

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

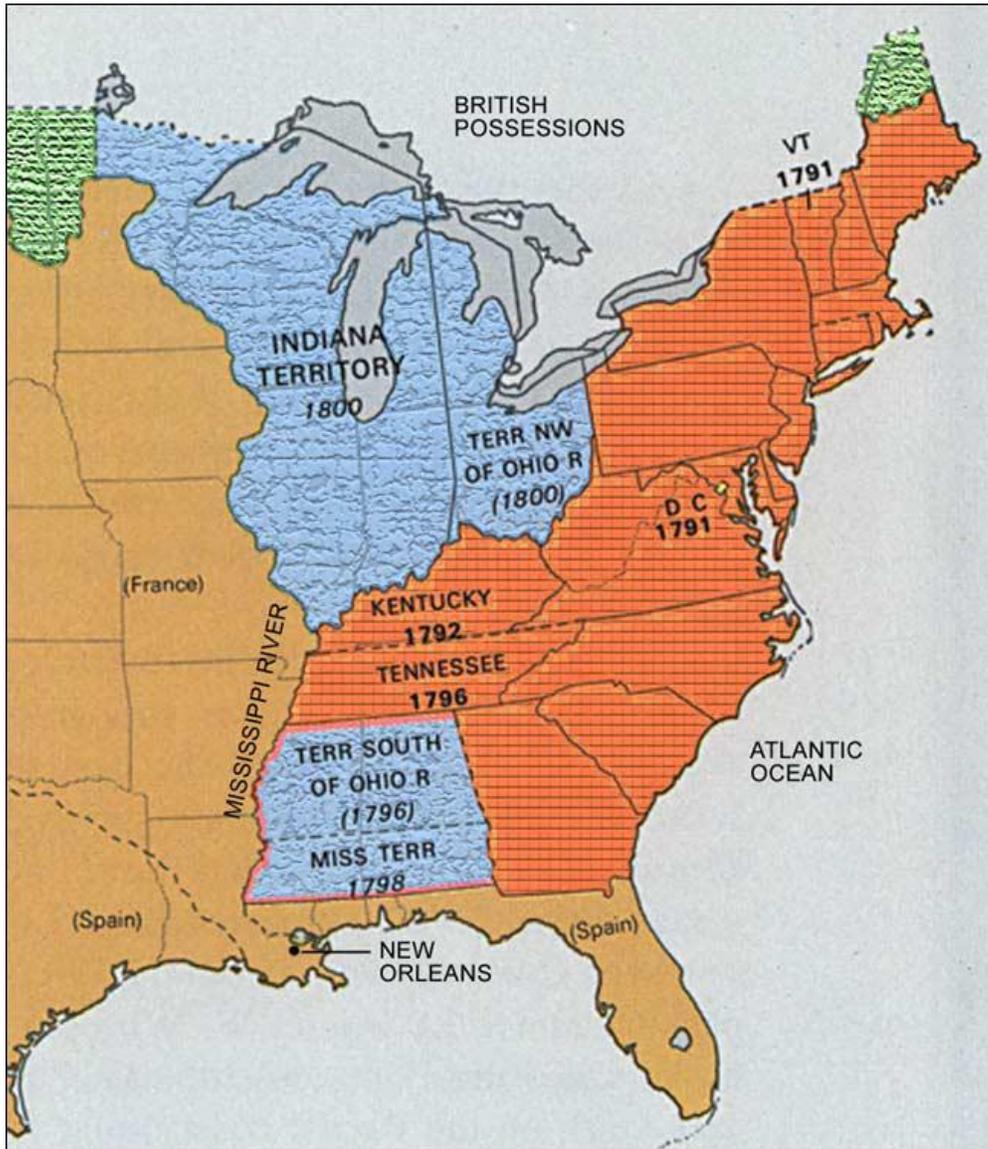
Allow students to respond to this quote and answer any questions they may have. To illustrate the quote, project the map, [Land Transfers from Native Americans to Whites: 1775–1894](#). Tell students that although the Lewis and Clark expedition was peaceful and held out the promise of friendship between 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

