



Curriculum Connections

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Lewis and Clark: The Unheard Voices

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In This Issue

The disadvantage of [people] not knowing the past is that they do not know the present. History is a hill or high point of vantage, from which alone [they] see the town in which they live or the age in which they are living. —G. K. Chesterson, author (1874–1936)

Each year classrooms across the U.S. study, re-enact, and celebrate the Lewis and Clark expedition, a journey that has become an emblematic symbol of American fortitude and courage. While there are many aspects of the “Corps of Discovery” worthy of commemoration—the triumph over geographical obstacles, the appreciation and cataloging of nature, and the epic proportions of the journey—this is only part of the history.

While Lewis and Clark regarded the West as territory “on which the foot of civilized man had never trodden,” this land had been home for centuries to millions of Native Americans from over 170 nations. For the descendants of these people, celebrations of the Corps of Discovery mark the onset of an era of brutal repression, genocide and the destruction of their culture.

The lesson plans in this issue of *Curriculum Connections* take an in-depth look at the history of U.S. expansion and Indian policy, and present the voices and perspectives of Native Americans on the Lewis and Clark expedition. These materials offer an alternative viewpoint on an often-glorified era, and call attention to the dangers of ethnocentric and one-sided versions of history.

In South Dakota, a group re-enacting the Lewis and Clark expedition was confronted by American Indian leaders who questioned the legacy of the journey and its effects. “All [they] did by coming up into our territory is open old wounds,” commented a Lakota member of the delegation. “You are re-enacting the coming of death to our people.”

As educators plan historical commemorations into their curriculum each year, it is critical that they incorporate lessons that encourage curricula that encourage multiple perspectives and values, reduce cultural encapsulation and highlight the experiences of those who have been traditionally marginalized in history. This issue of *Curriculum Connections* offers a prime opportunity to model such an approach.

A Note about Terminology

You will notice that the terms “Native American” and “American Indian” are used interchangeably throughout this resource to refer to the indigenous people of the Americas. While it is most accurate to use the tribal name when speaking of a specific nation (e.g., Blackfeet, Shawnee), there is no definitive preference for “Native American” or “American Indian” when talking more generally.

While the use of “Native American” gained popularity throughout the 1990s as a more culturally sensitive term, a 1995 Department of Labor survey found that only 37 percent of Native Americans prefer that term, whereas close to 50 percent favor “American Indian.”

Most writers tend to use “Native American,” but sometimes “American Indian” is more appropriate because it distinguishes American Indians from others born in the Americas and therefore “Native American” by place of birth. “Indian” is also more exact in some contexts, as in the case of proper names (e.g., Bureau of Indian Affairs) or when trying to capture the language of other historical eras.

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As a general rule, it is most respectful to be specific about tribe and nation grouping when referring to Native Americans and to ask people (when possible) how they wish to be described.

Quick Facts

- There were 5.3 million U.S. residents counted in the 1800 census. The census count in 2000 was 281 million—more than 50 times higher than the 1800 count.
- In pre-Columbian times (prior to 1492) the Native American population of the area north of Mexico is conservatively estimated to have been two million (though some authorities believe the population to have been as large as 10 million or more). The 2000 census count indicates a total of 4.1 million American Indians and Alaska natives nationwide—anywhere from 2 times higher to less than half of the pre-Columbian era.
- According to the 2010 Census, 5.2 million people in the United States identified as American Indian and Alaska Native, either alone or in combination with one or more other races. Out of this total, 2.9 million people identified as American Indian and Alaska Native alone. As of 2018, the population of American Indian and Alaska Native increased to 6.1 million.
- Of the 300 original Native languages in North America, about 175 exist today. Of the 175, 55 are spoken by one to six elders and only 20 are spoken by all age groups in everyday use.
- Since 1778, over 2.2 billion acres of tribal lands have been ceded to the U.S. government. Today, 56 million acres remain in Native hands.

Alignment of Lessons to Common Core Anchor Standards

Content Area/Standard	Elementary School Lesson	Middle School Lesson	High School Lesson
Reading			
R.1: Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.	X	X	X
R.2: Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.	X	X	X
R.3: Analyze how and why individuals, events, or ideas develop and interact over the course of a text.		X	X
R.4: Interpret words and phrases as they are used in a text, including determining technical, connotative, and figurative meanings, and analyze how specific word choices shape meaning or tone.	X	X	X
R.6: Assess how point of view or purpose shapes the content and style of a text.	X	X	X
R.7: Integrate and evaluate content presented in diverse media and formats, including visually and quantitatively, as well as in words.	X	X	
R.8: Delineate and evaluate the argument and specific claims in a text, including the validity of the reasoning as well as the relevance and sufficiency of the evidence.		X	
R.9: Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.			X
R.10: Read and comprehend complex literary and informational texts independently and proficiently.	X	X	X
Writing			
W.1: Write arguments to support claims in an analysis of substantive topics or texts using valid reasoning and relevant and sufficient evidence.	X		
W.2: Write informative/explanatory texts to examine and convey complex ideas and information clearly and accurately through the effective selection, organization, and analysis of content.	X		X
W.4: Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.	X	X	X
W.7: Conduct short as well as more sustained research projects based on focused questions, demonstrating understanding of the subject under investigation.	X		X

Content Area/Standard	Elementary School Lesson	Middle School Lesson	High School Lesson
W.8: Gather relevant information from multiple print and digital sources, assess the credibility and accuracy of each source, and integrate the information while avoiding plagiarism.			X
W.9: Draw evidence from literary or informational texts to support analysis, reflection, and research.	X		
Speaking and Listening			
SL.1: Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.	X	X	X
SL.2: Integrate and evaluate information presented in diverse media and formats, including visually, quantitatively, and orally.	X	X	X
SL.3: Evaluate a speaker's point of view, reasoning, and use of evidence and rhetoric.			
SL.4: Present information, findings, and supporting evidence such that listeners can follow the line of reasoning and the organization, development, and style are appropriate to task, purpose, and audience.	X	X	X
SL.5: Make strategic use of digital media and visual displays of data to express information and enhance understanding of presentations.			X
Language			
L.1: Demonstrate command of the conventions of standard English grammar and usage when writing or speaking.	X		X
L.2: Demonstrate command of the conventions of standard English capitalization, punctuation, and spelling when writing.	X		X
L.3: Apply knowledge of language to understand how language functions in different contexts, to make effective choices for meaning or style, and to comprehend more fully when reading or listening.	X	X	X
L.4: Determine or clarify the meaning of unknown and multiple-meaning words and phrases by using context clues, analyzing meaningful word parts, and consulting general and specialized reference materials, as appropriate.	X	X	X
L.5: Demonstrate understanding of figurative language, word relationships, and nuances in word meanings.	X	X	X
L.6: Acquire and use accurately a range of general academic and domain-specific words and phrases sufficient for reading, writing, speaking, and listening at the college and career readiness level; demonstrate independence in gathering vocabulary knowledge when encountering an unknown term important to comprehension or expression.	X	X	X

Elementary School Lesson

Impact of the U.S. Expansion on Indigenous People and Stereotypes About Native American People

Rationale

The purpose of this unit is to introduce students to the role Native Americans played during the Lewis and Clark expedition and the impact of westward expansion on indigenous people. During this experience, students interact with a variety of maps to learn about the growth of the U.S. during the 1800s, illustrate their ideas about early encounters between white explorers and Native Americans, and read about the ways in which native peoples contributed to the success and survival of the Lewis and Clark mission. Through quotes, art, literature and reflective writing, students also explore contemporary native perspectives on Lewis and Clark and stereotypes about Native Americans.

Objectives

- Students will learn about the Louisiana Purchase, the Lewis and Clark expedition and the beginnings of westward expansion.
- Students will increase awareness about Native American communities at the time of Lewis and Clark and the ways in which they interacted with white explorers.
- Students will develop their ability to read and analyze maps.
- Students will use literature and visual art to explore stereotypes about Native Americans and native perspectives on U.S. history.
- Students will consider appropriate ways to commemorate the history of U.S. expansion.

Age Range

Grades 4–5

Time

3–3½ hours or 4–5 class periods

Requirements

Handouts and Resources:

- [U.S. Outline Map](#) (one for each student)
- [The U.S. in 1800](#) (one for each small group)
- [The U.S. after the Louisiana Purchase](#) (one for each small group)
- [Native American Tribes and Language Groups](#) (one for each student)
- [Native American Stereotypes](#) (for teacher reference only)
- [Lewis and Clark Among the Native Americans](#) (four copies)
- [Winter with the Mandan](#) (for one small group)
- [Across the Great Divide](#) (for one small group)
- [George Drouillard](#) (for one small group)
- [Sacagawea](#) (for one small group)
- [Corps of Discovery Expedition Route Map](#) (for teacher reference only)
- [Guide to Native American People Encountered](#) (for teacher reference only)
- [Land Transfers from Native Americans to Whites: 1775–1894](#) (prepare to be projected)
- (Optional) [Selected Paintings and Text](#) (prepare these four selections to be projected)
- [Letter from George Littlechild](#) (one for teacher use)
- [Tribal Nations Whose Homeland Lewis and Clark Explored](#) (for teacher reference only)

Key Words

Band
Bicentennial
Buffalo
Captive
Commerce
Continent
Corps of Discovery
Discover
Expedition
Frontier
Indigenous peoples
Interpreter
Louisiana Purchase
Merchant
North America
Removal
Reservation
Scout
Settlement
Stereotype
Terrain
Territory
Tribe

Other Material:

- [This Land is My Land](#) book by George Littlechild
- chart paper, markers, supplies for painting, drawing or collage
- (Optional) computer and LCD or overhead projector

Advanced Preparation

- Reproduce handouts as directed above.
- Make copies of [The U.S. in 1800](#) and [The U.S. after the Louisiana Purchase](#) for each small group or prepare them to be projected for viewing (see Part I #3).
- Make four copies of [Lewis and Clark Among the Native Americans](#) to be distributed to each small group. Make one copy of [Winter with the Mandan](#), [Across the Great Divide](#), [George Drouillard](#) and [Sacagawea](#). Each group is to receive one of these readings where each group has a different one (see Part II #1).
- Prepare one of the two quotes in Part III #1 to be posted for reading.
- Obtain a copy of the book [This Land is My Land](#) (see Part III #3).

Techniques and Skills

analyzing information/media for stereotypes, analyzing visual art, brainstorming, creating visual art, connecting past to present, cooperative group work, critical thinking, forming opinions, historical understanding, large and small group discussion, map skills, reading skills, writing skills

Procedures**Part I (1 hour 15 minutes-1 hour 30 minutes or 2 class periods)**

1. Tell students that the year 2004 marked the beginning of an important bicentennial in U.S. history. Ask for a volunteer to define bicentennial. If the students are unsure, help them to figure the meaning by breaking the word into its components ('bi' as in bicycle meaning two; 'cent' as in century meaning one hundred, etc.). Ask students if they know what important event took place starting two hundred years ago, during the years 1804–1806. List their responses on a sheet of chart paper and ask them to vote by a quick show of hands on which event they think is correct.
2. Tell students that before you reveal the theme of the bicentennial, you are first going to provide some clues. Divide the class into groups of 3–4 students and provide each group with a copy of the [U.S. Outline Map](#). Ask students if they think a U.S. map at the start of 1803 looked the same as it does today. Instruct each group to discuss this question and to shade in the portion of the map that they believe represents the country in 1803. Display the maps so that the class can observe each group's approximation.
3. Project or distribute copies of [The U.S. in 1800](#) and help students to compare this map to the ones they shaded in. Next, project or distribute [The U.S. After the Louisiana Purchase](#) and provide the following information:

In 1803, President Thomas Jefferson purchased the rights to an area of land that would double the size of the United States. Named Louisiana after King Louis of France, it was all of the land that the French claimed in North America. Jefferson paid \$15 million for the rights to this 820,000 square mile expanse of land that stretched from the Mississippi River to the Rocky Mountains. Because the West was a vast and mysterious wilderness to U.S. citizens in 1803, President Jefferson decided that it must be explored.
4. Return to the list of ideas brainstormed earlier about the bicentennial theme and ask students if they now know the correct answer. Inform them that the years 2004–2006 mark the bicentennial of the expedition President Jefferson sent out to explore the new Louisiana territory, which was called the Corps of Discovery and is best known by its leaders—Meriwether Lewis and William Clark.
5. Ask students why they think President Jefferson called the expedition a corps of discovery, and what it means to discover something (to find a place for the first time). Ask if Lewis and Clark were actually the first ones to find the land west of the Mississippi. Make sure that students are aware there were millions of Native Americans living in North America before white settlers began to occupy the land. (In pre-Columbian times, the Native American population of the area north of Mexico is conservatively estimated to have been two million, though some authorities believe the population to have been as large as 10 million or more). Point out that to these people, the U.S. looked nothing like the maps displayed

earlier, which show states and territories defined by white men. To highlight this, project or distribute copies of [Native American Tribes and Language Groups](#) which show the geographic distribution of some of the more than 500 tribes that existed at the time of Lewis and Clark.

6. Ask students to consider what Lewis and Clark may have observed as they met Native American communities on their journey, and what those Native Americans may have been thinking and feeling as the Corps of Discovery entered their lives. Divide the class into groups of 3–4 and ask each group to create a painting, drawing, or collage that represents their ideas about that first encounter. Each group should include a caption with several sentences summarizing the scene. When the students are finished, display their work and allow them to take a “gallery walk” so they can carefully observe each illustration.
7. Have each group briefly describe the scene it has created. As you process each image, make sure to correct stereotypes that emerge (see [Native American Stereotypes](#) for guidance). One common assumption that many students hold is that Native Americans led a primitive existence and were awed by the power and sophistication of white explorers. Tell students that, in fact, the Lewis and Clark expedition depended upon Native Americans for survival throughout their journey.

