cheyenne they happened to meet, even though these people had not been involved in the raid.

This incident set off an Indian uprising across the Great Plains—from the Comanche in the South to the Lakota in the North. Black Kettle again feared for the wellbeing of his people, so he met with a local military commander and secured a promise of safety in exchange for leading his band back to the Sand Creek reservation.

In 1863, Black Kettle and his childhood friend, Chief Lean Bear, traveled to Washington, D.C. to see the “Great White Father,” Abraham Lincoln. President Lincoln presented them with peace medals to wear and papers stating that they were good friends of the United States. Despite talk of peace, however, Black Kettle understood during this trip that war with the white man would lead to the destruction of his people.

The year after Black Kettle's trip to Washington, a regiment led by Colonel John Chivington launched a surprise attack on Sand Creek. Chief Lean Bear rode out to meet the soldiers as they approached, showing the medal and letters he had received from Lincoln as a symbol of peace. When Lean Bear was close enough, the soldiers gunned him down from atop their horses. Two hundred more Cheyenne—many women and children—were killed during the attack and their scalps were displayed to cheering crowds in Denver.

Black Kettle escaped the attack without harm, even when he returned to rescue his injured wife. Many Cheyenne responded to the strike with raids on nearby ranches and wagon trains, but Black Kettle and other leaders continued to call for peace. In 1865, they signed a new treaty which required the Cheyenne to move from Sand Creek to another reservation in Kansas, and to give up their hunting grounds. Only part of the Southern Cheyenne nation followed Black Kettle to Kansas, while others joined the Northern Cheyenne further north. Still others—mostly young warriors—refused to leave their *ancestral* lands and entered into bloody battles with the U.S. army.

Once in Kansas, Black Kettle and his people were moved again to a reservation in Oklahoma, where they were promised food and supplies that never came. Raids by Cheyenne warriors continued, and the U.S. army responded with an attack led by George Armstrong Custer. Setting out in a snowstorm, Custer followed the tracks of a raiding party to a Cheyenne village. This happened to be Black Kettle's village, where a white flag of peace flew high above the chief's tipi. On November 27, 1868, Black Kettle was killed in the attack. “Both the chief and his wife fell at the river bank *riddled* with bullets,” one witness reported. “The soldiers rode right over Black Kettle and his wife and their horse as they lay dead on the ground, and their bodies were all splashed with mud by the charging soldiers.” Black Kettle's hopes for his people died on that day as well. The Cheyenne were forced to live on reservations set aside by the U.S. government and would never again live as an independent nation on their ancestral lands.

Glossary

Ancestral: handed down from a people's or group's ancestors

Nomadic: describes a group that has no fixed home but wanders from place to place

Glossary (cont.)

Reservation: an area of land set apart by the government for a special purpose, especially one for the use of Native American people

Riddled: pierced with many holes

Scalp: the skin covering the top of the human head; or to cut or tear the scalp from

Treaty: an agreement between two or more parties, such as for peace or trade

Native American Quotes about Land Ownership

“Treat the earth well: it was not given to you by your parents, it was loaned to you by your children. We do not inherit the Earth from our ancestors, we borrow it from our children.” —Ancient Indian Proverb

“The American Indian is of the soil, whether it be the region of forests, plains, pueblos, or mesas. He fits into the landscape, for the hand that fashioned the continent also fashioned the man for his surroundings. He once grew as naturally as the wild sunflowers, he belongs just as the buffalo belonged...” —Luther Standing Bear

“What is this you call property? It cannot be the earth, for the land is our mother, nourishing all her children, beasts, birds, fish and all men. The woods, the streams, everything on it belongs to everybody and is for the use of all. How can one man say it belongs only to him?” —Massasoit

“One does not sell the land people walk on.” —Crazy Horse

“We do not own the freshness of the air or the sparkle of the water. How can you buy them from us?” —Sealth

“My reason teaches me that land cannot be sold. The Great Spirit gave it to his children to live upon. So long as they occupy and cultivate it, they have a right to the soil. Nothing can be sold but such things as can be carried away.” —Black Hawk