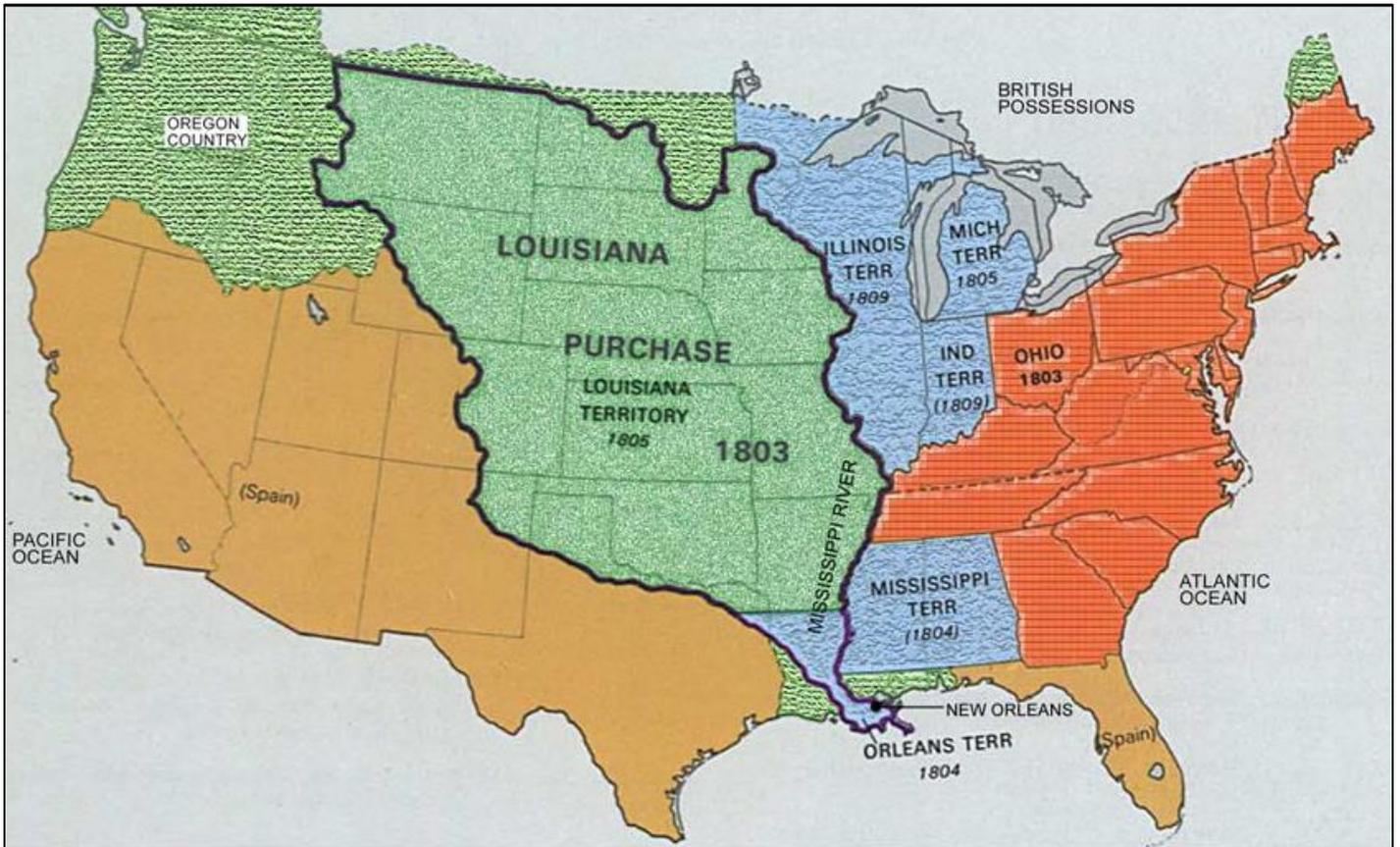


The U.S. in 1800

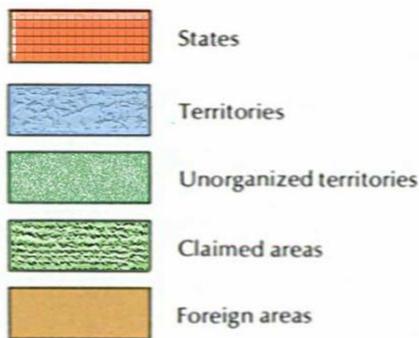


Map adapted from the 1800 and 1810 U.S. territorial growth maps in the National Atlas of the United States of America, U.S. Department of the Interior Geological Survey, Washington, D.C. 1970. Courtesy of the Library of Congress.