Part II (40 minutes or 1 class period)

1. Ask students how they think Native Americans contributed to the success of the Lewis and Clark expedition and take just a few responses. Divide the students into four groups and provide each with four small post-its, one copy of the handout, [Lewis and Clark Among the Native Americans](#), and copies of one of the following readings (a different reading for each group), which provide just a few examples of individuals and communities that provided assistance to the expedition:

- [Winter with the Mandan](#)
- [Across the Great Divide](#)
- [George Drouillard](#)
- [Sacagawea](#)

Instruct each group to select a recorder or note-taker, then to read the text together and write down examples of ways in which Native Americans contributed to the success and survival of the Corps of Discovery. Direct students to create a symbol representing each example and to select up to four to draw onto the post-its (for example, a corn icon might symbolize the sharing of food).

2. While the students are working (or in advance), attach yarn to the class wall map of the U.S. to approximate the Lewis and Clark trail, and label it with some of the tribes encountered en route (see [Corps of Discovery Expedition Route Map](#) and [Guide to Native American People Encountered](#)). When students are ready, gather the class together and help each group to affix its post-its to an appropriate spot on the map. Ask students to explain each symbol and what they have learned from the reading.

Part III (1–1¼ hours or 2 class periods)

1. Post and read aloud one or both of the following quotes:

“The Lewis and Clark expedition is one of the great American stories of heroism, bravery, and human endurance, but the complete history must include the fact that without the assistance of Indian people, the expedition would not have succeeded.” —Robert Miller, Associate Professor at Lewis and Clark Law School in Portland and member of the Eastern Shawnee tribe

“[One] benefit [of the bicentennial] is that we could finally reclaim our role in this history that so many Americans learned in third grade. This group of people traveling through the wilderness, well, those were our homelands. We were already there, watching them come and watching them go. Many times we could have ended the expedition, but we didn’t.” —Bobbie Conner, Vice Chair of the National Council for the Lewis and Clark Bicentennial and member of the Umatilla tribe

2. Tell students that while the bicentennial is an occasion to remember the helpful contributions of Native Americans to the expedition, many people feel that the anniversary is not a cause for celebration. Ask students why this may be so. Then share the following quote:

“Lewis and Clark are not our heroes; they never will be our heroes. They represent the opening of the West to American settlement—and that meant dissettling of Native Americans and the destruction of their cultures and families. But one thing we do have to celebrate is that we survived Lewis and Clark.” —Amy Mossett, Tribal Involvement Coordinator for the National Council for the Lewis and Clark Bicentennial and member of the Mandan tribe

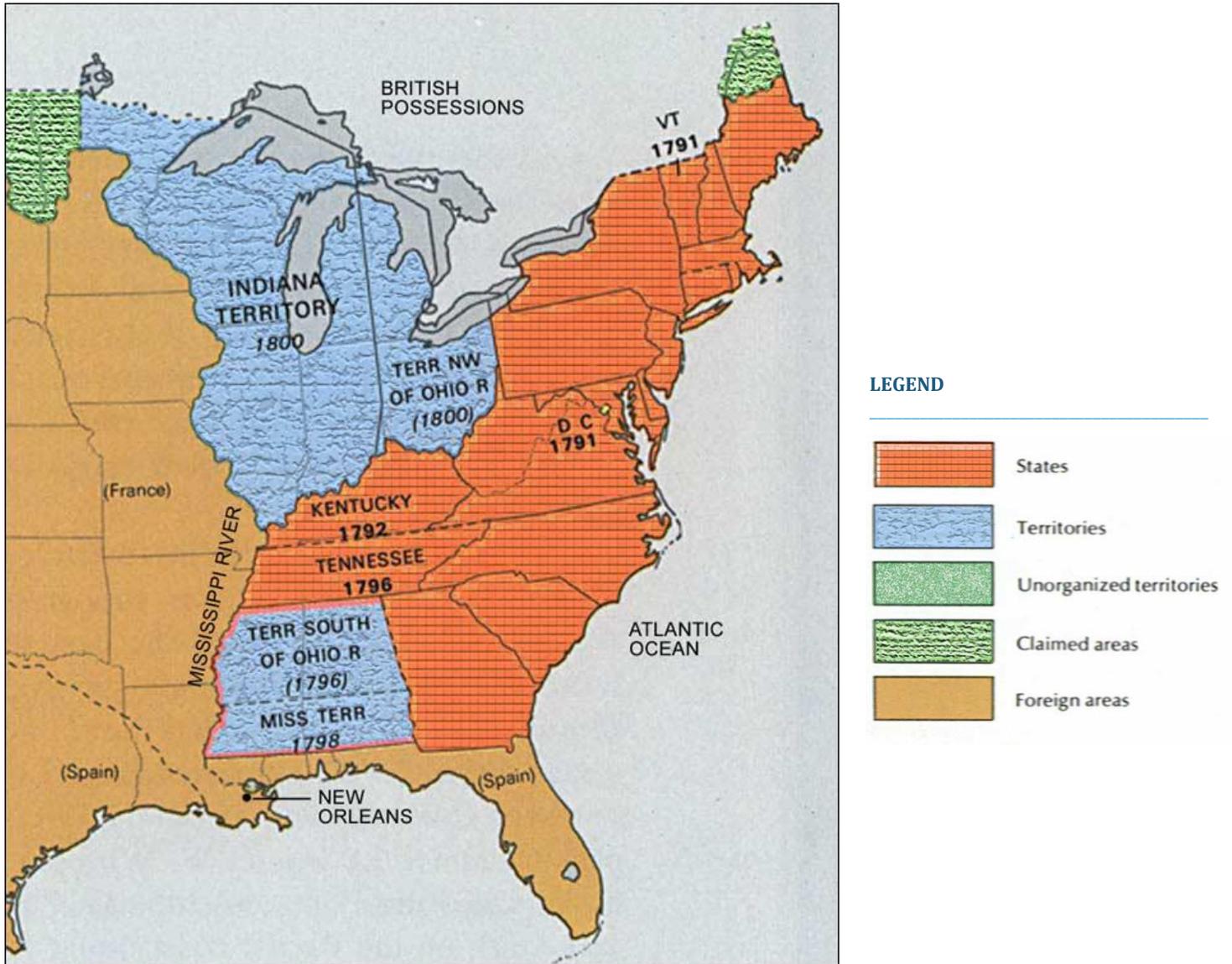
Allow students to respond to this quote and answer any questions they may have. To illustrate the quote, project the map, [Land Transfers from Native Americans to Whites: 1775–1894](#). Tell students that although the Lewis and Clark expedition was peaceful and held out the promise of friendship between Whites and Native Americans, the U.S. government took almost all Native homelands over the next hundred years. Add that the Native American population was reduced from millions before the age of exploration to only 237,000 by the year 1900 (today there are about 4 million Native Americans in the U.S.).

3. To demonstrate the feelings of many Native Americans today about the history of white exploration, read to the students from [This Land is My Land](#) by artist George Littlechild. The book recounts the history of the Cree people and their relationship to the land through colorful paintings with accompanying text. You can read the entire book or just project some of the [Selected Paintings and Text](#) available here. (Discussion prompts are also included with the text). After discussing the paintings, share the [Letter from George Littlechild](#) and let students know that it was written to them specially for this study.
4. Tell students that of the roughly 60 remaining tribes that Lewis and Clark encountered 200 years ago, 40 have agreed to participate in bicentennial activities and serve as tribal advisors for the National Council for the Lewis and Clark Bicentennial. Ask students why these leaders might have agreed given the painful history. Explain that these leaders don't necessarily approve of the celebrations, but they see the bicentennial as an opportunity to present different historical viewpoints and to discuss issues facing Native Americans today, such as the loss of ancient languages and the need to save sacred sites. Tell students that tribal leaders are asking us to avoid disrespectful terms like “discovery” and “celebration” when discussing Lewis and Clark, and to use words like “journey” and “commemoration” instead.
5. Conclude the lesson by having students do reflective writing about the Lewis and Clark bicentennial. Ask them to consider what the anniversary means to Native Americans today, how they think the bicentennial should be commemorated, and what they think their friends and family should know about this subject. Their writing can take the form of a standard essay, an article for the school newspaper, or a letter that can be mailed to local media or American Indian Nations that were on the Lewis and Clark trail (see [Tribal Nations Whose Homeland Lewis and Clark Explored](#) for contact information). If time allows, students may be encouraged to do further research on the Corps of Discovery, the Native communities they encountered, or modern-day native life and issues. Students may want to share their writing and research with other classes or even plan an appropriate commemoration activity for the school.

U.S. Outline Map

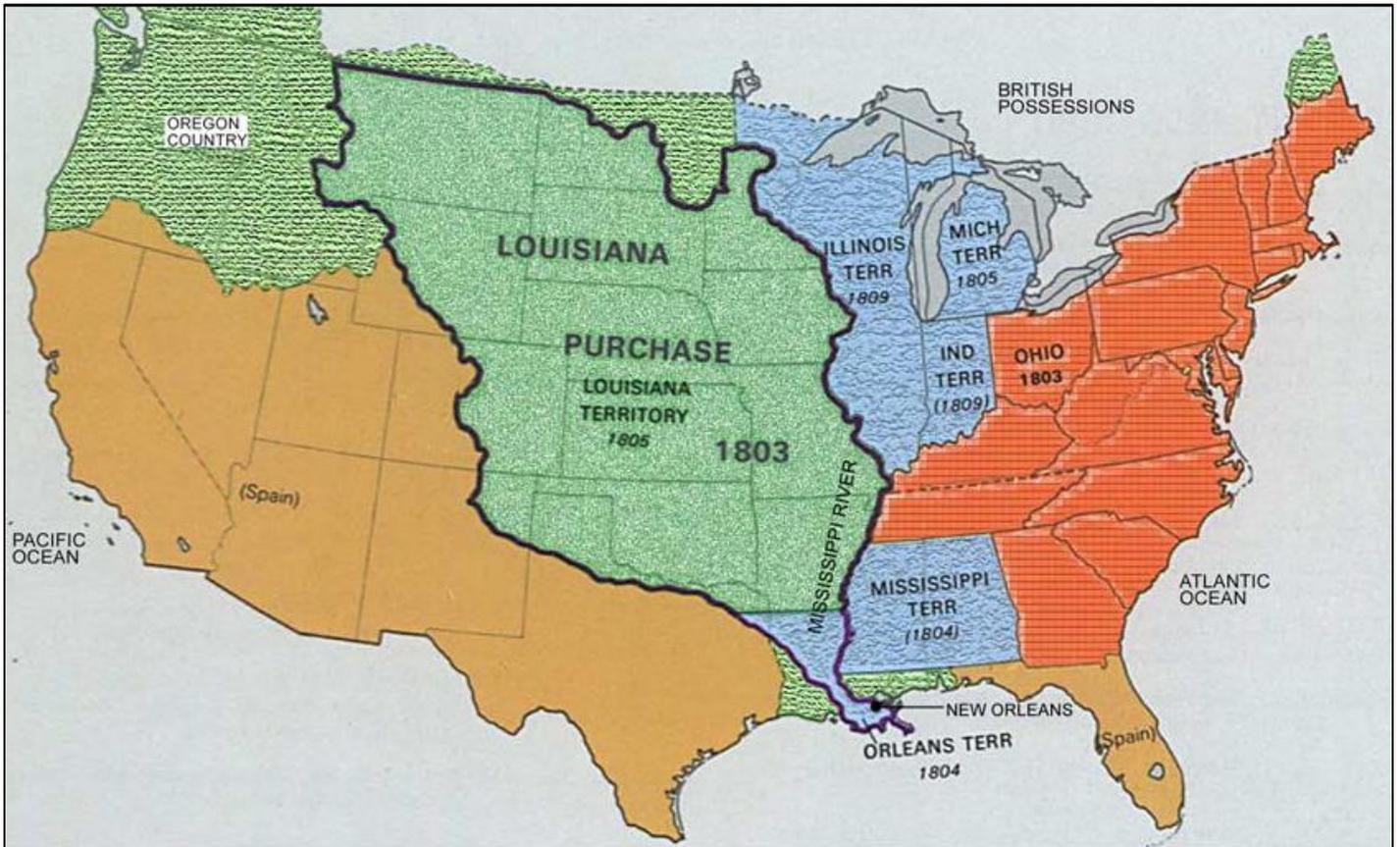


The U.S. in 1800

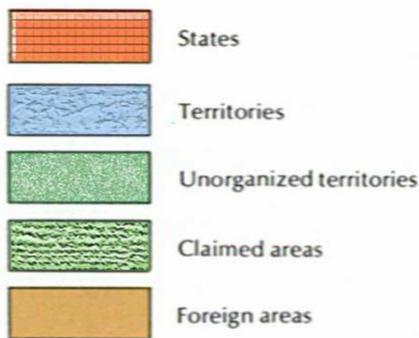


Map adapted from the 1800 and 1810 U.S. territorial growth maps in the National Atlas of the United States of America, U.S. Department of the Interior Geological Survey, Washington, D.C. 1970. Courtesy of the Library of Congress.