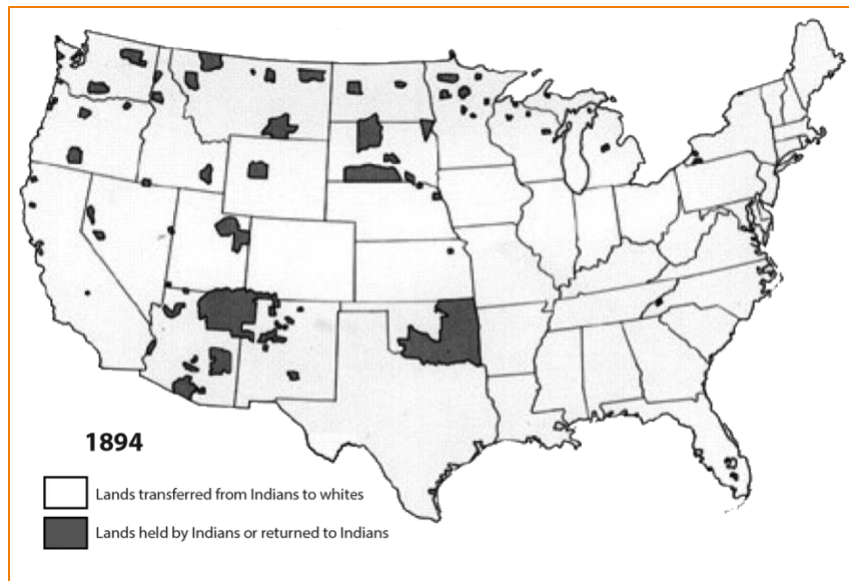
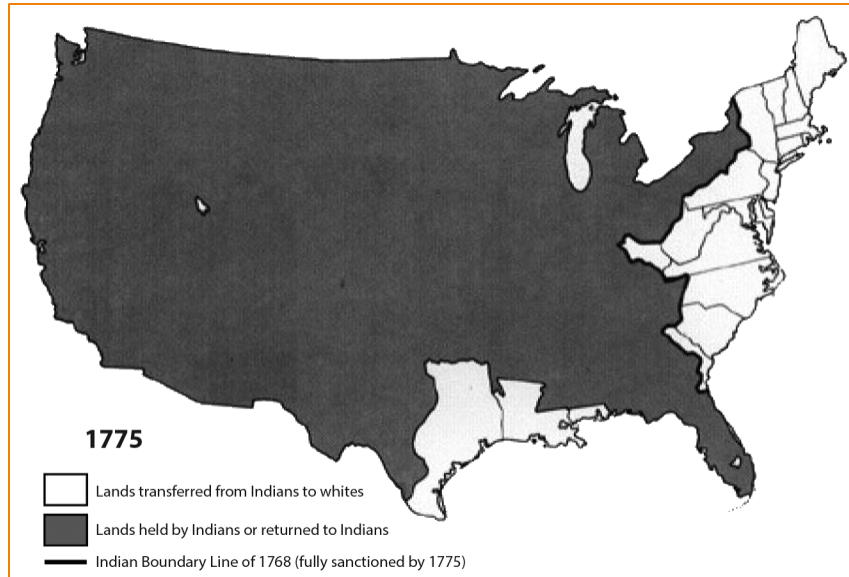
“We know our lands have now become more valuable. The white people think we do not know their value; but we know that the land is everlasting, and the few goods we receive for it are soon worn out and gone.” —Canassatego

“I love this land and the buffalo and will not part with it...I have heard you intend to settle us on a reservation near the mountains. I don't want to settle. I love to roam over the prairies. There I feel free and happy, but when we settle down we grow pale and die. A long time ago this land belonged to our fathers, but when I go up to the river I see camps of soldiers on its banks. These soldiers cut down my timber, they kill my buffalo and when I see that, my heart feels like bursting.” —Satanta, Kiowa Chief

“If we ever owned the land we own it still, for we never sold it. In the treaty councils the commissioners have claimed that our country had been sold to the government. Suppose a white man should come to me and say, Joseph, I like your horses, and I want to buy them. Then he goes to my neighbor and says to him; Joseph's horses. I want to buy them, but he refuses to sell. My neighbor answers, Pay me the money and I will sell you Joseph's horses. The white man returns to me, and says, Joseph, I have bought your horses and you must let me have them. If we sold our lands to the government, this is the way they were bought.” —Chief Joseph-Nez Perce

“They made us many promises, more than I can remember, but they never kept but one: they promised to take our land and they took it. It was not hard to see that the white people coveted every inch of land on which we lived. Greed. Humans wanted the last bit of ground which supported Indian feet. It was land—it has ever been land—for which the White man oppresses the Indian and to gain possession of which he commits any crime. Treaties that have been made are vain attempts to save a little of the fatherland, treaties holy to us by the smoke of the pipe—but nothing is holy to the white man. Little by little, with greed and cruelty unsurpassed by the animal, he has taken all. The loaf is gone and now the white man wants the crumbs.” —Luther Standing Bear

Land Transfers from Native Americans to Whites: 1775–1894



Maps by Arlene Goldberg, Media Projects, Inc.

