Clockwork, with its precision and predictability, was the guiding metaphor of the age of Enlightenment, which deeply influenced Thomas Jefferson. European intellectuals of the late 18th century thought of the universe as a perfect mechanism set in motion by God. Nature’s laws seemed so regular and reasonable that only rational inquiry and empirical observation were needed to discover them. For Jefferson this was an inspiration to guide his expedition:

JEFFERSON

A patient pursuit of facts, and a cautious combination and comparison of them, is the drudgery to which man is subjected by his Maker, if he wishes to attain sure knowledge.

In 1803 Jefferson wrote to a French scientist about the purposes of the voyage. The president believed that Lewis might encounter living animals whose existence was known up to then only through their bones:

JEFFERSON

Such is the economy of nature, that no instance can be produced, of her having permitted any one race of her animals to become extinct; of her having formed any link in her great work so weak as to be broken.

It is not improbable that this voyage of discovery will procure us further information of the Mammoth, & of the Megatherium also. There are symptoms of it’s late and present existence…

When Lewis failed to encounter mammoths, Jefferson’s interest did not disappear. In 1807 he paid for Clark to oversee an excavation at Kentucky’s Big Bone Lick. Shown here is one of over three hundred fossils Clark unearthed. Jefferson sent some of Clark’s specimens to the National Institute of France for study by leading researchers. This led to the discovery that the mastodon and the mammoth were two distinct species.

What Jefferson knew about the West was based on a little information and a lot of wishful thinking. One expectation shown on this map is the Northwest Passage – a water route across North America. Geographers had believed in it for three centuries. First they imagined a sea route, then an
inland lake, and finally a pair of rivers that connected by a portage over a low ridge of land. This map shows the Missouri and Columbia rivers connecting where the Rockies ought to be, fulfilling Jefferson’s prediction:

JEFFERSON
The Missouri, traversing a moderate climate, offer[s] . . . a continued navigation from it’s source, and, possibly with a single portage, from the Western Ocean.

Audio Script

05 Missing Mountains

NARRATOR
Aaron Arrowsmith’s map was the most accurate of its day and showed many things correctly. The width of the continent was known from the longitude measurements of explorers on the West Coast. The geography of Canada was correct, thanks to the efforts of British fur traders. But south of that border lay a blank space that spawned a major misconception: that the Rocky Mountains were a single line of low ridges that petered out south of the 49th parallel.

Audio Script

06 Mixed Motives

NARRATOR
To get his expedition off the ground, Jefferson, always the consummate politician, represented his interests differently to different parties. The British chargé d’affaires, Edward Thornton, reported that Jefferson described the expedition as purely scientific:

EDWARD THORNTON
(English accent)
The president . . . is ambitious in his character of a man of letters and of science, of distinguishing his Presidency by a discovery. . . . He assured me that it was in no shape his wish to encourage commerce . . . with any Indian tribes.

NARRATOR
But to Congress, Jefferson described the party as a trade delegation that would open untapped markets.

JEFFERSON
An intelligent officer . . . might . . . have conferences with the natives on the subject of commercial intercourse, [and] get admission among them for our traders.

NARRATOR
And inside the cabinet, yet a third underlying motive was present. There, the West was a stage for imperial expansion. Albert Gallatin, the secretary of the treasury, told Jefferson:

GALLATIN
The great object to ascertain is whether from its extent & fertility that country is susceptible of a large population.

NARRATOR
All three descriptions of the expedition were true, and all were interwoven. Empire was useless unless it could profit the colonial power. Commerce could not thrive without military strength to keep peace and enforce laws. Science was in the service of both. All were reflected in Jefferson’s instructions to Lewis.

Audio Script

07 Jefferson’s instructions to Lewis

JEFFERSON
The object of your mission is to explore the Missouri river, & such principal stream of it, as, by it’s course and communication with the waters of the Pacific ocean . . . may offer the most direct & practicable water communication across this continent for the purposes of commerce. You will take careful observation of latitude & longitude, at all remarkable points. Your observations are to be taken with great pains & accuracy. . . . Several copies of these as well as of your other notes should be made at leisure times. 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.
Other objects worthy of notice will be the soil & face of the country . . . the animals of the country generally . . . the mineral productions of every kind . . . climate, as characterized by the thermometer.

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Audio Script

08 Packing Knowledge

NARRATOR

The intellectuals of Philadelphia all felt invested in Lewis’ expedition and offered advice as well as questions to be answered. Benjamin Rush gave him instructions for staying healthy.

RUSH

Flannel should be worn constantly next to the skin, especially in wet weather. Washing the feet every morning in cold water, will conduce very much to fortify them against the action of cold. After long marches, or much fatigue from any cause, you will be . . . refreshed by lying down in a horizontal posture for two hours. Shoes made without heels . . . will enable you to march with less fatigue.

NARRATOR

Benjamin Barton had questions about the Indians.

BARTON

From what quarter of the earth did they emigrate as related to them by their ancestors? Have they any Monuments to perpetuate national events or the memory of a distinguished Chief? Of what does the furniture of [their] lodges Consist? Do they eat the flesh of their prisoners? Do they play at any games of risk?

NARRATOR

And they all recommended books to take. Lewis’s traveling library included titles on geography, astronomy, mathematics, botany, and mineralogy, as well as a four-volume encyclopedia. Bringing the knowledge of Europe along was essential to the mission of discovery. It set Lewis apart from the trappers and traders who had already traveled west. He needed to fit what he observed into the framework of European learning.