The U.S. after the Louisiana Purchase



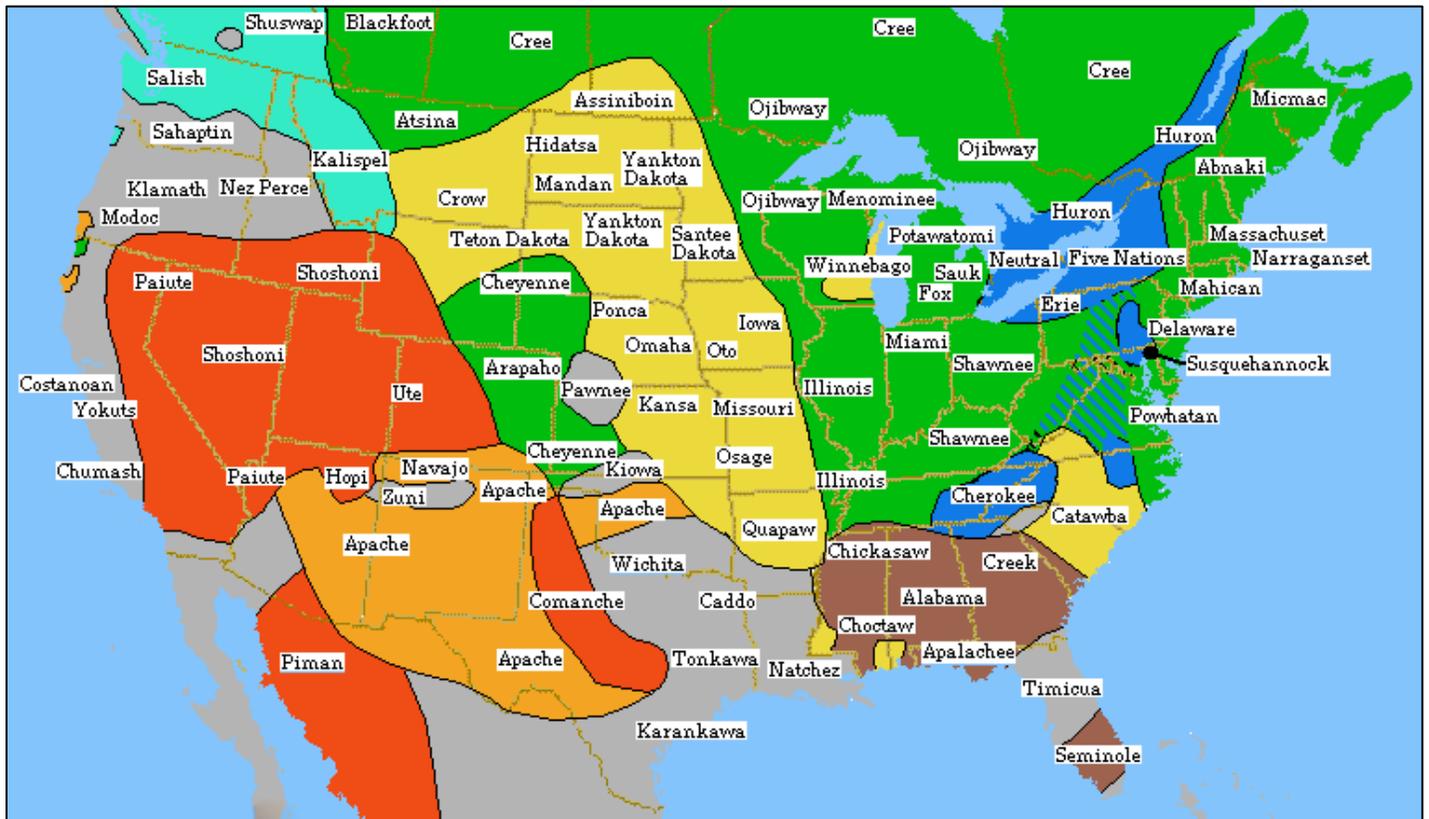
LEGEND



1803 Dates of territorial acquisitions
1805 Dates of initial territorial organization
(1809) Dates of latest change within given time period
1812 Dates of admission to the Union

Map adapted from the 1800 and 1810 U.S. territorial growth maps in the National Atlas of the United States of America, U.S. Department of the Interior Geological Survey, Washington, D.C. 1970. Courtesy of the Library of Congress.

Native American Tribes and Language Groups



Native Languages of North America

Key to Language Families

- Algonquian
- Iroquoian
- Muskogean
- Siouan
- Uto-Aztecan
- Athabaskan
- Salishan
- Eskimo-Aleut
- Mayan
- all others

Map reprinted with permission from Brandon Plewe and John Rehling. Map drawn by B. Plewe based on maps in *American Indian Languages: The Historical Linguistics of Native America*, vol. 4, *Oxford Studies in Anthropological Linguistics* (Oxford University Press, 2000) and *Collier's Encyclopedia*. Additions to map by J. Rehling.

Native American Stereotypes

The following are just a few of the stereotypes and myths that are often found in depictions of Native Americans, and which should be challenged and corrected when they emerge. These examples focus on historical representations and do not fully address biases found in modern-day portrayals. For more information on stereotypes, see for example, [The Basic Indian Stereotypes](#) by Joseph Riverwind (Taino).

Tipis and Wigwams

While some Native Americans lived in tipis or other structures adapted to nomadic life, dwellings varied widely depending upon region, climate, available resources, lifestyle and tradition. The Pueblo Indians of the Southwest, for example, lived in terraced-style stone and adobe houses, while people in the Northwest lived in spacious buildings made of wood. Some tribes in the East lived in huge longhouses constructed of tree poles and bark, while the Navajos of the Southwest lived in hogans, a hexagon tree pole structure covered with mud.

Indian Chiefs and Princesses

The concept of an “Indian princess” is a European invention. Similarly, most tribes did not have a single “chief” who acted as supreme leader in the western sense. Europeans and Americans often cast the rank of “chief” onto Native Americans because they could not easily conceive of a society without formal hierarchy, and in order to identify a leader with whom they could negotiate (for land, trade, etc.).

Feathers and Loincloths

Not all Native Americans wore breechcloths or feathered headdresses. Originally, in fact, nearly every American Indian tribe had its own distinctive style of dress, and the people could often tell each other’s tribal identities by looking at their clothes, headdresses and ornamentation. In addition to loincloths, Native American men also wore leather leggings, short kilts, fur trousers, or just went naked. Women wore skirts, leggings and one-piece dresses. In some cultures, shirts were optional, while in others women always wore tunics or mantles in public. Headgear, footwear, cloaks and formal dress were variable as well. Historically, eagle feathers were worn only by certain members of the Plains cultural groups who had distinguished themselves as worthy of such adornment. Feathered headdresses were not worn as everyday clothing, but rather for special ceremonial occasions. After colonization, as tribes were forced into closer contact with each other, they began to borrow some of each other’s tribal dress, so that fringed buckskin clothing, feather headdresses and woven blankets became popular among people outside of the tribes in which they originated. During this period, Native Americans also began to adapt some European styles and began decorating cloth garments with beadwork, embroidery and designs.

Savages and Warriors

Native Americans are often depicted with tomahawks, “war paint,” and other imagery that convey a primitive way of life or hostile nature. While warfare and conflict did exist among Native Americans, the majority of tribes were peaceful and only attacked in self-defense. Just like European nations, American Indian tribes had complex histories and relationships with one another that sometimes involved combat, but also included alliances, trade, intermarriage and the full spectrum of human ventures. The stereotype of the “savage” can also be seen in portrayals of Native Americans as “mighty hunters.” While meat was certainly a staple for most Native American communities, many also cultivated a wide variety of crops. In addition to the three basics—corn, beans and squash—there were over 300 other food crops harvested in the New World, including sweet potatoes, sunflowers, wild rice, vanilla beans, cocoa, a wide variety of nuts and many types of peppers. The homogenized image of Native Americans as warriors and hunters above all else, or the converse-romanticized heroes living in harmony with nature-reflects a shallow and objectified representation of their lives that obscures family and community life, spirituality, and the intricacies inherent in every human society.

Winter the Mandan

As the last weeks of 1804 grew colder, the Corps of Discovery headed toward the Mandan villages along the Missouri River in what is today North Dakota. The Mandan people were probably not surprised by the arrival of the explorers. White traders had been visiting Mandan villages for more than 60 years by the time Lewis and Clark showed up. In fact, Mandan and Hidatsa towns were the center of trade on the Northern Plains, and drew white and Native American *merchants* from near and far. During trading season in the summer and early fall, Mandan markets were filled with an exciting mix of people and goods, including Spanish horses and mules, fancy Cheyenne leather clothing, meat products, English guns, and baskets of corn, beans, squash and tobacco.

As Meriwether Lewis, William Clark and their team entered their first Mandan village in October 1804, they would have seen a large wooden figure at the center. This “sacred cedar post” represented “Lone Man,” the creator of the Earth according to Mandan culture. Surrounding the post would have been an open *plaza* with a large medicine or Okipa lodge on the northern edge. Mandan villages had 40 to 50 dome-shaped, earth-covered lodges arranged around the plaza. Those families with wealth and important jobs lived closest to the center of the plaza. Each lodge housed between 5 and 16 people, who lived there for about 10 years. The Mandan people were excellent gardeners and farmers, and planted fields of corn, beans, squash and sunflowers around their villages. They also hunted buffalo, and made pottery and baskets. The Mandan surrounded their villages with a fence of logs and a ditch 15-feet deep to protect them from their enemies, which included the Sioux Indians.

By November, ice was beginning to form on the river, and the Corps of Discovery knew they were in for a long and cold winter. The Mandan showed their friendship to the explorers by allowing them to build a winter fort nearby and visiting each day with corn, beans and squash to trade. The Mandan also brought members of the Corps along on hunting parties in search of buffalo. These winter hunts often took place over several days with temperatures below zero and snow knee-deep. Several of the explorers returned from one hunt with *frostbitten* feet and badly injured hips from falling on hard ground. Native medicine helped to heal their cuts and bruises.

In addition to providing food and medicine, the Mandan villagers livened what might have been a lonely winter by sharing their stories, music and traditions with the Corps. Without the friendship of the Mandan and their help with food and medicine, the Corps might not have survived the winter.

Glossary

Frostbitten: suffering from frostbite, an injury caused by severe cold, usually to the toes, fingers, ears or nose

Merchant: a person whose job is to buy and sell products

Plaza: An open area or square in a town or village

Across the Great Divide

In September 1805, the Corps of Discovery made one of its most dangerous journeys over the Bitterroot Mountains of Montana, which one of the soldiers described as “the most terrible mountains I ever beheld.” The Corps expected the trip to last 5 days, but instead they struggled for 12 long days over the rugged *terrain*. Much of the route was covered in thick brush and fallen timber, causing even the horses to slip and fall. On one climb, a horse loaded with a desk and small trunk lost its foothold and rolled over and over for 40 yards until it ran into a tree.

In such country it was difficult for the Corps to find flat places to sleep. One day, after finally finding a spot to camp, the explorers awoke to find themselves covered in a blanket of snow. Men with no stockings fumbled in the cold to wrap rags around their already numb feet. The Corps, gasping for breath in the thin air, marched on for 13 miles. William Clark wrote in his diary that day, “The road was rough and snow falling from the branches kept the men constantly wet to the skin and bitterly cold...I have been wet and as cold in every part as I ever was in my life, indeed I was at one time fearful my feet would freeze in the thin Mockirsons which I wore...”

Exhaustion and hunger were constant problems during the expedition. The Corps named one of their camps Hungry Creek because they had nothing to eat. There was so little food to be found in the snowy mountains that the Corps had to kill several of their *colts* for meat. In addition to the horses and a few *pheasants* hunted along the way, the explorers survived on *portable soup*, bear oil, and 20 pounds of candles (made from animal fat in those days). On September 19 Clark wrote, “The lack of food, joined with the general fatigue, is having a visible effect on the health of the party. The men are growing weak and losing flesh very fast; several have *dysentery*, and *eruptions of the skin* are common.”

By the time the Corps made it across the mountains and stumbled into a Nez Perce village, they were freezing, exhausted and more dead than alive. The villagers welcomed the Corps with pieces of buffalo, dried salmon, and *camas* bread. The starving explorers devoured the unfamiliar food, which caused them to become terribly sick.

Nez Perce, a term meaning “pierced noses,” was the name given to the people of this region by the French. The tribe, however, called themselves *Nimi’ipu* (NEE-mee-poo) or “the people.” During the early 1800s, the *Nimi’ipu* numbered about four thousand and lived in parts of Idaho, southeast Washington, and northeast Oregon in small villages along streams and rivers. They had the largest horse herds of any tribe, but what they desperately needed during the time of Lewis and Clark was guns and ammunition to protect themselves from neighboring tribes. While these tribes bought weapons from Canadian traders, the *Nimi’ipu* lived too far west to trade with White *merchants*. As a result, their buffalo hunters were threatened and their villages were at risk.

When the Corps of Discovery arrived, exhausted and weak, the *Nimi’ipu* held a council meeting to decide what to do with the strangers. They knew that the expedition’s large supply of modern weapons would make them the best armed tribe west of the Mississippi River, so they considered killing the strangers and taking their equipment.

As legend has it, however, the tribal leaders held their meeting outside the tipi of an old woman named Watkuweis, who overheard their discussion. Years before, Watkuweis had been captured in an attack by Blackfeet or Atsina raiders, who sold her to a white trader in Canada. Watkuweis—whose name means “returned from a far country”—was treated well by the white people, who she lived with for several years before finding her way back home. The Corps of Discovery reminded Watkuweis of the people who showed her kindness, so she spoke up to the tribal leaders. “Men like these were good to me! Do them no harm!”

The leaders listened to Watkuweis’ words and decided to spare the lives of the explorers. Instead they helped to nurse the explorers back to health and aided them in many other ways. Several chiefs showed Meriwether Lewis and William Clark where to find trees large enough for canoes and how to burn out the trees to make dugout canoes. They showed the expedition the river routes that would take them to the next stop on their journey, and introduced them to other tribes as peaceful and friendly visitors. One chief even cared for the expedition’s horse herd as they traveled up river by canoe.