These two maps reveal the dramatic transfer of Indian lands into white hands between 1775 and 1894. The shaded areas are Indian holdings, the white areas those held by settlers. Lands transferred included those given over by treaty; purchase; unratified treaty or agreement; and those taken without Indian consent by private seizure and executive order, usually from the Secretary of the Interior of Congress. The huge reserves held by tribes before the Europeans arrived were necessary to support hunting, agriculture, and their nomadic way of life. White settlers, used to much denser populations, saw this a wasteful and unnecessary. It was the conscious desire and mission of many settlers and government officials to rid the Indians of any title to their lands by 1900, and vest those title rights in the U.S. government.

Source: *The Native American Experience On File* (New York: Facts on File, 1991)

Reflecting on Lewis and Clark: Contemporary American Indian Viewpoints

Exhibit at the Maryhill Museum, Washington State

Curator Pat Courtney Gold's Statement on the Exhibit:

This exhibit is special in a number of ways. Maryhill Museum is located in the middle of the Columbia River Nations and my ancestral home. These Nations were here for more than 10,000 years when Lewis and Clark first met them in 1805–06. Maryhill Museum is also special to me because it is the first museum that I visited as a child, and I fell in love with the beautiful Waso baskets in its collections.

Maryhill staff asked me to be the guest curator, and I am proud to be a part of this unique exhibit. During the Lewis and Clark commemoration period, this exhibit provides an opportunity for Columbia River artists to express their viewpoints on Lewis and Clark's Corps of Discovery. This exhibit honors all the Columbia River People.

Honoring Memory: Columbia River Makers by artist Elizabeth Woody

For many members of the Columbia River Basin tribes, making art is a way to contact ancestors, understand the environment, and ensure the future. Through the making of fine things we visit the same places, learn similar skills, and acquire knowledge of those before us and prepare the way for those to come. Lewis and Clark and the Chinook tribe are synonymous in the commemoration. The Chinook, for example, will remain Chinook, whether the federal government recognizes them and admit to a grave mistake in bureaucracy, as long as they remember their history, their lands, and culture. They will remain Chinook despite the loss of their material history, as long as they are makers and continue creation. They will exist with or without Lewis and Clark. It is our way, to share, and to keep ourselves together by celebrations.

Then and now, tribal peoples know one another through the items of trade, and through the exchanges of matrimony, and the handing down of traditions. Maynard White Owl's grandmothers told him to share their teachings, and not be stingy. It is our way, to share, and to keep ourselves together by celebrations. We will only vanish through the lack of attention and devotion to our traditions and generations.

The basket twinning and technology ensures we will have beautiful houses for our little sisters, the roots and berries. The gathering by the basket weavers is really attention to the life and geography of the plant materials. It is a science informed by millennia of first hand experience. The plants have their own lives and a task given them for their way of being. On the men's side, the weaving of nets, and the making of tools are the means in which they tend to the plentitude our land provides from the rivers to the mountains. It is our way of staying in touch and knowing the right time to make and express our gratitude to the land, sacred foods, and the life around us. The Arts is how we love and reflect upon brilliance.

When Lewis and Clark passed through with the help of a tenacious Native woman, they met with mind-boggling diversity. The tribal languages and knowledge embedded in each native tongue reflected the multitude of salmon that fed all. The people, wolves, bears, eagles, and the land all fed upon their flesh and bones. The biodiversity of forests here is unrivaled by any other place on earth, even the tropical rainforests. The arid landscape of plateaus and plains ran with buffalo and antelope, the hillsides had condor, and big horn sheep. Celilo Falls, the heaviest trading center of the continental routes, was continuously inhabited for over 12,000 years. Such things are no longer seen. We can see them in our heirlooms as we study them in prestigious and rare collections.