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Audio Script

09 Packing Supplies

NARRATOR

Lewis was a federal employee, and to get reimbursed for expenses he had to submit receipts. The government accountants who processed his claims filed the receipts, and they are still in the National Archives. Lewis’ equipment list tells us two things. First, he thought it would be a small expedition, so he requisitioned weapons and clothing for only a dozen men. He also thought he would be traveling by water except for the one short portage between the Missouri and Columbia rivers, so he did not pack lightly. He never expected to have to carry it all.

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Audio Script

10 Objective: Commerce

NARRATOR

The expedition was like a traveling trade show meant to entice Indian customers to want American goods. Trade with the Indians had made fortunes for Europeans, and U.S. businessmen wanted access to this market. Indian presents were partly free samples, but they were also gifts from one head of state to another. Like gifts between European kings, they opened diplomatic relations and expressed a desire for peace and commerce. The gifts brought on the expedition were meant to earn prestige for the president by demonstrating his wealth and bring free passage for his emissaries by paying tribute.

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Audio Script

11 Objective: Empire

NARRATOR

Thomas Jefferson saw the West as a gameboard of European powers that threatened United States security. The Corps of Discovery, despite its name, was really an army expedition. Lewis made sure it was well armed and trained to intimidate any opposition from Spain, Britain, or Indian nations. Jefferson’s interest in expanding America’s empire westward was to keep older
colonial powers from interfering. But he was acting against the principles of small government on which he had been elected. Many Americans who had voted for him feared the power of a U.S. standing army and the mighty central government that would be needed to administer an empire.

Audio Script

12 Ordinary People (CF Script)*

NARRATOR

According to Lewis,

LEWIS

Their qualifications should be such as perfectly fit them for the service, otherwise they will rather clog than further the objects in view.

NARRATOR

(fife and drum music)
The majority of the expedition was made up of soldiers from Forts Massac and Kaskaskia, who came with their army-issued uniforms and equipment. They were mostly from Pennsylvania and New England and in their 20s. They had names like John Ordway, Patrick Gass, and Alexander Hamilton Willard.

(fiddle music)
Nine of them were woodsmen enlisted from Kentucky, recruited for skills like hunting and blacksmithing. The youngest was 18, and the oldest was 34. These men had names like John Colter, George Shannon, and James Shields.

(voyageur song)
At least four were French habitants, natives of the Mississippi Valley who brought dress and customs that were an old blend of Indian and French. It wasn’t always possible to make assumptions as to their status within the Corps based on ethnicity: the half-Shawnee George Drouillard was better educated and better paid than most of the soldiers.

Audio Script

13 Who was Lewis?

NARRATOR

People had mixed reactions to Meriwether Lewis. His cousin Peachy Gilmer said of him:

PEACHY GILMER

His person was stiff and without grace, bow-legged, awkward, formal, and almost without flexibility. His face was comely and by many considered handsome. It bore to my vision a very strong resemblance to Buonaparte. . . . He was always remarkable for perseverance, which in the early period of his life seemed nothing more than obstinacy.

NARRATOR

The St. Louis businessman Manuel Lisa said he was

LISA

a very headstrong, & in many instances an imprudent man.

NARRATOR

Two cabinet members questioned whether Jefferson had put the right person in charge. Henry Dearborn, the secretary of war, wrote,

DEARBORN

Mr. W. Clark’s having consented to accompany Capt. Lewis . . . adds very much to the balance of chances in favor of ultimate success.

NARRATOR

Jefferson heard none of it. He described Lewis as

JEFFERSON

of courage undaunted, possessing a firmness & perseverance of purpose which nothing but impossibilities could divert . . . honest, disinterested, liberal, of sound understanding and a fidelity to truth.

Audio Script

14 Who was Clark?

NARRATOR

William Clark was red-haired and gregarious, and in his large, close family, he was always the competent, responsible one. He had grown up in the shadow of his older brother, the Revolutionary War hero George Rogers Clark. Eager to become something more than the brother of a legend,
William joined the U.S. Army at 19 and went to fight Indian tribes on the Ohio frontier. In 1795 he was commanding a troop of rifle sharpshooters when a problem recruit was transferred to his unit. The young ensign had just been court-martialed for insulting an officer in a drunken rage. It was Clark’s job to handle the fellow, maybe even shape him up. The ensign was Meriwether Lewis, and it was the beginning of one of the great friendships in history.

Audio Script

15 Camp Dubois (CF Script)*

NARRATOR

Over the winter, the expedition grew to four times the size Jefferson had imagined – around 48 men. This required far more supplies to feed, clothe, and equip the Corps than originally anticipated. Lewis charged most of the expense with the merchants of St. Louis, who sent the bills to Washington. The captains took turns visiting the town of St. Louis themselves. One of them always had to stay in charge at Camp Dubois, since bedlam broke out among the young men when they were both gone. While the recruits practiced marching and sharpshooting, sawed boards, and packed salt pork in kegs, the officers drank French wine and attended balls surrounded by ladies in Paris fashions.

Audio Script

16 St. Louis

NARRATOR

(minuet music)

St. Louis was in many ways a European outpost. The town’s economy was based on commerce with Europe, not the United States. St. Louis was a depot where British and French goods imported through the Great Lakes and New Orleans were distributed to both the Indian trade and the colonists. Many of the dishes Lewis and Clark ate off, the furniture they sat on, and the ladies’ clothes they admired came straight from Europe. Although Spanish was the official language of government, everyone spoke French. Socially, as in Europe, it was a stratified society. Many of the professionals and officials were educated immigrants who lived in stone mansions with fine libraries, while the lower classes were mixed-blood Indian-French boatmen and farmers.