There is no way to be sure if it was Watkuweis’ words alone that saved the lives of Lewis and Clark. It is possible that the *Nimi’ipu* leaders decided it would be wiser to make friends with the explorers, hoping they would return in the future with a large supply of weapons to trade. Lewis and Clark may never have known how close they were to being killed, or how the words of an old *Nimi’ipu* woman may have helped to rescue them. In the first draft of his journal for that day, William Clark

wrote about Watkuweis, but later removed her name from the final version. Today her story reminds us that the safety and success of the explorers depended on the help and kindness of the Native peoples they met during their journey.

Glossary

Camas: a blue-flowered plant in the lily family found in the northwestern U.S. Its bulb was an important food for some Native American peoples

Colt: a young male horse

Dysentery: a disease spread by dirty water or food, which causes severe diarrhea

Eruptions of the skin: suddenly appearing rashes

Fatigue: weariness or exhaustion from hard work or stress

Merchant: a person whose job is to buy and sell products

Pheasant: a large bird with a rounded body and long tail, which spends a lot of time on the ground and is often shot for sport and food

Portable soup: like the modern bouillon cube, a dried soup made from meat bones, vegetables and herbs with a strong meaty taste

Terrain: a piece of land

George Drouillard

"I scarcely know how we should subsist, I believe but badly if it was not for the exertions of this excellent hunter."

Meriwether Lewis wrote these words about George Drouillard, the son of a French Canadian father and a Shawnee mother, and one of the most important members of the Corps of Discovery.

Lewis hired Drouillard in November 1803 because he was known to be a good hunter and also knew American Indian sign language. Drouillard, in fact, spoke English, French, and at least two Native American languages in addition to *sign language*. He served as Lewis' chief *interpreter*, for which he was paid the sum of \$25 per month.

During the winter of 1804-1805, Drouillard helped to build a friendship with the Mandan tribe, who allowed the Corps to camp nearby during the bitter cold months. Also a skilled hunter, trapper and *scout*, Drouillard steered his way up an ice-coated river that winter and brought back 32 deer, 11 elk, and 5 buffalo for the hungry explorers.

At 28 years of age, Drouillard was tall and thin with straight black hair and dark eyes. In addition to being an excellent *frontiersman*, Drouillard was calm and confident in tough situations. In February 1805, Drouillard led a team of three men downstream where they had stored buffalo meat in log cribs. On route, they were attacked by more than 100 Sioux, who stole the party's horses and some weapons. The men prepared to fire their remaining guns, but Drouillard calmly stopped them. He knew it was better to lose two horses than to start a battle that they could not win. Drouillard led the men safely back to camp and later returned for the needed meat.

After more than two years on the road, the Corps of Discovery reached the end of their journey in September 1806. When Captain Lewis completed the first of his reports on the expedition for President Thomas Jefferson, it was Drouillard who he trusted to deliver it to the postmaster. Later, Drouillard joined a fur trading party and was killed in 1810, but his important role in the Corps of Discovery lives on.

Glossary

Exertion: effort of hard work

Frontiersman: a person who lives and works on wild land

Interpreter: someone whose job is to change what someone else is saying into another language

Scout: a person who searches or explores an area for information

Sign Language: a language of the hands used by American Indians of the Great Plains that allowed people who spoke many different languages to trade and communicate

Subsist: to get food, clothing, shelter and other things needed to stay alive

Sacagawea

Although Sacagawea is one of the most famous members of the Lewis and Clark *expedition*, she is one of only two members who received no payment for her time and work. The other member was York, William Clark's slave and the only black member of the expedition. Like York, Sacagawea was not free, both because she was a woman and a *captive*, bought by her husband when she was just a teenager.

Sacagawea was a young Lemhi Shoshoni girl of about 12 when she was captured by Hidatsa raiders in the fall of 1800. She was at a camp in what is today Idaho with other members of her *band* during a buffalo hunt. Several Shoshonis were killed during the raid, and at least seven prisoners were taken from their Rocky Mountain home to a village in present-day North Dakota. Some time between 1800 and 1804, Sacagawea and another captive were sold as slaves to a French trader named Toussaint Charbonneau, who claimed them as his wives.

When Meriwether Lewis and William Clark met Charbonneau in November 1804 at Fort Mandan, Sacagawea was pregnant with her first child. By the time Charbonneau was finally hired as an *interpreter*, Sacagawea had already given birth to a boy. Sacagawea and her son, Jean Batiste, became the only mother-and-baby team to join the Corps of Discovery.

When the Corps left Fort Mandan in 1805, its greatest need was to find Shoshoni Indians who would sell them horses for the journey over the mountains and to the Pacific Ocean. Lewis and Clark believed that Sacagawea could be a big help by recognizing *landmarks* along the way and helping to find Shoshoni camps. Sacagawea did indeed serve as a guide in a few situations, but she helped the expedition in other valuable ways, too. One of her most important jobs was as an interpreter. Sacagawea did not speak English, but she did speak Shoshone and Hidatsa. Her husband spoke Hidatsa and French, and another member of the Corps spoke French and English. In this way, Sacagawea was an important part of a translation team that helped Lewis and Clark to communicate with Native Americans.

Sacagawea also helped the expedition by acting as a symbol of peace. Native Americans understood that the expedition was not a war party when they saw a mother and baby among the group. In addition, Sacagawea worked hard to collect roots, berries and plants that could be used for food and medicine. On one occasion, Sacagawea's canoe was struck by a sudden gust of wind that caused it to flood. While her husband panicked, Sacagawea calmly collected important papers, instruments, and medicine from the river that would have otherwise been washed away.

On August 12, 1805, the expedition met a group of Shoshone Indians. According to Captain Lewis' journal, Sacagawea began dancing with joy and "sucking her fingers to indicate that they were of her native tribe." Sacagawea was called to act as interpreter and to her great delight recognized one of their leaders, Cameahwait, was her very own brother! Sacagawea "jumped up, ran and embraced him, and threw her blanket over him and cried *profusely*." After a separation of more than five years, Sacagawea had a happy reunion with her family and also helped the expedition to buy the horses it needed. Sadly, Sacagawea did not get to stay with her people. She continued on with the Corps and became the only woman to travel with the expedition to the Pacific Ocean and back.

When the journey was over, Sacagawea received nothing for her hard work, though her husband was given \$500 and over 300 acres of land. Six years after the expedition, Sacagawea gave birth to a baby girl, Lisette. Soon after, Sacagawea died of a serious illness at the age of 25. Less than a year after her death, William Clark adopted Sacagawea's two children. He helped to educate Jean Batiste and even sent him to Europe with a German prince, but we know little about what happened to Sacagawea's baby girl.

Glossary

Band: a group of people that formed a part or section of a larger tribe, and lived and worked together

Captive: prisoner

Expedition: a journey or long trip made for a special purpose; also used to describe the group of people making the journey

Interpreter: someone whose job is to change what someone else is saying into another language

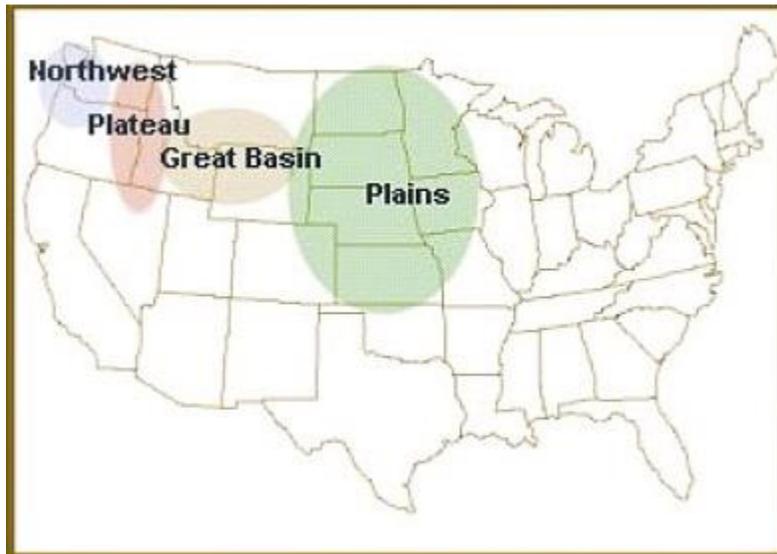
Landmark: a feature of the land (such as a tree or hill) that helps people to recognize where they are

Profusely: in large amounts

Corps of Discovery Expedition Route Map



Guide to Native American People Encountered



© 1998, LewisAndClarkTrail.com

The following reflects just some of the over 50 tribes encountered during the expedition:

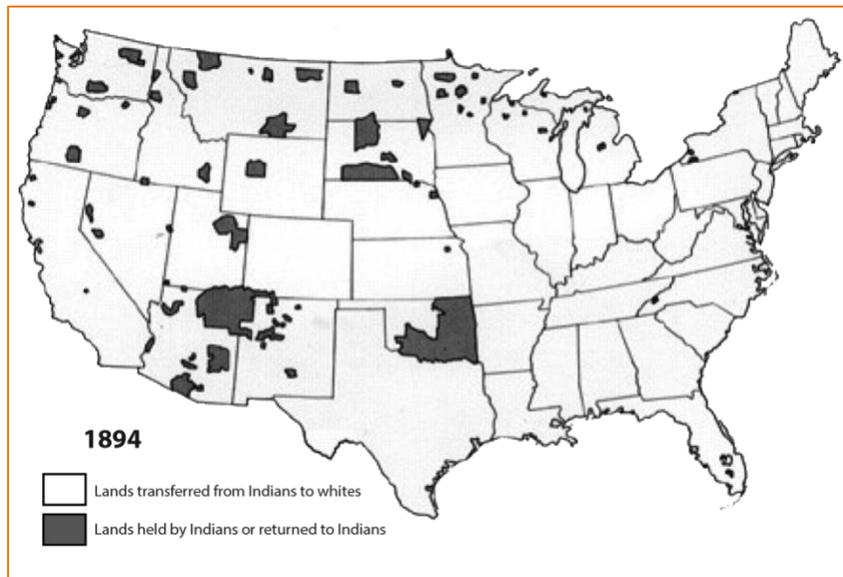
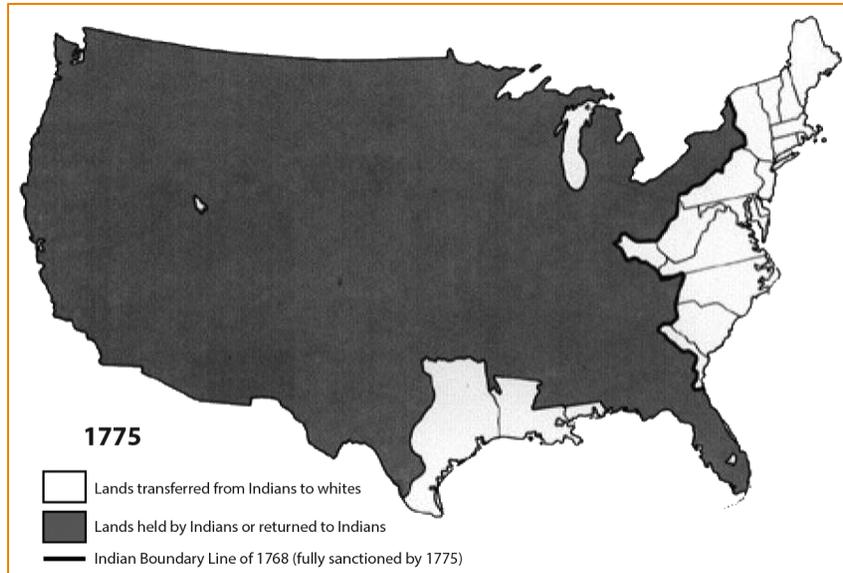
GREAT BASIN INDIANS: Shoshone, Bannock, Paiute

NORTHWEST COASTAL INDIANS: Chinook, Tillamook, Clatsop, Salishan

PLAINS INDIANS: Blackfeet, Assiniboine, Crow, Hidatsa, Mandan, Yankton Sioux, Arikara, Teton Sioux, Ponca, Omaha, Oto, Kaw, Missouri, Osage

PLATEAU INDIANS: Yakama, Umatilla, Walla Walla, Nez Perce, Flathead, Wishram, Wanapum, Palouse, Cayuse, Klickitat, Methow

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)

Selected Paintings and Text from *This Land is My Land*

Columbus First Saw



Artist's Statement

When Columbus came to the Americas 500 years ago, he looked at the people he saw and called us "Indians" because he was on the way to India. The man in my painting is looking at Columbus and he is totally surprised. I, too, would have been surprised if I had been there. "Who are these men whose skin is so pale? Have they come from the Spirit World to guide us? What do they want, these men who are not like us?"

I remember hearing about Columbus at school when I was a boy. The teacher said he was a great man because he had discovered America. Even then I wondered how Columbus could have discovered America when my people were already here.

Since Columbus came to the Americas, my people have lost most of our land and we have suffered much. Knowing what I do now about our history, I would have offered Columbus a meal and a place to stay and treated him as a guest, but I would not have allowed him to take away our land.

Book Discussion Questions (pp. 6-7):

- Who do you think the man in the painting is?
- What do you think he is looking at?
- What do you think he is thinking and feeling?
- Why do you think this painting is called "Columbus First Saw"?
- What do you think Columbus first saw when he arrived in the Americas?

Reprinted with permission from George Littlechild, *This Land is My Land* (San Francisco: Children's Book Press, 1993).