At the ocean there were sea otter, filled estuaries and kelp forests that counterbalanced the land. No one starved or lacked for materials with the beautiful cedar for canoes, clothes, and houses. This is our memory. In trade we developed specialties, such as horses like the Appaloosa. We knew that each skill made life easier and provided time to reflect, be with our loved ones, and conduct one's spiritual development. In many ways this understanding of beauty and wealth is more appropriate for today as we live with the depletion of our resources that are altered and made rare. If we tend to our materials today, and teach through our art, there is a renaissance of the plentiful, the bounty, and the wealth. We make our society stronger. My grandmother told me when I learned how to tan hides, Good, if you learn these teaching and be a maker, we will never be poor.

Art from *Reflecting on Lewis and Clark* Exhibit

Celebration Down by the River

Thelissa Red Hawk, artist



About Art

Acrylic on paper represents artist's lifelong journey across the changing landscape of Eastern Oregon, 2002.

Art courtesy of Maryhill Museum

Artist's Viewpoints

The Columbia River is a river highway that has been used for thousands of years by the native peoples of the Pacific Northwest. I imagine all the beautiful communities of tribes with their families surviving by the habitat of this waterway. When the salmon arrive the tribes up and down on both sides of the river come to fish and celebrate. I have many good memories of my family and the interaction with the river.

In my painting I started with a deep blue and black background to give emphasis on the subject in this composition. I began getting images from the texture of the acrylic even though I had drawn out a plan; it began taking form through my consciousness in allowing it to grow freely. In public school we were trained not to use black color crayons so I used black here.

The evergreens always remind me of my grandparents, our wonderful days picking berries. The aquatic plants like cattails and tules are subtly indicated growing along the riverbank. All this represents safety and useful function for our people and wildlife. I know this place as a wonderful life of our people.

The salmon swim against the grain of the river with no hands or feet and I exclaim, "how powerful is that?" So much of the original earth is being erased by "progress" that it raises concern. Our natural resources are important and I want that to be expressed in my work.

When I began painting the people one person kept facing me and this evolved after trying to make him turn around like everyone else until I realized that this might be the forming of the “friendship” circle dance at a celebration. Everyone is dressed in their finest. People came from everywhere, tribes bonding, trading, feasting, singing, and dancing. The people in this painting remind me of my family from my grandmother's side. I am familiar with them the most. They represent me as a “river” person. I was raised beside the Umatilla River and my grandparents would often go to Celilo Falls on the Columbia River to fish and trade. I vividly remember my grandmother drying her salmon.

I like to paint sacred landscapes and liberate the spirit that encamps about the site where our ancestor's once walked. In the moment of silence I listen for their presence, that subtle and provocative spirit that romances the blades of bunchgrass and sage among the rocks and trees reflecting in the water.

Aspen are one of my favorite species of trees. They have smooth bark and black eyes and when they collectively grow together they produce this eloquent and exciting mystery that makes me want to be among them. They are a spiritual connection among our people. Salmon and berries have that wonderful brightness and it echoes in the colors I use. I imagine the happiness illuminating from the people comforted with a beautiful full moon's face witnessing the celebration down by the river's edge.

About the Artist

Of Cayuse/WallaWalla and Nez Perce descent, Thelissa was born in Oregon and lived among the timber of Mount Hood. Her family moved to the Umatilla Indian Reservation in 1952. As an adult she moved to Idaho in 1977 and raised a family while starting a bedding plant nursery. After 21 years she moved back to the Umatilla Indian Reservation. In 1997, Thelissa ventured into the realm of her first love, art, by attending workshops held at Crow's Shadow Institute and then earned a B.S. degree in art with a minor in Plant Biology at Eastern Oregon University. Her art work has been exhibited in numerous exhibitions including at City University of New York and won several awards.

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Art from *Reflecting on Lewis and Clark* Exhibit

1805 Faces Greet Lewis & Clark

Pat Courtney Gold, artist



About Art

Cattail leaves, dyed raffia, dogbane, Hungarian hemp, 2004.

The images portray animals and people that Lewis and Clark noted in their journals. The faces represent images from a Sally Bag collected by them in 1805 near Maryhill, Washington. Traditional designs handed down include: condors, Native People wearing cedar hats, geese, children, dogs, and sturgeon. The nest-shape of the basket commemorates the re-introduction of condors to this area.