The U.S. after the Louisiana Purchase



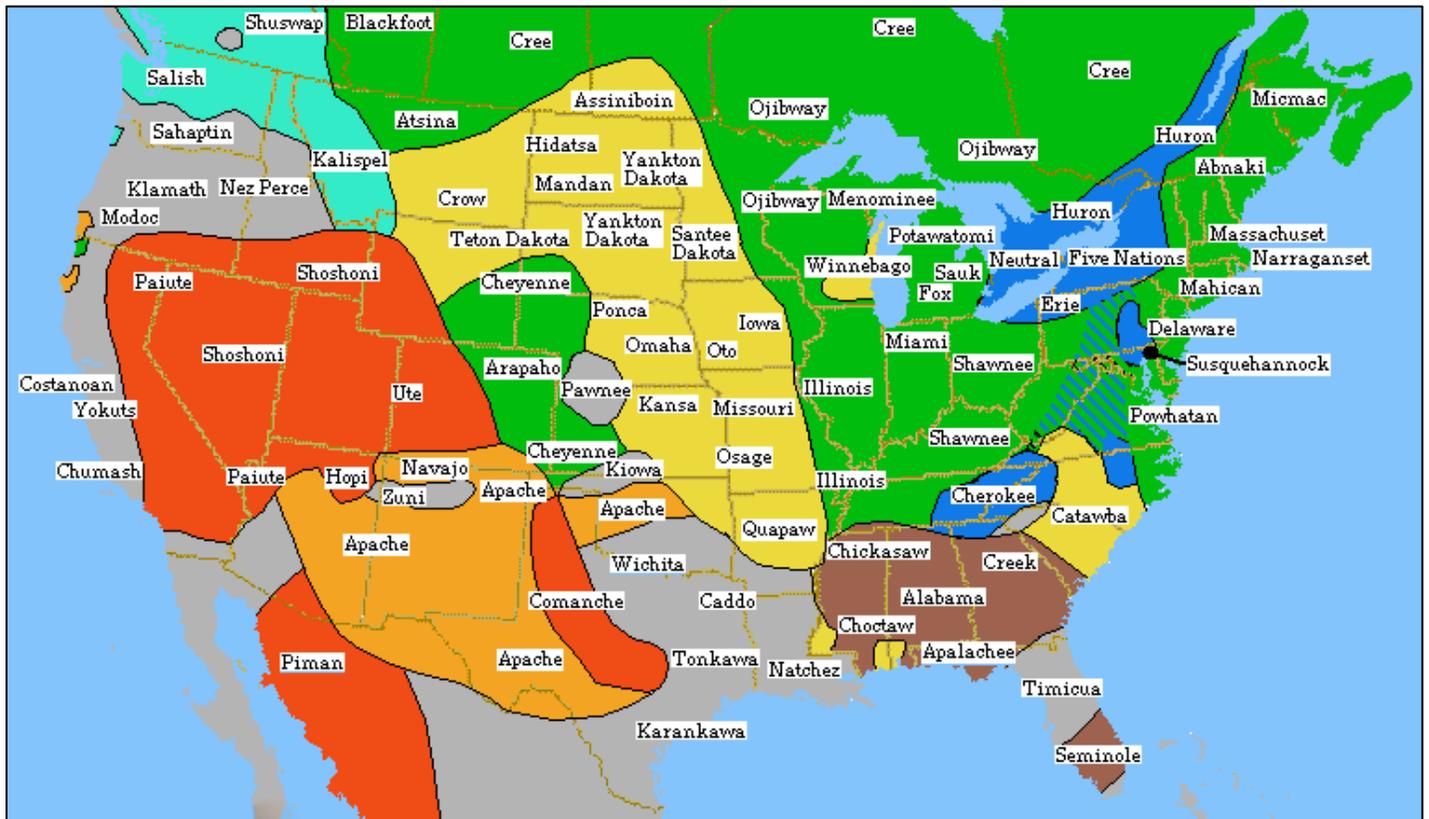
LEGEND



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



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

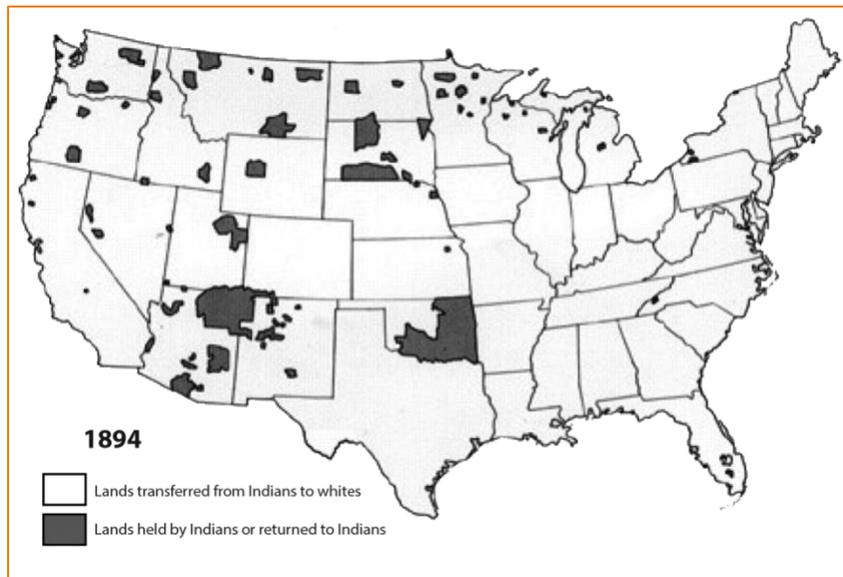
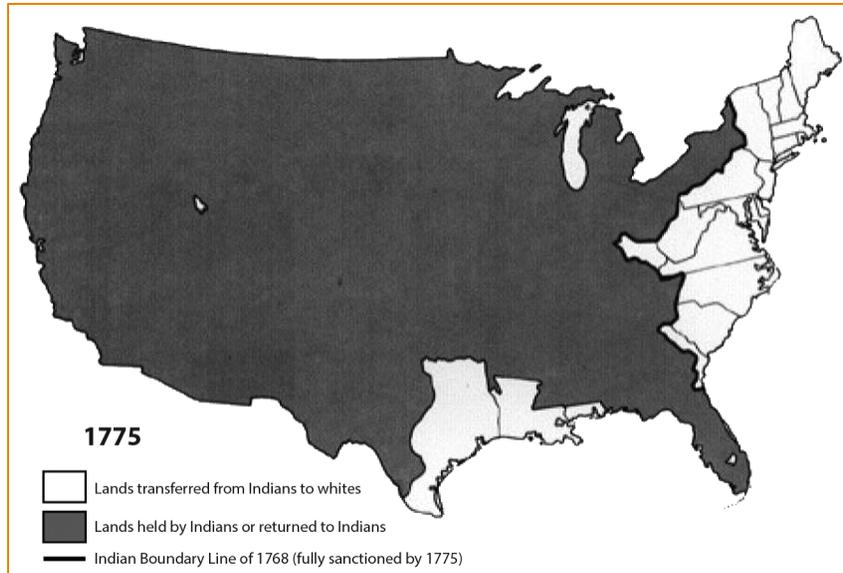
GREAT BASIN INDIANS: Shoshone, Bannock, Paiute

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?