Selected Paintings and Text from *This Land is My Land*

Dot the “I” in North American Indian



Artist's Statement

When I was a boy the teacher always made us dot the “i.” She would smack the chalk against the board and a cloud of chalk dust would fly up. From that time on I knew you had to have respect for the letter “i.” The word “Indian” has two “I”s. At the bottom of the painting, there are *lots* of “I”s.

The arrow in the night sky points to the railroad that brought the white people westward. The white men wanted to own the land they lived on, which meant that we could not share it. Indians never owned the land. Nothing belonged to us. Everything we had, we shared. So when the white men came we found their ways very unusual.

Book Discussion Questions (p. 8):

- What are some of the images you see in this painting? What do you think they represent?
- Why do you think a horse is front and center? What do you think is its meaning?
- What do you think the arrow in the night sky means?
- Who do you think the different people are in the painting? Why do you think they are so small?

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Selected Paintings and Text from *This Land is My Land*

Mountie and the Indian Chief



Artist's Statement

This picture brings you face to face with two different cultures. The Mountie is a Royal Canadian Mounted Policeman sent by the Queen of England and the Government of Canada to enforce the law of the Europeans. The chief is a leader of the Plains Cree. He is protecting our people and our way of life.

But our way of life was being destroyed. The white men were taking more and more of our land. They put us onto reserves, which were just little pieces of the territory we used to have; and we couldn't come or go without their permission. My ancestors must have cried much as they became prisoners of their own land.

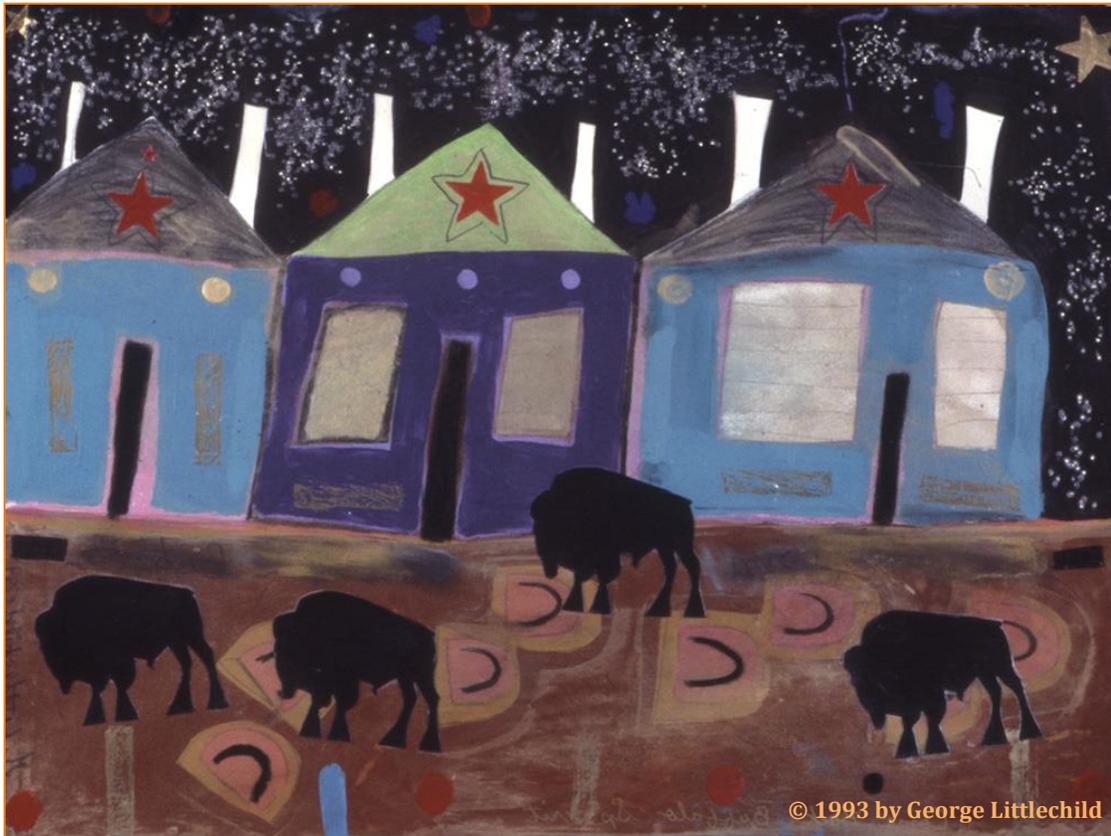
Book Discussion Questions (p. 9):

- Who are the two people in the painting?
- Do you think they are happy to come face to face? Why or why not?
- What do you think each person is thinking and feeling?
- What items does the artist include in the background? What does this tell you about the meaning of the painting?

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Selected Paintings and Text from *This Land is My Land*

Four Buffalo Spirits



Artist's Statement

The mighty buffalo fed and clothed my ancestors. Millions of these magnificent animals once roamed the plains. By the end of the 1800s they were almost extinct - killed for money by the white men. The extermination was devastating to my ancestors who depended upon the buffalo for their very survival.

I painted four buffalo because four is a sacred number. These four represent the millions who have died. Four is also a healing number. It appears in all my work. There are four directions, four seasons, four elements, and four kinds of animals (those who walk, those who fly, those who swim, and those who crawl.)

Book Discussion Questions (p. 10):

- Why do you think the buffalo is the subject of this painting?
- Why do you think the artist has painted four buffalo?
- Whose homes do you think are in the background? How do they relate to the buffalo?
- What was the importance of the buffalo to Native Americans long ago? Do they still have the same importance today?
- Are there still buffalo in the American West today?

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Selected Paintings and Text from *This Land is My Land*

This Land is My Land



Artist's Statement

When I was a boy I was taught the song "This land is your land, this land is my land." When I got older I thought it was very strange to be singing about the ownership of land. Whose land was this? Did it belong to anyone? The first people in this land were the Indians. We prefer to be called First Nations or First Peoples, because this was our homeland first.

North America is a very large continent. Add Central America and South America and together they make up the whole Western Hemisphere. This painting reminds us that all this land was once Indian land.

Book Discussion Questions (pp. 16-17):

- Who do you think the man in the painting is?
- Why do you think this painting is entitled "This Land is My Land"? Is this a familiar title to you? Where did George Littlechild borrow it from and why?
- What do you think the man in the painting is doing? What do his facial expression and his outstretched arms mean to you?
- What do you think the feather in his hand represents?
- Why do you think the painting is divided into two sections? What do you think the stars below the man represent?

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Letter from George Littlefield

To the Youth / OUR FUTURE...

It is a known fact that America glorifies historical figures such as Lewis and Clark, that they are commemorated for opening up the West to "Progress," thus "Civilizing" ancestral lands...and creating New Territories for future Settlers, Immigrants...[New Americans] They have become cultural icons for their deeds....In fact what did they truly do for this land known as America?

I ask myself that question as I ponder over the lives of my ancestors who lived on this continent for thousands of years before Lewis and Clark ever set foot on this soil...in fact Native Americans could have been in what is now known as the United States and North and South America from time immemorial... Our Origin Stories tell us this...Some tribes could have ventured across the Bering Straight, while others were already creating an existence here. Why not, are all History books correct?

What are the Wrongs of Lewis and Clark's venture? Most Americans venerate their deeds, while all Native Americans despise their course of action...What if they never came west...Through contact there has been much Death, Disease, Loss of Culture, Identity, Removal to Reservations...Pain, Sorrow and Shame...

And what about Sacagawea...? Who played a big part in the Journey, for without her and other Native Americans, the Lewis and Clark Expedition would have never been...We must remember the Native Americans who played a big part in this saga

I would like you, our youth & future, to ask yourselves what is it you know about Native American History? How can you learn more?

We, as a people, need to become more aware of all races on this planet in order to become less ignorant. It is up to us to rewrite the history books, to make change and above all to have respect for all humanity...

Hai, Hai, thank you for allowing me to share my words and thoughts with you!

George Littlechild

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

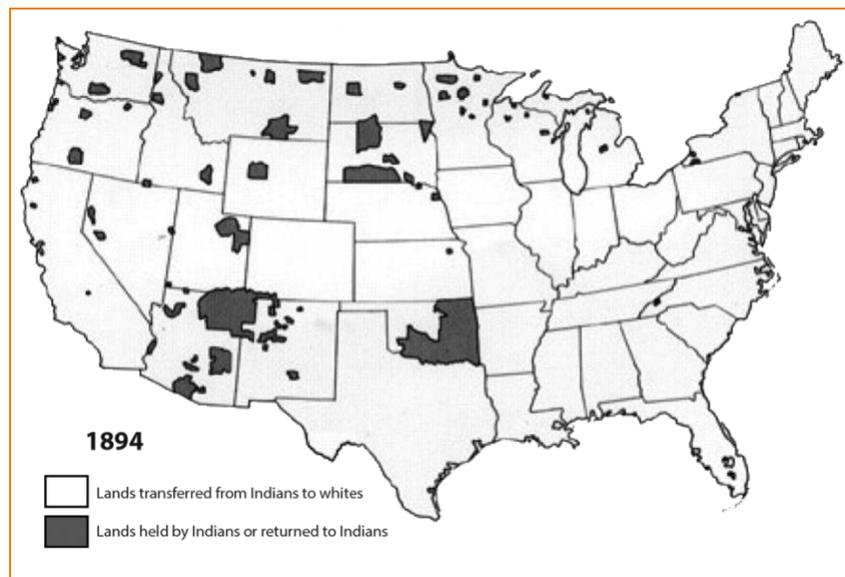
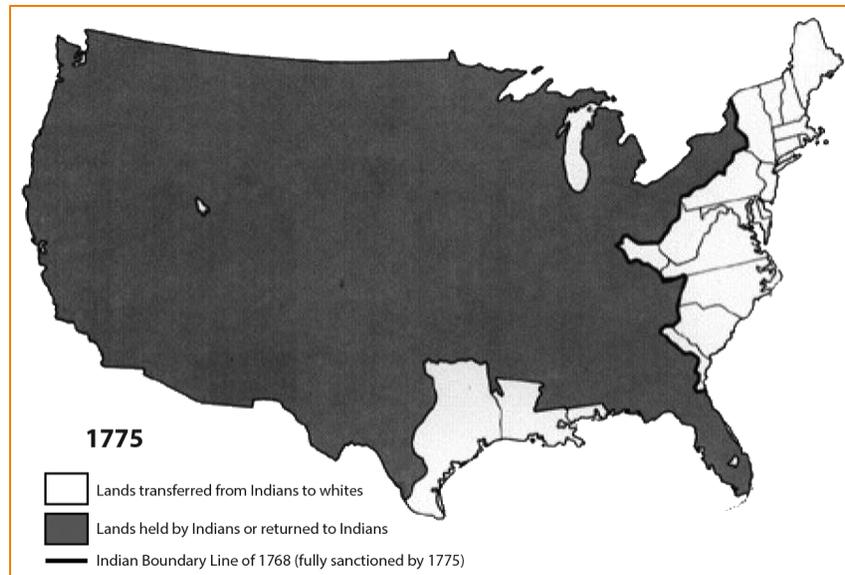
“We know our lands have now become more valuable. The white people think we do not know their value; but we know that the land is everlasting, and the few goods we receive for it are soon worn out and gone.” —Canassatego

“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).

High School Lesson

Analyzing Primary Source Documents to Understand U.S. Expansionism and 19th Century U.S.-Indian Relations

Rationale

The purpose of this unit is to increase awareness among students about the impact of the Lewis and Clark expedition and westward expansion on the lives of Native Americans. During this investigation, students analyze the letters and speeches of Thomas Jefferson in order to gain an understanding of U.S. objectives for the Lewis and Clark expedition, U.S.-Indian relations and plans for U.S. expansion. Readings about the Doctrine of Discovery and Manifest Destiny extend student learning about the religious and political underpinnings of expansionism. Students are presented with the perspectives of contemporary Native Americans through a speech by Principal Chief of the Cherokee Nation and a song by a Cherokee rap artist, and engage in a research project to learn more about contemporary native culture and issues.

Objectives

- Students will increase awareness of the impact of the Lewis and Clark expedition on the lives of Native Americans.
- Students will analyze primary documents and other texts in order to learn about U.S. expansionism and 19th century U.S.-Indian relations.
- Students will consider the perspectives of contemporary Native American leaders.
- Students will conduct research about contemporary native culture and issues.

Age Range

Grades 11–12

Time

1½–2 hours or 2–3 class periods plus time for independent research

Requirements

Handouts and Resources:

- [The Louisiana Purchase and the Corps of Discovery](#) (one for teacher reference)
- [Excerpt from President Jefferson's Secret Message to Congress Regarding the Lewis & Clark Expedition \(January 18, 1803\)](#), one for one small group
- [Excerpt from President Jefferson's Private Letter to William Henry Harrison, Governor of the Indiana Territory \(February 27, 1803\)](#), one for one small group
- [Excerpt from President Jefferson's Instructions to Captain Meriwether Lewis \(June 20, 1803\)](#), one for one small group
- [Excerpt from President Jefferson's Speech to a Delegation of Indian Chiefs \(January 4, 1806\)](#), one for one small group
- [Lewis and Clark, Exploration and Exploitation: The Aftermath Part I](#) (one for each student)
- [The Doctrine of Discovery and U.S. Expansion](#) (one for each student)
- [Native Hip Hop Artists](#) (one for each student)
- [OutKast at the 2004 Grammys](#) (one for each student or prepare to be projected)
- "What's It Gonna Take?" (MP3 [excerpt of rap song](#) (5,094 K) and [lyrics](#))
- [Lewis and Clark, Exploration and Exploitation: The Aftermath Part II](#) (one for each student)
- [Tribal Nations Whose Homeland Lewis and Clark Explored](#)

Key Words

Bicentennial
Commerce
Contemporary
Doctrine of Discovery
Objective
Expedition
Exploitation
Indigenous
Louisiana Purchase
Manifest Destiny
Marginalization
Reservation
Sovereignty
Stereotype
Westward expansion

Other Material:

- chart paper, markers
- (Optional) computer and LCD or overhead projector

Advanced Preparation

- Reproduce handouts as directed above.
- Make one copy of [Excerpt from President Jefferson’s Secret Message to Congress Regarding the Lewis & Clark Expedition \(January 18, 1803\)](#); [Excerpt from President Jefferson’s Private Letter to William Henry Harrison, Governor of the Indiana Territory \(February 27, 1803\)](#); [Excerpt from President Jefferson’s Instructions to Captain Meriwether Lewis \(June 20, 1803\)](#) and [Excerpt from President Jefferson’s Speech to a Delegation of Indian Chiefs \(January 4, 1806\)](#). Each group is to receive one of these readings (it may be necessary for two groups to read the same document (see Part I #4).
- Prepare the questions listed in Part I #5 to be posted for student reading and review.