Art courtesy of Maryhill Museum

About the Artist

Fiber artist Pat Courtney Gold combines traditional techniques with non-traditional materials in both two and three-dimensional forms. She is a Wasco Native. Her ancestors lived along the Columbia River for more than 12,000 years. Pat earned a B.A. in Mathematics/Physics from Whitman College; taught mathematics and worked as a computer specialist before devoting herself to creating art and lecturing on Plateau Tribal Art.

A recipient of the 2000/01 Governor Arts Award, Pat Gold was invited by the Smithsonian Institution's National Museum of the American Indian to help curate an exhibition of basketry that opened in the fall of 2003. Her work is in the collections of several Oregon and regional museums including the Museum at Warm Springs, Hallie Ford Museum, High Desert Museum, Maryhill Museum of Art, Oregon History Center, Portland Art Museum, Seattle Art Museum, and the Maxwell Museum in Albuquerque. Gold's work has also been exhibited nationally at the Perry Galleries, Alexandria, VA; Lew Allen Gallery, Santa Fe, NM; Smithsonian Museum, NY; Maxwell Museum, Albuquerque, NM; Schoolhouse Gallery, Damariscotta, ME and internationally at the British Museum, London, England and at the Hei Tiki Gallery, Rotorua, New Zealand. Gold's art and work to preserve traditional basket twining techniques were honored by a 2002 Community Spirit Art Award from the First People's Fund.

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Art from *Reflecting on Lewis and Clark Exhibit*

Ghosts of Celilo Past: The Lone Pine Shaker Village and The Dalles Dam, 1993

Chuck Williams, artist



About Art

This image expresses the silent roar of Timm (Celilo Falls) and the drowned memories of the petroglyph faces.

Art courtesy of Maryhill Museum

Lewis and Clark's Viewpoints

Lewis and Clark described Timm (Celilo Falls) in their journals. Celilo Falls and hundreds of petroglyphs are now flooded by The Dalles dam.

30 October 1805, Clark.

"...this day we Saw Some fiew of the large buzzard Capt. Lewis Shot at one, those Buzzards are much larger than any other of ther Spece or the largest Eagle white under part of their wings & c."

25 March 1806, Lewis.

"...we arrived at a Cathlahmah fishing cam of one lodge...they had ten or douzen very fine sturgeon which had not been long taken..."

About the Artist

A native Oregonian, Chuck Williams is descended from a chief that signed the 1855 Grand Ronde Treaty. He earned a B.A. degree in art from Sonoma State University, California. He has served in the Peace Corps and VISTA and co-founded the Columbia Gorge Coalition and the Salmon Corps. He has written three books and had several articles and photographs published in such periodicals as *Audubon Magazine*, *Wana Chinook Tymoo*, *Native Peoples Magazine*, *Sierra*, *Not Man Apart*, and *High Country News*. His photographs have been exhibited in numerous galleries including at the Columbia Gorge Discovery Center, Yakama Nation Cultural Center, Museum at Warm Springs, and at the High Desert Museum. He has had solo exhibits at the Yakama Nation Museum, Interstate Firehouse Cultural Center, Columbia Art Gallery, and Portland State University.

“My primary artistic outlet used to be painting. I took up photography seriously in the early 1970s. My background and interest in painting strongly influenced my photographic work and is a reason why I now use color film almost exclusively. In the late 1980s, I was publications editor for the Columbia River Inter-Tribal Fish Commission, for the Yakama, Warm Springs, Umatilla and Nez Perce tribes. I was rarely comfortable taking photographs of people, feeling that I was intruding into their lives. But the tribes insisted that I take pictures of tribal officials and important events. Despite my initial reluctance, I began to really enjoy photographing powwows and other celebrations and now the majority of my photography is of people. I’m a Cascade Indian from the Columbia River Gorge and an enrolled member of the Confederated Grand Ronde Tribes. Edward Curtis, the famous photographer of Native Americans, photographed and interviewed my father’s family near the Wind River. My mother is from an Oregon pioneer family and this photographing of the conflict of the two cultures is of special interest to me.”

Art reprinted with permission from *Reflecting on Lewis and Clark: Contemporary American Indian Viewpoints*, Maryhill Museum.

Lewis and Clark’s viewpoints reprinted with permission from Emory and Ruth Strong, *Seeking Western Waters: The Lewis and Clark Trail from the Rockies to the Pacific* (Portland: Oregon Historical Society Press, 1995).