Audio Script

17 The Louisiana Purchase

NARRATOR

Jefferson wrote to Lewis:

JEFFERSON

Being now become sovereigns of the country, without however any diminution of the Indian rights of occupancy . . . it will now be proper you should inform those through whose country you will pass . . . that henceforward we become their fathers and friends, and that we shall endeavor that they shall have no cause to lament the change.

Audio Script

18 A Pastoral Eden

CLARK

The Plains of this country are covered with a Leek Green Grass, well calculated for the sweetest and most nourishing hay—interspersed with copses of trees, Spreading their lofty branches over Pools Springs or Brooks of fine water. Groups of Shrubs covered with the most delicious fruit is to be seen in every direction, and nature appears to have exerted herself to beatify the Scenery by the variety of flours . . . which Strikes & perfumes the Sensation, and amuses the mind[,] throws it into Conjecturing the cause of So magnificent a Scenery in a Country thus Situated far removed from the Civilized world to be enjoyed by nothing but the Buffalo Elk Deer & Bear in which it abounds.

Audio Script

19 Military Discipline

NARRATOR

In his journal, Lewis described the court-martial of John Newman:

LEWIS

The Court martial convened this day for the trial of John Newman, charged with “having uttered repeated expressions of a highly criminal and mutinous nature.” . . . The Prisoner plead not guilty to the charge exhibited against him. The court
after having duly considered the evidence adduced, as well as the defense of the said prisoner, are unanimously of opinion that the prisoner John Newman is guilty of every part of the charge exhibited against him, and do sentence him agreeably to the rules and articles of war, to receive seventy five lashes on his bare back, and to be henceforth discarded from the permanent party.

Audio Script

20 The Death of Floyd
CLARK
Sergt. Floyd . . . is dangerously ill[.] we attempt in Vain to relieve him, I am much concerned for his Situation. . . . nature appear[s to be] exhausting fast in him[.] every man is attentive to him (York particularly). . . . (sound of faraway orders and an echoing volley of gunshots)
20th August Monday. Sergt. Floyd . . . expired, with a great deal of composure, having Said to me before his death that he was going away and wished me to write a letter—[we Buried him to the top of a high round hill over looking the river & Country for a great distance. . . . we buried him with all the honors of War, and fixed a Cedar post at his head with his name title & Day of the month and year. . . . this deceased man . . . had at All times given us proofs of his impartiality Sincerity to ourselves and good will to Serve his Country.

21 Volcanoes in South Dakota?
NARRATOR
Pieces of pumice and slag found along the Missouri River had led to a theory that there were volcanoes upstream. On September 14 Clark wrote:

CLARK
Walked on Shore with a view to find an old Volcano, Said to be in this neighborhood by Mr. J. McKee of St. Charles. I walked on Shore the whole day without Seeing any appearance of the Volcano.

NARRATOR
At Fort Mandan, Clark conducted an experiment to prove an alternate theory. He burned some earth in a furnace, and it transformed into pumice. The “volcanoes” were actually underground coal beds that caught on fire and cooked the earth above them.

22 Barking Squirrels (CF Script)*
NARRATOR
(prairie dogs barking)
On September 7 Clark wrote:

CLARK
Capt Lewis & my Self . . . discovered a Village of Small animals that burrow in the ground. . . . The Village of those animals Covers. about 4 acres of Ground . . . and Contains great numbers of holes on the top of which those little animals Set erect make a Whistling noise and when alarmed Slip into their hole.

NARRATOR
This discovery brought the entire expedition to a halt. Patrick Gass took up the story:

GASS
Captain Lewis and Captain Clarke with all the party except the guard, . . . took with them all the kettles and other vessels for holding water; in order to drive the animals out of their holes by pouring in water; but though they worked at the business till night they only caught one of them.

23 The Pipe Tomahawk
NARRATOR
When Lewis prepared to meet the Teton, he expected formal diplomacy.

LEWIS
On those occasions, points of etiquette are quite as much attended to by the Indians as among civilized nations.
But the symbols and courtesies they used were hybrids unique to Indian-European diplomacy and belonged wholly to neither culture. The pipe tomahawk was such a symbol. Invented on the American frontier, it was not used by either culture before 1700, but it was adopted by soldiers of both during the 18th century. It combined an Indian symbol of peace and a European symbol of war. Decorated ones like Lewis’s were "presentation tomahawks" reserved for diplomatic gifts to high-status individuals. It was not what we call today a peace pipe. LaDonna Brave Bull Allard, a modern-day Lakota, says:

We don’t own a thing called a peace pipe. . . . we learned about peace pipes from white people. We don’t have such a thing in our culture. A pipe is prayer and sacred and an object of prayer. When you’re having a gathering you have prayer. And so when you bring people from other countries you sit down and pray for goodwill and truth and so it’s prayer.

Indian society was a web of overlapping authority structures. Leadership was determined by individual qualities, and leaders could change according to circumstances. Charles Garnett, a Lakota, said:

A chief’s authority depended on his personality and his ability to compel others to do his will, and if he were successful in his undertakings, followers were apt to flock to him. . . . If he were weak or cowardly . . . his people deserted him, and he became a person of little consequence, though he might be the head chief of the tribe. [or substitute modern interview]

Families who disagreed with a chief could leave his band and make their own policies. Consequently, without a permanent hierarchy, tribes had no unified policies toward European nation-states. This drove Europeans crazy. It was impossible for them to reach an agreement that everyone would honor. So they gave out medals to impose their own system of authority on Indians, designating chiefs who could speak for all.