Techniques and Skills

analyzing primary documents, brainstorming, connecting past to present, cooperative group work, critical thinking, forming opinions, historical understanding, large and small group discussion, media literacy, reading skills, research skills, writing skills

Procedures

Part I (60–75 minutes or 2 class periods)

1. Read aloud the following quote:

The object of your mission is to explore the Missouri river, & such principal streams of it, as, by its course and 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.

—from a communication written by President Thomas Jefferson to Meriwether Lewis on June 20, 1803, setting forth the primary goals of the Lewis and Clark expedition.

2. Ask students if they know what “mission” the quote references. If they are unsure, provide the date of the communication and help students to probe the text (Who explored from the Missouri River to the Pacific Ocean? What expedition was concerned with a direct route across the U.S. to increase trade? What was going on in the U.S. in 1803?). If necessary, provide students with background information about the Louisiana Purchase and the fur trade in order to place the above quote within its proper context. (See [The Louisiana Purchase and the Corps of Discovery](#) for a brief narrative, which may also be useful as a homework assignment, or use your own textual sources to provide an overview).
3. Tell students that 2004 marked the beginning of the bicentennial of the Lewis and Clark expedition, which lasted from 1804–1806. Schools, communities and the media widely commemorated this anniversary. It is important to understand its history and significance today. Post a sheet of chart paper entitled “Objectives of the Lewis and Clark Expedition.” Ask students to articulate the principal purpose of the expedition according to Jefferson’s statement above (to find an all-water passage connecting the trade routes of the Pacific to the Old World of the Atlantic). Ask students to suggest additional objectives based on what they may already know about Thomas Jefferson or Lewis and Clark. Encourage them to brainstorm freely (“right” answers are not important at this point). Record their thoughts on the chart paper.
4. Divide students into groups of about four and provide each group with one of the following texts (it may be necessary for two groups to review the same document):
 - [Excerpt from President Jefferson’s Secret Message to Congress Regarding the Lewis & Clark Expedition \(January 18, 1803\)](#)
 - [Excerpt from President Jefferson’s Private Letter to William Henry Harrison, Governor of the Indiana Territory \(February 27, 1803\)](#)
 - [Excerpt from President Jefferson’s Instructions to Captain Meriwether Lewis \(June 20, 1803\)](#)

- [Excerpt from President Jefferson’s Speech to a Delegation of Indian Chiefs \(January 4, 1806\)](#)
5. Instruct students to read their assigned document and to highlight any information about Jefferson’s objectives regarding the Lewis and Clark expedition, his views about U.S.-Indian relations, or his goals for U.S. expansion. These primary documents may be challenging for students, so they will need to work collaboratively to interpret them and may require your assistance to help them along. Post the following questions on the board, which groups can begin to discuss as they finish reading, and which can later be used for a whole-class dialogue.
 - What did Jefferson hope to achieve as a result of the Lewis and Clark expedition?
 - How did he instruct and equip the expedition in order to accomplish his objectives?
 - How did Jefferson want to develop the new territories? What information did he seek to gather about them?
 - What were Jefferson’s beliefs about Native Americans and about U.S.-Indian relations? How did he instruct Lewis and Clark to treat the Native Americans they would encounter?
 - Do the objectives set forth in these documents reflect the ideals of the newly formed United States (“freedom and justice,” “all men are created equal,” “life liberty, and the pursuit of happiness,” etc.)?
 - How does what you have learned differ from your initial understanding and/or popular beliefs about Jefferson and westward expansion?
 6. When all groups have finished working, gather them together and invite students to share what they learned from the four documents. Add this information to the chart started earlier, entitled “Objectives of the Lewis and Clark Expedition.” Use the above questions to debrief with students and to extend their understanding. The following thoughts are offered as discussion points:
 - Most of us have been taught that the Lewis and Clark expedition was a peaceful journey to find a passage to the Pacific in order to extend trade to China. This was indeed a goal of the mission, but it is an incomplete analysis that conceals the multifaceted motivations of U.S. leaders. While the expedition was ostensibly a diplomatic mission with some worthy scientific and ethnographic goals, it was first and foremost an operation to assert U.S. sovereignty and to subjugate Native Americans to U.S. business interests. It is both an oversimplification of history and an affront to Native Americans to romanticize the Lewis and Clark expedition as an “incredible journey of discovery,” an exploration of “new found” land, or the “opening” of the “American frontier” to freedom and democracy.
 - Though often considered a friend of Native Americans, Thomas Jefferson was among the first U.S. leaders to put forth a plan for Indian removal, both to keep native peoples isolated from U.S. citizens and to remove all barriers to expansion and commerce. Even before the Lewis and Clark expedition, Jefferson signed the Georgia Compact of 1802, which stated that in exchange for land (what is today Alabama and Mississippi), the federal government would remove all Native Americans within the territory of Georgia “as soon as it could be done reasonably and peacefully.” In 1803, The Louisiana Purchase made land to relocate Native Americans widely available and set the stage for the forced removal and genocide of millions of Native Americans in the decades that followed.
 7. As a follow-up to the document analysis and to provide a contemporary Native American perspective, ask for student volunteers to read sections of transcript [Lewis and Clark, Exploration and Exploitation: The Aftermath Part I](#) aloud dramatically (they may need to practice in advance). This transcript is from a November 2002 conference at Penn State University entitled *Lewis and Clark: The Unheard Voices*, and features Wilma Mankiller, a social activist and former Principal Chief of the Cherokee Nation, delivering the keynote address. Use some of the questions at the end of the transcript to process the speech with students.
 8. Assign the reading, [The Doctrine of Discovery and U.S. Expansion](#), as a homework assignment to extend learning about the concepts of *manifest destiny* and the *Doctrine of Discovery*, which are referenced in Wilma Mankiller’s address and represent the philosophical basis of 19th century U.S. expansionary behavior. Questions are included at the end of the reading, and can be used as a written assignment and/or the basis of a classroom discussion.

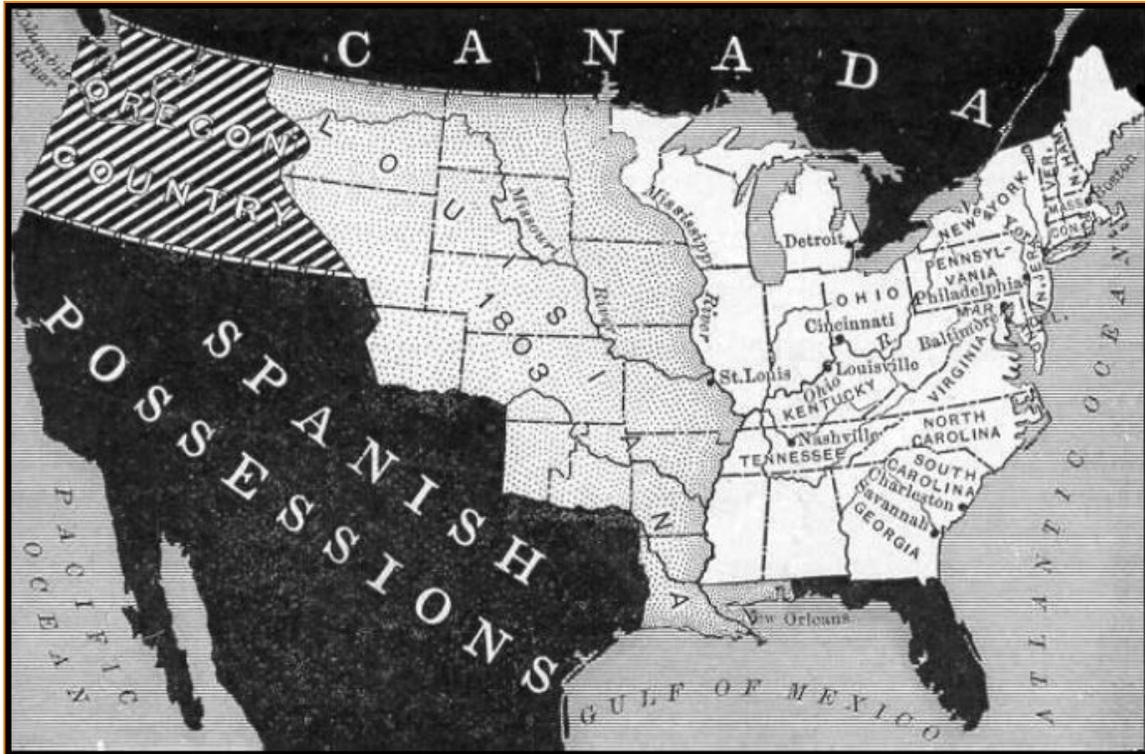
Part II (30–40 minutes or 1 class period plus time for independent research)

1. Explain to students that, as noted in the reading on *The Doctrine of Discovery*, the effects of 19th century American Indian policy are still felt today in native communities. Ask students what they think some of these effects are (e.g., poverty, land disputes, desecration of sacred sites, deterioration of native languages and cultural practices).

2. Tell students that you are going to play an excerpt from a rap song performed by a Native American hip hop artist. Ask them if they are aware of any native hip hop artists. If they are silent or snicker at this idea, suggest that stereotypes about Native American music and the invisibility of native people in contemporary music may be examples of the effects of historical marginalization of Native Americans. Share the list of [Native Hip Hop Artists](#), and encourage students to explore some of their music.
3. Just before playing the song, project or distribute the photo, [OutKast at the 2004 Grammys](#), which shows Singer Andre “3000” Benjamin performing his hit song, “Hey Ya!,” decked out as a time-traveling Native American. Explain that OutKast’s stereotypical portrayal of Native Americans offended many people and, in part, inspired the artist, Litefoot, to write the song, “What’s It Gonna Take?” [Play](#) an excerpt from the song and, if you wish, post or distribute the [lyrics](#). As students listen, ask them to think about the legacy of Lewis and Clark and the issues with which many contemporary Native Americans struggle. After students have had ample opportunity to take in the song, elicit their reaction using some of the following questions:
 - What lyrics or images stood out to you? How did they make you feel?
 - Litefoot makes several references to the fact that while some artists are challenged for racist lyrics, stereotypes of Native Americans are ignored. Do you think that such a double standard exists?
 - Litefoot comments on the use of Native American mascots in sports and on athletic apparel. Why do you think he finds this offensive? Do you agree?
 - What are some of the media representations of Native Americans that anger Litefoot? Why do they make him feel disrespected?
 - What does Litefoot mean when he says, “We only good with feathers on, we don't exist when they off”? How do old-fashioned stereotypes affect contemporary Native Americans?
 - In the last section of the song, how does Litefoot describe being received at a mainstream rap concert? How do you think this relates to society’s ideas about Native American people and culture?
 - What connections can you make between the issues Litefoot raises and what you have learned about the history of discrimination against Native Americans?
4. Ask for student volunteers to read aloud Part II of Wilma Mankiller’s speech, [Lewis and Clark, Exploration and Exploitation: The Aftermath](#). Let these words sit with students for a moment, then allow them to respond. Highlight the following points from the address:
 - Most Americans know little about indigenous people, who remain objects of curiosity instead of people with valuable knowledge and gifts to share.
 - Pervasive stereotypes exist about Native Americans that prevent us from knowing them as whole human beings.
 - Though many Americans know little about indigenous people, Native Americans have to learn everything about them.
5. In order to work against some of the problems described above, and as a fitting Lewis and Clark bicentennial tribute, conclude the unit by having students conduct research on contemporary Native American culture and issues. This may be done individually or in groups, as an in-class or homework assignment. Ask students to write a brief report on one of the tribes that Lewis and Clark encountered two hundred years ago, and that still exists today. The report should include some of the following information:
 - The tribe’s present-day location and its geographic location prior to the colonial era.
 - Facts about the tribe’s history and heritage, and how it was impacted by westward expansion
 - Information about tribal life today (e.g., governance, leadership, housing, education)
 - A description of current cultural practices (e.g., dance, ceremonies, religion, art, music)
 - Current problems or issues (e.g., poverty, land disputes, deterioration of native languages and cultural practices)

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

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

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

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...

From The Thomas Jefferson Papers Series 1. General Correspondence. 1651-1827. Transcription originally appeared in Paul Leicester Ford, ed., *The Works of Thomas Jefferson in Twelve Volumes* (New York and London: G.P. Putnam's Sons, 1904). Courtesy of the Library of Congress.

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

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 Mississippi. 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 foolhardy enough to take up the hatchet at any time, the seizing the whole country of that tribe and driving them across the Mississippi, 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 Mississippi 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 Mississippi itself the means of it's 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 United 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

From The Thomas Jefferson Papers Series 1. General Correspondence. 1651-1827. Transcription appears in Logan Esarey, ed., *Governors Messages and Letters, Messages and Letters of William Henry*, Vol. 1, 1800-1811 (Indianapolis, IN: Indiana Historical Commission, 1922). Courtesy of the Library of Congress.