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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.

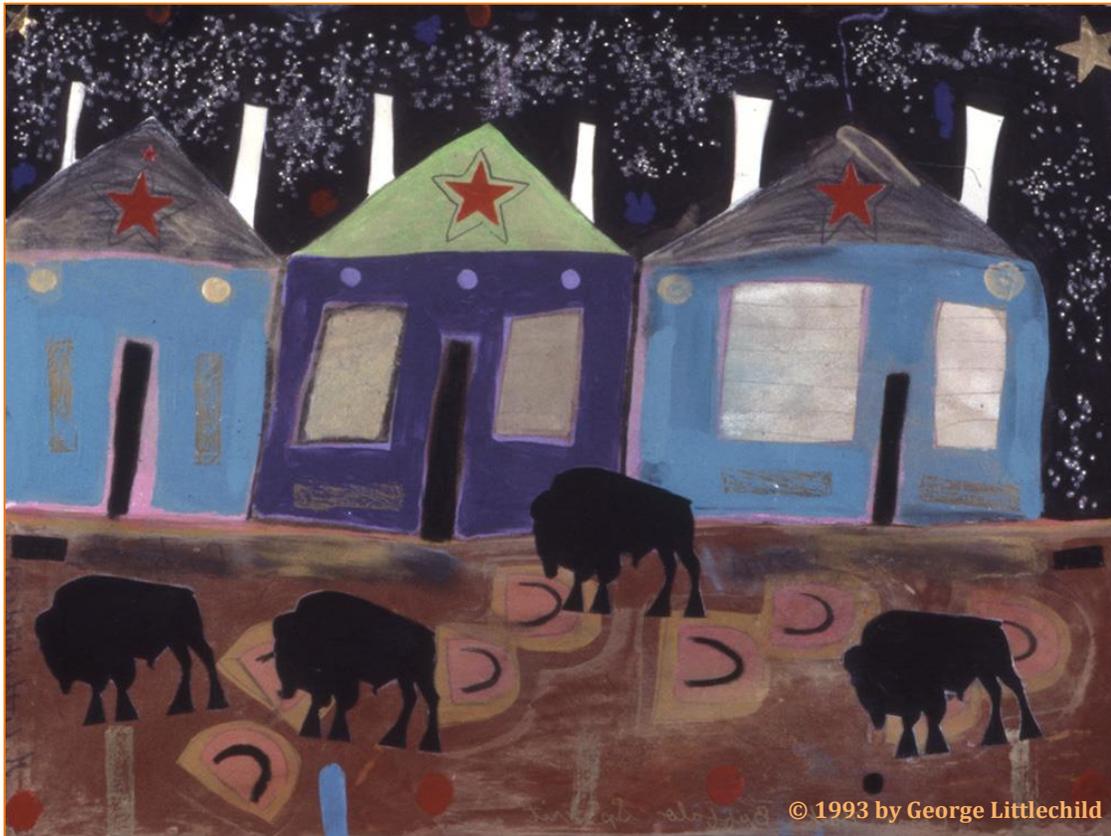
Book Discussion Questions (p. 9):

- 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 Strait, 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

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