In Indian diplomatic language the terms “children” and “father” referred to kinship and were not considered condescending. When two people, even ones of different tribes, “had a good heart toward [one] another,” they might hold an adoption ceremony that made them kin. That meant accepting a long list of responsibilities. Much of the diplomatic ritual between tribes was aimed at creating an adoptive kinship between two groups. So when a visiting captain said “children,” the Indian audience believed he desired an adoptive relationship and was making a solemn personal commitment to take on the obligations of a hunka até, or adoptive father. But when the Lakota words were translated into English, the meanings changed, and paternalism took the place of promises.

To tribes across North America, gifts were the universal language of goodwill. No alliance could exist without the generosity and sincerity they symbolized. In European society, leaders gained prestige by possessing many riches; in Indian society, leaders gained honor by giving riches away. Lewis and Clark brought as many goods as their tight budget would permit. To advertise the products of American traders, the gifts were chosen like a salesman’s samples. But for the Sioux they were not enough. John Ordway wrote:

Capt. Lewis & Capt Clark . . . Gave the 3 Chiefs 3 new medals & 1 American flag Some knives & other Small articles of Goods. . . . they did not appear to talk much until they had got the goods,
and then they wanted more, and Said we must Stop with them or leave one of the pearogues with them.

NARRATOR
A stingy gift had shown disrespect to the Sioux and reflected dishonor on Jefferson’s emissaries.

Audio Script

27 Parade of Power
NARRATOR
(sounds of orders, marching, gunshots, cannon fire)
The soldiers erected a flagpole and ran up the flag. In their bright blue and red dress uniforms, with guns cleaned and ready, the men paraded to the sergeants’ orders, then stood silent for review. Next, orders rang out for the boat’s cannon to fire, and as the report echoed from the river bluffs, each man stepped forward to present the Indians with a piece of tobacco. After the ceremony came a demonstration of “Curiosities”—the air gun, telescope, and compass, which never failed to give the Americans the impression that they had amazed and awed their hosts. Joseph Whitehouse wrote:

WHITEHOUSE
(sound of air gun firing)
Captain Lewis took his Air Gun and shot her off, and by the Interpreter, told them that there was medicine in her, and that she could do very great execution. They all stood amazed at this curiosity; Captain Lewis discharged the Air Gun several times, and the Indians ran hastily to see the holes that the Balls had made. . . . at finding the Balls had entered the Tree, they shouted a loud at the sight.

NARRATOR
It was entertainment with a message.

Audio Script

28 Pipe Ceremony
NARRATOR
Clark was able to describe only the outward form of the ceremony he witnessed:

CLARK
The Great Chief . . . with Great Solemnity took up the pipe of peace . . . & after pointing it to the heavens the 4 quarter of the Globe & the earth, lit it and . . . presented the Stem to us to Smoke.

NARRATOR
To the tribes between the Mississippi and the Rockies, pipes were sacramental vessels and conduits of communication with natural powers. George Sword, a Lakota born about 1847, explained:

GEORGE SWORD
The spirit in the smoke will soothe the spirits of all who thus smoke together and all will be as friends and all think alike. When the Lakotas smoke in this manner, it is like when the Christians take communion.

NARRATOR
Calvin Grinnell, a modern-day Hidatsa, says:

CALVIN GRINNELL
They were said, today, that smoking the pipe of peace or the traditional pipe among peoples, like Lewis and Clark had smoked with the Plains tribes, that – that it was a visible prayer. But the transaction, the agreement wasn’t between two races or whatever. It was three people present; me and you and the Creator. We were doing this under a spiritual bond, and He was witness to it, or the Creator was witness to it.

Audio Script

29 Pity Speech
NARRATOR
The Sioux were in fact neither pitiful nor poor, and they knew it. Their orators were using a type of speech as ancient and formal as the courtesies of European diplomats. In Indian society, humility was an essential quality for a leader to possess and the purpose of their speech was twofold: to show the speaker’s humble and deserving nature and to shame the other side into cooperating by creating a sense of obligation. Such language predated their meeting with Europeans, but the Sioux had used it to influence whites since the 1600s. The Teton
could not know that Europeans preferred arrogance and pride in their leaders and called Indian pity speech “begging.” But it often had the desired effect anyway.

Audio Script

30 Gifts of State
NARRATOR
In Sioux society, gift-giving was an indispensable aspect of leadership. Calvin Grinnell says:

CALVIN GRINNELL
A chief gained rank by giving things away, by making himself poorest among the poor. That whatever he had, if there was someone, a suffering person, a widow or an orphan or a young child who deserved this or he who needed it more than he did, he would not hesitate to give food away or his blanket or anything.

And that was how the rank was attained in their -- not only their military prowess, but also their character and how they were perceived themselves as – they were truly servants of the people.

Audio Script

31 Dance of Power
NARRATOR
(fire crackling, music, drums)
Clark wrote that in the evening,

CLARK
all was cleared away & a large fire made in the Center, several men . . . assembled and began to Sing & Beat—The women Came forward highly decorated with the Scalps & Trophies of war of their fathers Husbands & relations, and Danced the war Dance.

NARRATOR
Sergeant Ordway was entranced by the sight:

ORDWAY
The Squaws formed on each Side of the fire & danced and Sang as the drum and other rattles &.C. were playing. they danced to the center until they met, then the rattles Shook and the hoop was Given. then the Squaws all fell back to their places. when the men’s music ceased the women’s voice[s] Sounded one part of the tune delightful. then the other Music would commence again.