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

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, medecine, 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 it's 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 knolege 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, it's 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 lightening, 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 desireable 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 kinpox; 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

From The Thomas Jefferson Papers Series 1. General Correspondence. 1651-1827. Courtesy of the Library of Congress.

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

My friends & children, Chiefs of the Osages, Missouris, 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

From The Thomas Jefferson Papers Series 1. General Correspondence. 1651-1827. Transcription appears in Donald Jackson, ed., *Letters of the Lewis and Clark Expedition with Related Documents 1783-1854*, Volume 1 (Urbana, Chicago, London: University of Illinois Press, 1978). Courtesy of the Library of Congress.

Lewis and Clark, Exploration and Exploitation: The Aftermath (Part I)

Transcript of Excerpts from an Address by Wilma Mankiller

... 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 descendants 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?

Excerpted and 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.

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

The Doctrine of Discovery and U.S. Expansion

“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 Tsunoy 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 III 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 11th 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?

Native Hip Hop Artists

Indigenous hip hop artists:

A Tribe Called Red (Tim "Zoolman" Hill, a Mohawk of the Six Nations of the Grand River, and Ehren "Bear Witness" Thomas of the Cayuga First Nation)

Tall Paul (Anishinaabe)

Frank Waln (Sicangu Lakota)

Litefoot (Cherokee)

Eeekwol (Muskoday First Nation)

Christian Takes Gun Parrish, aka "SupaMan" (Crow)

City Natives (Aboriginal)

Nataanii Means (Oglala Lakota/Omaha/ Navajo)

The Council (members of Southern Ute, Jemez Pueblo, Taos Pueblo and Sioux as well as Chicano and African-American roots)

Quese IMC (Pawnee/Seminole)

Short Dawg Tha Native a.k.a. Raymond Galvan (San Manuel Tribe of Mission Serrano Indians, and is also part Cahuilla Indian)

Tac Tile (San Juan Pueblo/Rosebud Sioux)

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:

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



AP Photo/Kevork Djansezian

About Photo

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.

What's It Gonna Take? Lyrics

By Rap Artist Litefoot

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 uh, well... many Hip Hop people just 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.

About Litefoot

Litefoot is a Native American actor, rap artist and founder of the non-profit organization, The Association for American Indian Development. In 2004, Litefoot released his eleventh CD, *Redvolution*, which contains the track, "What's It Gonna Take." This song explores bias against Native Americans in the media and in society, and expresses the emotional impact of such prejudice on the artist. The song was partially inspired by a performance at the 2004 Grammy Awards, during which singer Andre "3000" Benjamin performed his hit song, Hey Ya!, decked out as a time-traveling Native American. Many were offended by what they considered to be a stereotypical portrayal of Native Americans.

Lyrics and [audio clip](#) © Litefoot and Native Style, Inc. and used with permission.

Lewis and Clark, Exploration and Exploitation: The Aftermath (Part II)

Transcript of Excerpts from an Address by Wilma Mankiller

...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 descendants 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 descendants 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 21st 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 21st 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 21st century to still have viable, distinct tribal communities. What can we do to make sure that they survive into the 21st century and beyond?

Excerpted and 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.

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

Tribal Nations Whose Homeland Lewis and Clark Explored

This partial list is from the National Lewis and Clark Bicentennial Council at www.lewisandclark200.org.

Blackfeet Nation - Browning, Montana www.blackfeetnation.com

Chehalis Tribe - Oakvill, Washington www.chehalisribe.org

Cheyenne River Sioux Tribe - Eagle Butte, South Dakota www.sioux.org

Chinook Indian Tribe - Chinook, Washington www.chinooknation.org

Chippewa Cree Tribe - Box Elder, Montana www.chippewacree-nsn.gov

Clatsop/Nehalem Confederated Tribes - Turner, Oregon www.clatsop-nehalem.com

Comanche Tribe - Lawton, Oklahoma www.comanchenation.com

Confederated Salish and Kootenai Tribes - Pablo, Montana www.cskt.org

Confederated Tribes of Grand Ronde - Grande Ronde, Oregon www.grandronde.org

Turtle Mountain Band of Chippewa - Belcourt, North Dakota <https://tmchippewa.com/>

Confederated Tribes of the Colville Reservation - Nespelem, Washington www.colvilletribes.com

Confederated Tribes of Umatilla Indian Reservation - Pendleton, Oregon <http://ctuir.org>

Confederated Tribes of Warm Springs Reservation - Warm Springs, Oregon www.warmsprings.com

Cowlitz Indian Tribe - Longview, Washington www.cowlitz.org

Eastern Shawnee Tribe - Oklahoma www.estoo-nsn.gov

Flandreau Santee Sioux Tribe - Flandreau, South Dakota <https://santeesioux.com/>

Iowa Tribe of Oklahoma - Perkins, Oklahoma www.bahkhoje.com

Kanza Nation - Kaw City, Oklahoma www.kawnation.com

Lemhi-Shoshone - Lemhi Valley, Idaho www.lemhi-shoshone.com

Little Shell Tribe of Chippewa Indians of Montana - Great Falls, Montana www.montanalittleshelltribe.org

Monacan Indian Nation - Amherst County, Virginia www.monacannation.com

Nez Perce Tribe - Lapwai, Idaho www.nezperce.org

Northern Arapahoe Tribe - Fort Washakie, Wyoming www.northernarapaho.com

Osage Nation - Pawhuska, Oklahoma www.osagenation-nsn.gov

Pawnee Indian Tribe of Oklahoma - Pawnee, Oklahoma www.pawneenation.org

Prairie Band Potawatomi Nation - Mayetta, Kansas www.pbpindiantribe.com

Santee Sioux Tribe - Niobrara, Nebraska www.santeedakota.org/santee_sioux_tribe_of_nebraska.htm

Shawnee Tribe www.shawnee-tribe.com/default.htm

Shoshone Tribe - Fort Washakie, Wyoming www.easternshoshone.org

Shoshone-Bannock Tribes - Fort Hall, Idaho www2.sbtribes.com

Spirit Lake Tribe - Fort Totten, North Dakota www.spiritlakenation.com

Spokane Tribe of Indians - Wellpinit, Washington www.spokanetribe.com

Resources for Educators and Students

The following books, videos, curriculum guides, and Web sites explore various eras and events in U.S. history from an American Indian perspective, address bias and prejudice against Native Americans, and provide general information about Native American history and culture.

Elementary School Level Resources

***1621: A New Look at Thanksgiving* by Margaret M. Bruchac and Catherine O'Neill Grace**

This pictorial presentation of the reenactment of the first Thanksgiving, counters the traditional story of the first Thanksgiving with a more measured, balanced, and historically accurate version of the three-day harvest celebration in 1621. Five chapters give background on the Wampanoag people, colonization, Indian diplomacy, the harvest of 1621, and the evolution of the Thanksgiving story. (2001, 48 pages, National Geographic Society, grades 3–5)

***Encounter* by Jane Yolen**

Told from a young Taino boy's point of view as Christopher Columbus lands on San Salvador in 1492, this is a story of how the boy tried to warn his people against welcoming the strangers, who seem more interested in golden ornaments than friendship. Years later the boy, now an old man, looks back at the destruction of his people and their culture by the colonizers. (1992, 40 pages (picture book), Harcourt Children's Books, grades 2 and up)

***Guests* by Michael Dorris**

Set in Massachusetts during the time of the first Thanksgiving, a young Algonquin boy, Moss, is alarmed when the annual harvest feast is threatened by the arrival of strange new people, and struggles with a world in which he is caught between the values of children and adults. (1994, 128 pages, Hyperion Books for Children, grades 3–6)

***Home to Medicine Mountain* by Chiori Santiago and Judith Lowry (Illustrator)**

This is the story of two brothers who are separated from their family and sent to live in a government-run Indian residential school in the 1930s. Native artist Judith Lowry based this personal account on the stories her father and Uncle told her. Inspired by their dreams of home, the boys run away one summer and embark on an adventurous journey by train from the harsh residential school to their triumphant welcome home in Susanville, California. (2002, 32 pages, Children's Book Press, grades 2–5)

***Morning Girl* by Michael Dorris**

Tells the story of twelve-year-old Morning Girl and her brother, Star Boy, two Native Americans of the Taino tribe, their family, and their community, as they grow up together in the Bahamas in the fateful year of 1492. In Morning Girl's last narrative, she witnesses the arrival of the first Europeans to her world. (1992, 80 pages, Hyperion Books for Children, grades 3–6)

***The People Shall Continue* by Simon Ortiz**

This classic narrative extends in time from the creation of the world to the present day; it touches on all aspects of life; it speaks in the rhythms of traditional oral narrative. The words of the tribal storyteller transmit the spirit of the people as well as vital historical information. In the last part of the story, the concept of the People is enlarged to include all peoples now living on this land who have been victims of inhumanity. (1994, 32 pages, Children's Book Press, grades 2–6)

***Story of Sacagawea: Guide to Lewis and Clark* by Della Rowland**

This non-romanticized biography provides ethnographic information, such as the lifeways of farmers and hunters, as well as historical background on the Lewis and Clark expedition. Includes black-and-white drawings and a map showing the route of the expedition. (1989, 91 pages, Bantam Doubleday Dell Books for Young Readers, grades 3–6)

***This Land Is My Land* by George Littlechild**

In his own words and paintings, Native American artist George Littlechild takes young readers back in time to the first meeting between his Plains Cree ancestors and the first European settlers in North America. Through autobiographical stories accompanied by multimedia art work, he recounts the history of his people and their relationship to the land. (1993, 30 pages, Children's Book Press, grades 2–6)

Middle School Level Resources

***The Arrow Over the Door* by Joseph Bruchac**

Fourteen-year-old Samuel Russell hates being called a coward because he is a Quaker, and he vows to defend his family if Loyalists or Indians try to harm them. Stands Straight, an Abenaki boy whose mother and brother were murdered by white men, has joined his uncle's scouting party, though he questions why Indians should fight in the white man's war. In alternating narratives, the two boys tell this quietly compelling story, which is based on an actual incident that took place in 1777, just before the Battle of Saratoga. (1998, 96 pages, Puffin Books, grades 4–7)

***The Heart of a Chief* by Joseph Bruchac**

In this novel Bruchac explores three contemporary issues in Native American culture: alcoholism, casino gambling, and the racist names of sports teams. Chris, an 11-year-old Penacook Indian, is trying to hold on to his people's traditions in very unsteady times. At school he speaks out against the name of the sports team, the Chiefs; at home he reaches out to his father in rehab; and on the reservation he fights against bringing in a casino to alleviate widespread poverty. (1998, 153 pages, Puffin Books, grades 5–8)

***"Mush-hole": Memories of a Residential School* by Maddie Harper**

Maddie Harper tells of experiences in an Indian residential school, and her escape and recovery from the negative values and cultural degradation she was forced to live with. (1994, 90 pages, Sister Vision Press, grades 5–7)

***Navajo Long Walk: The Tragic Story of a Proud People's Forced March from their Homeland* by Joseph Bruchac and Shonto Begay**

Tells the tragic story of how, in the 1860s, U.S. soldiers forced thousands of Navajos to march to a desolate reservation 400 miles from their homeland in an effort to "civilize" them. (2001, 64 pages, National Geographic Society, grades 4–7)

***Sacagawea: Indian Interpreter to Lewis and Clark* by Marion Marsh Brown**

Relates the story of the young Shoshoni Indian woman who acted as a guide and interpreter for the Lewis and Clark expedition. The authors used the journals kept by Lewis and Clark and other members of the expedition as source material, so the accounts are accurate and free from lore and romanticizing. All illustrations and maps are from original sources. (1988, 119 pages, Scholastic Library Publishing, grades 6–9)

***Sacagawea: Westward with Lewis and Clark (Native American Biographies)* by Alana J. White**

The author states that this is Sacagawea's "true story," retelling the few facts that exist about her life and focusing on her journey, from 1805-1806, to the Pacific Coast with Lewis and Clark. Includes black and white photographs, historic paintings and maps. (1997, 128 pages, Enslow Publishers, grades 4–8)

***Sacagawea's Son: The Life of Jean Baptiste Charbonneau (Lewis & Clark Expedition)* by Marion Tintling**

The author researched the writings of Lewis, Clark, and others to document the life of Sacagawea's son, who was an infant when he accompanied his parents on the Lewis and Clark expedition. Later educated in St. Louis by Captain Clark, Baptiste went on to live in a royal palace in Europe and to speak many languages, to become a mountain man and scout, a soldier in America's war with Mexico, and a prospector during the gold rush. (2001, 125 pages, Mountain Press Publishing Company, grades 7–9)

***York's Adventures with Lewis and Clark: An African-American's Part in the Great Expedition* by Rhoda Blumberg**

This book, which relates the adventures of York—a slave and "body servant" to William Clark—provides a novel angle on both Western U.S. exploration and slavery. The book chronicles the contributions York made to the Lewis and Clark expedition before returning from the journey only to realize, once again, that he was totally a slave, considered to be inferior to every white person. Includes maps, sketches, portraits, and other archival materials. (2003, 96 pages, HarperCollins Publishers, grades 5–8)

High School Level Resources

***Black Indians: A Hidden Heritage* by William Loren Katz**

Through careful research and rare antique prints and photographs, this book traces the existence of black Indians from the earliest foreign landings through pioneer days. It also explores the history of relations between blacks and American Indians, and the ways in which both groups worked together to oppose white oppression. (1996, 198 pages, Simon & Schuster Children's Publishers, grades 6 and up)

