

Document B: Diary Entry of Meriwether Lewis (Modified)

This morning at daylight the Indians got up and crowded around the fire. J. Fields, who was on post, had carelessly laid his gun down behind him. . . . One of the Indians, the fellow to whom I had given the medal last evening, slipped behind J. Fields and took his gun and his brother's gun. At the same instant, two other Indians advanced and seized the guns of Drewyer and myself. J. Fields seeing this turned about to look for his gun and saw the fellow just running off with it and his brother's. He called to his brother, who instantly jumped up and pursued the Indian with him. They overtook him. . . . R. Fields, as he seized his gun, stabbed the Indian to the heart with his knife. The fellow ran about 15 steps and fell dead.

Drewyer, who was awake, saw the Indian take hold of his gun and instantly jumped up and seized it. . . . His jumping up and crying "Damn you, let go of my gun" awakened me. . . . I saw Drewyer in a scuffle with the Indian for his gun. . . . Drewyer asked me if he might not kill the fellow, which I also forbid as the Indian did not appear to wish to kill us. As soon as they found us all in possession of our arms, the Indians ran. . . .

We left one of our horses and took four of the best of those of the Indians. While the men were preparing the horses, I put four shields and two bows and **quivers** of arrows which had been left [by the Indians] on the fire. . . . I also retook the flag but left the medal about the neck of the dead man that they might be informed who we were.

Source: *Diary of Meriwether Lewis, July 27, 1806.*

Vocabulary

quiver: a case for holding arrows

Document C: Time Magazine Article (Modified)

For more than a century, the history of Lewis and Clark's encounters with the 58 tribes along the trail has been defined by the white men's journals. . . .

Today Indians are looking to their own oral histories, as well as reading between the lines of the journals, to re-interpret what happened.

Says Ben Sherman, president of the Western American Indian Chamber in Denver: "The upcoming events [for the Lewis and Clark Expedition bicentennial] portray Clark as the **benevolent** protector of Indians — that's **propagandist** baloney." The tragic aftermath: as Governor of the Missouri Territory and Superintendent of Indian Affairs, Clark presided over President Thomas Jefferson's land-grab policy, which some historians characterize as a direct cause of "**cultural genocide**" and "**ethnic cleansing**."

In his journal, Lewis called the Blackfeet "a vicious, lawless and rather an abandoned set of wretches. . . ."

Writes brought diseases that killed as many as 90% of some tribes' members. Most of the tribes Lewis and Clark encountered were forced off the rivers that sustained their commerce and culture and herded onto reservations with poor soil.

Source: *Margot Roosevelt, "Tribal Culture Clash," Time Magazine, July 8, 2002.*

Vocabulary

benevolent: well-meaning **ethnic cleansing:** the killing of
propagandist: promoting misleading **members of a specific ethnic group**
information for a political cause
cultural genocide: the deliberate
destruction of a group of people's
way of life

Document D: Diary Entries of William Clark (Modified)

Many people have heard the name of Sacagawea, the Native American woman who with her husband Shabono and newborn baby accompanied Lewis and Clark on their journey and served as an interpreter. Below are Clark's diary entries about Sacagawea and Shabono.

May 11, 1806

We were crowded in the lodge with Indians who in great numbers were around us. The one-eyed chief Yoom-park-kar-tim arrived, and we gave him a medal of the small size and spoke to the Indians through a Shoshone boy Shabono and his wife. We informed them who we were, where we came from, and our intentions towards them, which pleased them very much.

August 17, 1806

We . . . took our leave of Shabono, his Shoshone wife and their . . . child, who had accompanied us on our route to the Pacific Ocean in the capacity of interpreter. . . . We offered to convey him down to the Illinois if he chose to go. He declined **proceeding**. . . observing that he had no acquaintance or prospects of making a living below, and must continue to live in the way that he had done. I offered to take his little son, a beautiful promising child, who is 19 months old, to which they both, himself and wife, were willing, provided his the child had been **weaned**. They observed that in one year the boy would be sufficiently old to leave his mother and he would then take him to me if I would be so friendly as to raise the child for him in such a manner as I thought proper, to which I agreed etc.

Source: *Diary of William Clark, 1806.*

Vocabulary

convey: take to a place

proceeding: moving forward

weaned: made used to eating solid food

Document E: Meriwether Lewis's Speech to the Otoe

Captain Meriwether Lewis gave the following speech to a band of Otoe during the council of Camp Calumet Bluff on August 4, 1804.

Children . . . we have come to inform you, as we go also to inform all the nations of red men who inhabit the borders of the Missouri, that a great council was held between this great chief of the Seventeen great nations of America [the United States], and your old fathers the French and Spaniards; and that in this great council it was agreed that all the white men of Louisiana . . . should obey the commands of this great chief. . . .

Children . . . you are to live in peace with all the *white men*, for they are [the great chief's] children; neither wage war against the *red men* your neighbors, for they are equally his children and he is bound to protect them. . . .

Children. Do these things which your great father advises and be happy . . . lest by one false step you should bring upon your nation the displeasure of your great father, the great chief of the seventeen great nations of America, who could consume you as the fire consumes the grass of the plains. . . . The mouths of all the rivers through which the traders bring goods to you are in his possession, and if you displease him he could at pleasure shut them up and prevent his traders from coming among you; but it is not the wish of your great father to injure you. On the contrary, he is now pursuing the measures best calculated to insure your happiness. . . .

Children. We hope that the Great Spirit will open your ears to our councils, and dispose your minds to their observance. Follow these councils and you will have nothing to fear, because the Great Spirit will smile upon your nation, and in future ages will make you outnumber the trees of the forest.

Source: *Lewis and Clark to the Otoe Indians, August 4, 1804.*