Audio Script

32 Confrontation
NARRATOR
The first day with the Sioux ended badly. Clark wrote:

CLARK
The 2d Chief was very insolent. . . . his gestures were of Such a personal nature I felt my Self Compelled to Draw my Sword, at this motion Capt. Lewis ordered all under arms in the boat. . . . I felt my Self warm & Spoke in very positive terms. Most of the warriors appeared to have their Bows Strung and took out their arrows.

NARRATOR
The last day was even worse. Problems arose as they prepared to leave in the keelboat. Ordway wrote:

ORDWAY
Some of the chiefs were on board insisting on our Staying. . . . about 200 Indians were then on the bank. Some had fire arms. Some had Spears . . . and all the rest had Bows and Steel or Iron pointed arrows. . . . Capt. Lewis . . . ordered the Sail hoisted. . . . their warriors caught hold of the chord and tied it faster than before. Capt. Lewis then appeared to be angry.
Gass thought Lewis was close to giving orders to fire on the assembled crowd. But the chief, Black Buffalo, stepped in to offer a face-saving compromise. If Lewis would give the young men some tobacco, they would allow the boats to leave. At first Lewis refused, but in the end Clark tossed some tobacco to the chief, and Black Buffalo jerked the rope from his warriors and handed it to the bowsman. The boat sailed away. But Clark was still angry. He wrote,

CLARK

These are the vilest miscreants of the savage race, and must ever remain the pirates of the Missouri, until such measures are pursued, by our government, as will make them feel a dependence on its will.

NARRATOR

Even after York’s death Clark was still trying to control what history wrote of him. Washington Irving took hasty notes as Clark told him about York’s fate. They read this way:

WASHINGTON IRVING

His slaves – [Clark] set them free – . . . [to one] he gave a large wagon & team of 6 horses. . . . The Waggoner was York, the hero of the Missouri expedition & advisor of the Indians. He could not get up early enough in the morning – his horses were ill kept – two died – the others grew poor. He sold them, was cheated – entered into service – fared ill. ‘Damn this freedom,’ said York, ‘I have never had a happy day since I got it.’ He determined to go back to his old master – set off for St. Louis, but was taken with the cholera in Tennessee & died.

NARRATOR

Both the North West Company and the Hudson’s Bay Company had traders at the Knife River Villages. Two well-educated young men of the North West Company named François-Antoine Larocque and Charles Mackenzie kept journals. Eager for company and conversation, they soon called on their neighbors. Larocque got along with them.

LAROCQUE

Went down to the American Fort to get my compass put in order. . . . The Captains are busy making charts of the country through which they had passed, and delineating the Head of the Missouri according to the information they had from the Indians. . . . Capt. Lewis fixed my compass very well, which took him a whole day.

NARRATOR

But Mackenzie was not so positive:

MACKENZIE

Captain Lewis could not make himself agreeable to us. He could speak fluently and learnedly on all subjects, but his inveterate disposition against the British stained, at least in our eyes, all his eloquence. Captain Clarke was equally well informed, but his conversation was always pleasant, for he seemed to dislike giving offence unnecessarily.

NARRATOR

The trader Francois Larocque was amazed at Fort Mandan’s eighteen-foot walls and fortifications fit to repel an attacking army:

LAROCQUE

(in a skeptical tone)

Their Fort . . . is constructed in a triangular form, ranges of houses making two sides, and a range of amazing long pickets, the front. The whole is made so strong as to be almost cannon ball proof. The two ranges of houses do not join one another, but are joined by a piece of fortification made in the form of a demi circle that can defend two sides of the Fort, on the top of which they keep sentry all night; the lower parts of that building serves as a store.
36 Preaching Peace, Making War Axes

NARRATOR
When a Hidatsa told Clark he intended to go to war the next spring, the captain played peacemaker:

CLARK
We advised him to look back at the number of nations who had been destroyed by war . . . observing if he wished the happiness of his nation, he would be at peace with all.

NARRATOR
At the same time, Patrick Gass wrote:

GASS
We have a blacksmith with us, and a small set of blacksmith tools. The blacksmith makes war-axes, and other axes to cut wood; which are exchanged with the natives for corn, which is of great service to us.

NARRATOR
It was the one thing they did that won the grudging respect of one Hidatsa chief. He told a British trader:

HIDATSA CHIEF
Had I these white warriors in the upper plains . . . my young men on horseback would soon do for them, as they would do for so many ‘wolves,’ for . . . there are only two sensible men among them, the worker of iron and the mender of guns.

Audio Script
37 Medicine Days

NARRATOR
On Christmas, the men of Fort Mandan got some privacy by asking the Indians not to visit because “it was a Great medicine day.” But according to Ordway, their celebration was not exactly religious:

ORDWAY
(sounds of gunshots and raucous shouting)
We fired the Swivels at day break & each man fired one round. our officers Gave the party a drink of Taffee. we had the Best to eat that could be had, & continued firing dancing & frolicking during the whole day.

NARRATOR
On New Year’s Day, sixteen of the men got permission to visit the village across the river. Ordway was one of them.

ORDWAY
(sounds of fiddle music, horns, tambourines, and merrymaking)
Carried with us a fiddle & a Tambourine & a Sounding horn. as we arrived at the entrance of the village. we fired one round then the music played. loaded again. then marched to the center of the village, fired again. then commenced dancing. a frenchman danced on his head and all danced around him.

NARRATOR
Music and dancing usually created sociability and good will. But behind the revelers’ backs, one Mandan grumbled that the merrymaking did not include the Indian custom of gifts:

MANDAN MAN
(sound of Mandan music)
Had these Whites come amongst us . . . with charitable views they would have loaded their “Great Boat” with necessaries. It is true they have ammunition, but they prefer throwing it away idly than sparing a shot of it to a poor Mandan.