***Mean Spirit* by Linda Hogan**

Nora Blanket, an Osage Indian, witnesses her mother's murder, the first of many as white men try to steal the Indians oil-rich land and personal fortunes in 1920s Oklahoma. The Osage try to protect themselves and their way of life, but the situation becomes hopeless. Readers learn about Indian values and experience the injustice inherent in cultural prejudice and government corruption. (1991, 384 pages, Ivy Books; grades 9 and up)

***Points of View vs. Historical Bias: Recognizing Bias in Texts about Native Americans* by Sarah Supahan**

This guide looks at the difference between a point of view and a bias, then looks at passages from real history books about Indian people and how the use of certain "loaded" words affects the meaning of the text in a way that shows bias. (1999, 17 pages, Oyate, grades 6–12)

***Sacagawea: The Story of Bird Woman and the Lewis and Clark Expedition* by Joseph Bruchac**

The author—a Native American storyteller, poet, and writer—frames this novel as a story told to Sacagawea's son, which alternates between the voices of Sacagawea and William Clark, and is infused with Native American folklore excerpts. The author adheres closely to journals kept by members of the expedition and remains true to actual events. (2001, 208 pages; Scholastic Signature; grades 6 and up)

***Streams to the River, River to the Sea: A Novel of Sacagawea* by Scott O'Dell, Peter Roop, Blair**

In this highly fictionalized account of Sacagawea's journey with Lewis and Clark, she falls in love with Clark. The author's introduction explains the historical and political background to the Lewis and Clark expedition, and the sources he used for the story. (1986, 163 pages, The Random House Publishing Group, grades 6 and up)

***Thanksgiving: A Native Perspective* by Doris Seale, Beverly Slapin and Carolyn Silverman**

This sourcebook of essays, speeches, poetry, stories and activities helps teachers and students think critically about the history of Thanksgiving and what it means to Native Americans. (1998, 101 pages, Oyate)

***Who Will Tell My Brother?* by Marlene Carvell**

During his lonely crusade to remove offensive mascots from his high school, a Native American teenager learns more about his heritage, his ancestors, and his place in the world. (2002, 150 pages, Hyperion Books for Children, grades 7–11)

Educator/Adult Resources***A Different Mirror: A History of Multicultural America* by Ronald Takaki**

Beginning with the colonization of the "New World" and ending with the Los Angeles riots of 1992, this book recounts U.S. history in the voices of Native Americans, African Americans, Jews, Irish Americans, Asian Americans, Latinos and others. Takaki turns the Anglocentric historical viewpoint inside out and examines the ultimate question of what it means to be an American. (1993, 508 pages, Little, Brown & Company, adult)

***How to Tell the Difference: A Guide for Evaluating Children's Books for Anti-Indian Bias* by Beverly Slapin, Doris Seale and Rosemary Gonzales**

Reproduced from *Through Indian Eyes: The Native Experience in Books for Children*, the goal of this book is to make it easier for parents, students, teachers or librarians to choose undistorted books about the lives and histories of indigenous peoples. 1996, 30 pages, Oyate, adult

***Lessons from Turtle Island: Native Curriculum in Early Childhood Classrooms* by Guy W. Jones and Sally Moomaw**

The authors—one Native, one white—explore Native American issues in preschool and early primary education, and offer guidelines for learning experiences that move children beyond embedded stereotypes. (2002, 175 pages, Redleaf Press, educators)

***Native American FAQs Handbook* by George Russell**

The author—a member of the Saginaw Chippewa Tribe—provides demographic information about today's Native Americans, including population statistics, data about federally recognized tribes and reservations, and information about free reports and catalogs that serve as further resources for American Indian information. (2000, Russell Publications, adult)

***A People's History of the United States: 1492–Present* by Howard Zinn**

This reader tells America's story from the point of view of—and in the words of—America's women, factory workers, African Americans, Native Americans, working poor, and immigrant laborers. Revised and updated with two new chapters covering Clinton's presidency, the 2000 Election, and the war on terrorism. (2003, 752 pages, HarperCollins Publishers, adult)

A People's History of The United States: The Wall Charts by Howard Zinn

This accompaniment to the book includes two 3' x 5' full color posters and an explanatory booklet with primary-source quotations and photos that highlight the progress of native, ethnic, and African Americans; working people; and women. Poster one covers the period from 1492 to 1900, and Poster Two covers 1900–1990. (1994, 49 pages, *The New Press*)

Thanksgiving: A Native Perspective by Doris Seale, Beverly Slapin, and Carolyn Silverman

This sourcebook of essays, speeches, poetry, stories and activities helps teachers and students think critically about the history of Thanksgiving and what it means to Native Americans. (1998, 101 pages, *Oyate*)

Through Indian Eyes: The Native Experience in Books for Children by Beverly Slapin and Doris Seale

Contains Native-authored essays, poetry, and reviews of more than 100 children's books by and about Indians, a guide to evaluating children's books for anti-Indian bias, a recommended bibliography, and a resource section of Native publishers and organizations. (1998, *University of California, American Indian Studies Center, adult*)

Us and Them: A History of Intolerance in America by Jim Carnes and Herbert Tauss

Through fourteen case studies, using original documents, historical photos, paintings, and dramatic narratives, readers delve into the history and psychology of intolerance in the U.S. Each chapter focuses in depth on one individual's experience or on a particular episode of bigotry—the Cherokee people's journey to exile on the Trail of Tears, the nineteenth-century conflict between Protestant nativists and Catholic immigrants in Philadelphia, the internment of Japanese Americans during World War II, the recent race riots in Crown Heights, the murder of a gay man in Maine, and more. (1996, 136 pages, *Oxford University Press, adult*)

Videos***The Columbus Controversy: Challenging How History is Written, a film directed by Nick Kaufman***

This video examines the Columbus controversy using footage from the classroom of Bill Bigelow, along with historians John Mohawk and William McNeil. Students are challenged to examine how a society selects its heroes and what motivates these choices. The teacher's guide includes review questions, follow-up activities and an annotated bibliography. (1991, 24 minutes, *American School Publishers*)

Columbus Didn't Discover Us, a film by Turning Tides Productions

In July 1990, some 300 Native people participated in the First Continental Conference of Indigenous Peoples in the highlands of Ecuador. This documentary is testimony to the legacy of Columbus on the lives of indigenous peoples of this hemisphere, as they speak about their struggle for *tierra, paz, y libertad*—land, peace, and liberty. (1992, 24 minutes, *Turning Tides Productions, grades 5-up*)

Earth & The American Dream, a film by Bill Couturie

This extraordinary film examines U.S. history from the standpoint of the earth itself. Beginning with Columbus, it effectively blends contrasting quotes from Native Americans and European settlers with images of the environmental consequences of these ideas and attitudes. (1993, 77 minutes, *distributed by Direct Cinema Limited, grades 7 and up*)

Gold, Greed & Genocide: The Untold Tragedy of the California Gold Rush, a film by the International Indian Treaty Council

Told mostly from the perspective of California Indian people whose lives have been and continue to be impacted by the California Gold Rush. The film comes with a 16-page classroom activities and discussion guide designed to encourage critical thinking and research skills. (2003, 24 minutes; *International Indian Treaty Council, grades 6-up*)

Images of Indians: How Hollywood Stereotyped the Native American, a film directed by Chris O'Brien and Jason Witmer

Narrated by Will Sampson (Creek), *Images* critically examines, from a Native perspective, the Hollywood movie industry's depiction and misrepresentation of indigenous histories, lifeways, and languages. (1985, five 30-minute episodes, *available from Oyate, grades 7-up*)

In the Heart of Big Mountain, a film by Upstream Productions

A portrait, through the eyes and words of Navajo matriarch Katherine Smith, of the consequences of forced relocation on one Navajo family. (1995, 28 minutes, *Upstream Productions, grades 5-up*)

In Whose Honor? American Indian Mascots in Sports, a film by Jay Rosenstein

This documentary takes a critical look at the long-running practice of “honoring” American Indians by using them as mascots and nicknames in sports. It follows the story of Charlene Teters (Spokane) and her transformation from a graduate student into a national movement leader. The video examines the issues of race, stereotypes, minority representation and the powerful effects of mass-media imagery, and also shows the extent to which one community will go to defend and justify its mascot. (1997, 46 minutes, produced by Jay Rosenstein, grades 10 and up)

Native Homelands Along the Lewis & Clark Trail, a film by Sally Thompson and Ken Furrow

They were given names like Flatheads, Big Bellies, and Pierced Noses, but they called themselves “The People,” “Upright Persons” and “Ourselves.” Get acquainted with the perspectives of 20 men and women representing ten tribes who live along the old trails followed by Lewis & Clark. Let tribal members tell you about their cultures and history, from the Knife River villages of North Dakota to the mouth of the Columbia—the way it has been passed down through the generations. Exquisite scenic and wildlife footage bring these tribal homelands to life. (2004, 35 minutes, available through the University of Montana Bookstore at www.umtbookstore.com)

Wiping the Tears of Seven Generations, a film by Kifaru Productions

In December 1990, in sub-zero weather, some 300 Lakota people rode 250 miles on horseback, to commemorate the lives lost at the Wounded Knee Massacre of 1890. This film relates the story of the 100-year mourning, and celebrates the visions of unity and spiritual awakening that led to the traditional Lakota ceremony called *Washigila*. “Wiping the Tears,” the Bigfoot Memorial Ride, was that ceremony. (1992, 57 minutes, Kifaru Productions; grades 4-up)

Web Sites**The Basic Indian Stereotypes**

www.bluecorncomics.com/stbasics.htm

An overview and discussion of the history of Native stereotyping, stereotypes in popular media, and examples of personal and cultural stereotypes.

Native Knowledge 360

<https://americanindian.si.edu/nk360>

Resources for teachers and students created by the Smithsonian National Museum of the American Indian. It includes in-depth lesson plans, primary sources, video interviews and interactive programs. All of these materials are created in cooperation with tribes to tell the real history the way Native Americans want it to be heard.

Discovering Lewis & Clark

www.fortmandan.com/lewisandclark

The world's most authoritative website devoted to the Lewis & Clark Expedition. It has the tools you need to learn everything you've ever wanted to know about the Corps of Discovery, from the technology they used to the Native nations they encountered to the geography of their journey and much more.

When Rivers Were Trails

<https://indianlandtenure.itch.io/when-rivers-were-trails>

When Rivers Were Trails is an interactive 2D adventure game in which Oregon Trail meets Where the Water Tastes Like Wine. The game is designed to teach players about the impact of the allotment acts on Indigenous communities. It tells the story about a displaced Anishinaabeg in the 1890's traveling from Minnesota to California facing Indian Agents, meeting people from different nations, and hunting, fishing and canoeing along the way as they balance their wellbeing. The game was developed by Michigan State University's Games for Entertainment and Learning Lab in collaboration with the Indian Land Tenure Foundation. It's available for Windows, Android, and macOS.

Lewis and Clark: The National Bicentennial Exhibition

www.lewisandclarkexhibit.org

This Missouri Historical Society exhibition follows the Corps of Discovery into an Indian world of age-old trade networks and achievements in art and oral literature. The exhibit compares the perspectives of Lewis and Clark and the Indian peoples they

encountered on such topics as politics and diplomacy, women, geography, animals, military heroism, language, trade and property, curing and health, and plants. Teaching units and lesson plans for educators are included.

National Congress of American Indians (NCAI)

www.ncai.org

This organization works to secure and preserve American Indian and Alaska Native sovereign rights under treaties and agreements with the United States, as well as under federal statutes, case law, and administration decisions and rulings. They seek appropriate, equitable and beneficial services and programs for American Indian and Alaska Native governments and people to enhance their quality of life.

Oyate

www.oyate.org

This organization works to ensure that Native lives and histories are portrayed honestly. Their work includes evaluation of texts, resource materials and fiction by and about Native peoples; conducting of teacher workshops on evaluating children's material for anti-Indian biases; and distribution of children's, young adult, and teacher books/materials, with an emphasis on writing and illustration by Native people.

Lewis & Clark Trail Heritage Foundation

<http://www.lewisandclark.org/>

The foundation shares the incredible story of the Lewis and Clark Expedition and has preserved the route of the Corps of Discovery from Monticello in Virginia to Ft. Clatsop in Oregon. This site includes official records, projects and events, "Travel the Trail" information, timelines, curriculum and other information.

Native Village

www.nativevillage.org

Features educational and current events resources for Native youth, teens, families, educators, and friends, including weekly publications of *Native Village Youth* and *Education News* and *Native Village Opportunities and Websites*.

PBS Web Site: Lewis and Clark The Journey of the Corps of Discovery, A film by Ken Burns

www.pbs.org/lewisandclark/

Features detailed information about 16 of the Native tribes encountered by Lewis and Clark as well as background on Lewis, Clark and other expedition members. The site includes journal entries, timelines, maps, lesson plans and classroom resources, audio of expert historians, and a forum with Ken Burns.

Teaching With Documents: The Lewis and Clark Expedition

www.archives.gov/education/lessons/lewis-clark/

Offers lesson ideas for teaching with primary documents and document/photograph analysis worksheets for students. The primary documents featured include the speeches and letters of Thomas Jefferson, the Louisiana Purchase Treaty, merchandise receipts and lists of Indian presents purchased by Lewis and Clark, and photographs from the expedition trail including an Indian petroglyph mentioned in the journals of Lewis and Clark.

TrailTribes.com

www.trailtribes.org

This University of Montana Web site presents native history with a tribal perspective along the trails followed by Lewis and Clark. An interactive map allows viewers to select tribes along the Lewis and Clark trail for a detailed investigation of their traditional and contemporary culture.