Audio Script
38 York Among the Indians

NARRATOR
The Salish told this story:

SALISH MAN
One of the strange men was black. He had painted himself in charcoal, my people thought. In those days it was the custom for warriors, when
returning home from battle, to prepare themselves before reaching camp. Those who had been brave and fearless, the victorious ones in battle, painted themselves in charcoal. When the warriors returned to their camp, people knew which ones had been brave on the warpath. So the black man, they thought, had been the bravest of this party.

**NARRATOR**
The Nez Perce who met the expedition told this story:

**NEZ PERCE MAN**
Some of the Nez Perces wanted to kill the strange-looking men, but they were afraid of the black man who was with them. He had shining eyes that rolled around in his head. “If we kill these others,” they said, “the black man will surely kill us.” So they let the strangers come on . . . . The Nez Perces farther up the Clearwater River also had been frightened. Some wondered whether the strangers were human beings at all, and they wondered what had burned up the black man.

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Audio Script

**40 The Power of Work**

**LA DONNA ALLARD**
The word drudgery always gets me because nothing was a drudgery – when a woman was tanning a hide she was singing songs putting her love in there. She was doing it because she was going to make a gift for her husband, her grandfather, grandson, granddaughter, she was putting love into it . . . . Every time the women went out and had to dig a whole garden they did it because they loved their family.

**NARRATOR**
The women’s work that Clark condemned as “drudgery” was the most important source of Native women’s power. They did work hard, but it gave them economic control. Unlike Euro-Americans, Plains Indians believed that the products of a woman’s labor belonged to her, not to her husband.

Mandan and Hidatsa women guarded the secrets of skilled craftwork as jealously as medieval guilds in Europe. The secrecy kept prices high and reinforced women’s control. The price for learning sacred skills like pottery was especially high. But in Virginia, women’s labor was their husband’s property. Over the winter, Lewis and Clark bought countless bushels of corn, but they paid the men, not the women who had produced the corn. And though they criticized Indian men for treating women like slaves, when they compensated Sacagawea for her services, they paid Toussaint Charbonneau.

Audio Script

**39 The Power of Children**

**NARRATOR**
Unlike Euro-American society, where children belonged to their father’s family and inheritance passed from father to son, Mandan and Hidatsa children belonged to their mother’s clan. Religious rites, property, and social status all passed to the child from the mother’s family. A Mandan household often consisted of a group of sisters, all married to the same man. Women never had to leave their homes: when a couple married, the man came to live in his wife’s earth lodge, moving in with her parents and sisters. If a woman were divorced, abandoned, or widowed, she or her family took the children. It was inconceivable for a woman to lose custody.

Women alone could call on special powers to protect their children, for their songs and dreams reached beings with an interest in their welfare. On the things women made for their children, they incorporated symbols of power to warn away less friendly forces. In doing so, they left lasting proof of their tenderness and affection.
women’s society called each other “sister” and provided mutual support throughout their lives. Each society had powers over a different aspect of life. The Goose Society looked over the crops. The

HIDATSA MAN
This society of old women was . . . inspired by the spirits of the mysterious women who live everywhere on the earth. . . . They appear in many forms, sometimes as animals, sometimes even as little children. Wherever they wish to go they can travel to in no time, just like thought. Wa-hu-pa Wi-a, Mysterious woman, they are called.

Audio Script
42 A Lewis and Clark Gender Blunder
NARRATOR
The surplus of corn that women produced and sold to traders and other tribes was the basis of the Mandan and Hidatsa tribes’ great wealth. The Hidatsa Buffalo Bird Woman described their work,

BUFFALO BIRD WOMAN
(sound of birds, raking)
We Hidatsa women were early risers in the planting season. It was my habit to be up before sunrise, while the air was cool, for we thought this the best time for garden work. . . . We thought that the corn plants had souls, as children have souls. . . . We cared for our corn in those days, as we would care for a child.

NARRATOR
Hoping to introduce the Indians to mechanized agriculture, Jefferson told Lewis,

JEFFERSON
I think we spoke together of your carrying some steel or cast iron corn mills to give to the Indians.

NARRATOR
It was a good idea. For centuries Mandan women had been doing the backbreaking work of pounding corn with mortars and pestles. But Euro-Americans thought farming was the work of men, so instead of presenting the labor-saving device to the women, who might have valued it, Lewis and White Buffalo Cow Society danced in winter to draw the buffalo close. A Hidatsa explained the reverence in which the older women were held:

Clark gave it to the men. Though Clark believed the men were very thankful for the gift, a year later a visiting fur trader saw the results:

ALEXANDER HENRY
Several very useful utensils were left among them. I saw the remains of an excellent large corn mill, which the foolish fellows had demolished to barb their arrows.

NARRATOR
The men had reshaped Jefferson’s gift into something more appropriate to their gender.

Audio Script
43 Lucy Marks
NARRATOR
Meriwether Lewis’ mother, Lucy Marks was described as having “spartan ideas” and “a good deal of the autocrat” about her. But when she married, she lost many rights. Unlike a Mandan woman, who owned what she made and earned, any wealth Lucy produced became her husband’s. Although she managed her first husband’s estate while he fought in the Revolution, when William Lewis died, she could not inherit his property because it passed automatically to her oldest son. Her rights over her children were also limited. Unlike the Mandan, Virginians thought children belonged to their father’s family. When Lucy’s husband died, she lost guardianship of Meriwether. Her husband’s brother Nicholas and her brother William became the eight-year-old boy’s guardians. When he was 13, Lucy had to send her son away from home so his male relatives could take over this upbringing.

Audio Script
44 Julia Hancock
NARRATOR
After returning from the expedition in 1806, Clark’s first visit was to the Hancock family to propose marriage to young Julia. He wrote to Lewis,
CLARK
I have . . . attacked most vigorously, we have come to terms, and a delivery is to be made first of January . . . when I shall be in possession highly pleasing to my self.

NARRATOR
In some ways, Julia’s wedding was like a Mandan woman’s. She was barely 16, a typical age in both cultures, and her husband was 21 years older. Clark negotiated the marriage with her father, as Mandan men did if the girl belonged to a prominent family. But there were some customs a Mandan woman might have found demeaning. Clark gave no goods for the honor of marrying Julia. Mandan suitors offered rich gifts of horses, and girls boasted about how much had been given, since it honored them. In Virginia, it was the girl’s family who paid to get rid of daughters; Julia brought a groaning boatload of slaves and furnishings to set up house with her new husband. A Mandan girl stayed in her parents’ home, surrounded by a supportive family; Julia had to move to her husband’s home 800 miles west in St. Louis, where she was isolated from family and friends. Clark described his child bride in 1809:

CLARK
She is very domestic. Stays at home and works, when She finds herself lonesome . . . takes a little cry and amuses herself again with her domestic concerns.

NARRATOR
In ten years, she had five children. She was dead at 28. Clark then married her cousin.

Audio Script
45 Love Medicine
NARRATOR
For Plains Indian women, sexual attraction was ruled by supernatural forces, making it another potent source of female power. To Missouri Valley tribes, sex could be a way of fulfilling sacred obligations of hospitality, a way of transferring supernatural power, and a way of incorporating strangers into kinship and trade networks. Men and women both used magic on each other. The men of the Corps were constantly on the lookout for sexual partners, but when they found willing women, their reactions were judgmental. Men who offered their wives to the visitors were scrupulously rejected by the captains, despite the ill will it caused. When the women themselves made overtures, the journals called them “lecherous” and “lewd.” But the captains did not demand from their men the chastity that they criticized Indian women for lacking. Lewis wrote:

LEWIS
To prevent this mutual exchange of good offices altogether I know it impossible to effect, particularly on the part of our young men whom some months abstinence have made very polite to those tawny damsels.

Audio Script
46 Shehek-Shote Makes a Map
NARRATOR
The temperature was 22 degrees below zero on New Year’s Day, when the residents of Fort Mandan had a visitor. Clark wrote:

CLARK
The Big White Chief of the Lower Mandan Village, Dined with us, and gave me a Sketch of the Country as far as the high mountains.

NARRATOR
Their visitor was described by a later traveler:

HENRY BRACKENRIDGE
He is a fine looking Indian, and very intelligent . . . a man of a mild and gentle disposition [but] rather inclining to corpulency, a little talkative, which is regarded amongst the indians as a great defect.
right to pass on other people’s knowledge—only their own. Hearsay was looked down on. Shehek-Shote’s credentials probably related to the war party in which he had traveled to the Rockies. War was the way most Plains Indian men learned geography. When young men wanted to go on a raid into unknown country, they asked the older men to instruct them. That is probably how Shehek-Shote interpreted the request from the young warriors Lewis and Clark. So he listed the places he had seen and what he had done there. Clark copied down the geographical information but left out the story that gave it meaning.

Audio Script

47 Sacred Geography: Turtle Fall (CF Script)*

NARRATOR
Turtle Fall Creek got its name from a story:

MANDAN WOMAN
In his work as creator, Lone Man made four turtles, but one got away and slipped into this creek. That turtle now supports the dry land and keeps it from sinking.

NARRATOR
Clark may have heard this story from an Arikara named Piahito who was traveling with the expedition. The day they passed Turtle Fall Creek Clark wrote:

CLARK
I walked on Shore with the Indian Chief. . . . This Chief tells me of a number of their Traditions about Turtles, Snakes, &. and the power of a particular rock or Cave on the next river which informs of everything none of those I think worth while mentioning.

Audio Script

48 Sacred Geography: Corn Spirits

NARRATOR
South of the Cannonball River, Sitting Rabbit drew crossed corn cobs, which the missionary mislabeled "snowshoes." Every Mandan knew this was the winter home of Old Woman Who Never Dies.

MANDAN WOMAN
When Old Woman Who Never Dies gets very old she stirs the water into a foam with her hand, bathes and becomes a little girl again and then develops into a woman. Old-Woman said: "Of all female life upon this earth I am head. Whatever I attempt, that I bring to pass. I make whatever I plant to grow." In winter, the corn spirits flew south in the shape of birds to the Old Woman’s home. She kept them there over the winter, and sent them north in spring.

NARRATOR
When Clark passed the home of Old Woman Who Never Dies, his attention was on something else:

CLARK
At the foot of the Bluff, and in the water is a number of round Stones, resembling Shells and Cannon balls of Different Sizes, and of excellent grit for Grindstones.

Audio Script

49 Sacred Geography: Bird Bill Butte (CF Script)*

NARRATOR
The place the missionary labeled Eagle Nose Village on Sitting Rabbit’s map was usually called Bird Bill Butte. This is how the village there started.

MANDAN WOMAN
A little boy named Magpie heard the animals talking and said to his four brothers, "There’s going to be a hard time coming." They paid no attention to the warning. Next day it began to rain, and after four days the water was all about them. So they asked if any hill was above the water. Magpie told them of the hill called Bird’s Bill. They had to swim for the hill. They swam and they swam and they swam. The Magpie flew overhead and said, "Try harder! Don’t give it up!" The Spring Buffalo was the only one to reach land at Bird’s Bill. At the top of the hill he and Magpie found some Indian lodges. They joined the old folks living there.
Clark saw the remains of the village the Mandan called Magpie’s.

I saw in my walk Several remarkable high Conical hills, one 90 feet, one 60. . . . I also saw an old Village fortified Situated on the top of a high Point, which the Ricarra Chief tells me were Mandans.

To the Mandan, a hill called Heart Butte was the site of creation and the center of the earth.

In the beginning the whole earth was covered with water. Lone Man was walking on top of the waves and came to a bit of land jutting out of the water. There came also the First Creator to the same place. Said First Creator, "you and I should create some land." Lone Man agreed. First Creator said, "We will make a dividing point and leave a river and you may choose which side you will create." First Creator chose the west side, Lone Man took the east. They built the land. They had some dirt left over and this they placed in the center of the created land and formed a heart-shape butte which they called "the-heart-of-the-land."

Clark must have heard about Heart Butte, but his version was different:

Passed just above our Camp a Small river . . . about 38 yards wide Containing a good Deal of water Some Distance up this River is Situated a Stone which the Indians have great faith in & Say they See painted on the Stone, all the Calamites & good fortune to happen [to] the nation & parties who visit it. . . . a Cloudy afternoon, I killed a fine Buffalo, we Camped on the Larboard Side.
was an older method and less high-tech than celestial navigation. The key was good record-keeping. Each day as they traveled, Clark wrote down whenever they changed direction and how far they traveled on each bearing, using no more than a compass and a watch. To find the speed of the boat, he used a log line and reel. After a few days, he would transfer his readings onto a gridwork map on which each square represented a set distance. A journal notation of "3 miles N 30° W" became a line on the map, laid out with a protractor and ruler. During the winters, Clark assembled all his route maps and transferred the information onto a master map, reducing the scale with an engineer’s drawing tools.

Audio Script

53 Setting Out

NARRATOR
The day the Corps departed from Fort Mandan, Lewis compared himself to Christopher Columbus and Captain James Cook.

LEWIS
Entertaining as I do, the most confident hope of succeeding in a voyage which had formed a darling project of mine for the last ten years, I could but esteem this moment of my departure as among the most happy of my life. We were now about to penetrate a country at least two thousand miles in width, on which the foot of civilized man had never trodden; the good or evil it had in store for us was for experiment yet to determine, and these little vessels contained every article by which we were to expect to subsist or defend ourselves.

NARRATOR
The same day he wrote a letter to Jefferson that was brimming with optimism:

LEWIS
At this moment, every individual of the party are in good health, and excellent spirits; zealously attached to the enterprise, and anxious to proceed; not a whisper of discontent or murmur is to be heard among them; but all in unison, act with the most perfect harmony. With such men I have every thing to hope, and but little to fear.

54 The Portage

NARRATOR

The men rigged makeshift wagons to haul the boats and baggage, using their masts as axles. Even so, it was hard going over the hilly terrain. Clark said,

CLARK
The men has to haul with all their Strength weight & art, many times every man all catching the grass & knobs & Stones with their hands to give them more force in drawing on the Canoes & Loads, and notwithstanding the Coolness of the air in high perspiration and every halt, those not employed in repairing the Course; are asleep in a moment, many limping from the Soreness of their feet . . . but no man Complains all go Cheerfully on.

ORDWAY
The Shower met us and our hind axletree broke in too we were obliged to leave the load Standing and ran in great confusion to Camp the hail being So large . . . we were much bruised . . . one [man] knocked down three times and others without hats or any thing about their heads bleeding and complained very much.

55 The Iron Boat

NARRATOR

Lewis had hauled a collapsible wrought-iron boat frame all the way from Harper’s Ferry, Virginia. He had designed it to improve on the age-old technology of the Indian canoe. In April, Lewis wrote Jefferson:
This perogue is now in a situation which will enable us to prepare it in the course of a few hours.

When work started on June 21, three men were assigned to assembling the boat. A week later, there were six. By July 3, the entire crew was working on it. Still the boat was not done. It was not until July 9, after 18 days of hard work, that they finished the vessel the men had christened "the Experiment." Lewis wrote:

Launched the boat; she lay like a perfect cork on the water. . . . late in the evening . . . we discovered that . . . she leaked in such manner that she would not answer. I need not add that this circumstance mortified me not a little; and to prevent her leaking without pitch was impossible. . . . I therefore relinquished all further hope of my favorite boat and ordered her to be sunk in the water.

In one incident at the Great Falls, Lewis acted as Enlightenment observer.

When I awoke from my sleep today I found a large rattlesnake coiled on the leaning trunk of a tree under the shade of which I had been lying. . . . I killed the snake and found that he had 176 scuta on the abdomen and 17 half formed scuta on the tale.

Lewis’ immediate emotional response of killing the snake was quickly followed by his intellectual impulse to quantify and measure. Both were ways of controlling his world.

There were many ways Europeans could have classified animals, but they chose anatomy because it could be objectively measured and compared. So Lewis and Clark often measured each part, described markings, boiled down carcasses to study bone structure, and preserved the skins of the animals they saw. But this wasn’t the only way they reacted to animals. On the last day Lewis had a series of strange experiences with animals. He concluded:

It now seemed to me that all the beasts of the neighborhood had made a league to destroy me. . . . The succession of curious adventures wore the impression on my mind of enchantment; at sometimes for a moment I thought it might be a dream.

No animal was hunted by Indians with more veneration than the bear. The bear’s physical body was not the real object of a bear hunt. Rather, the hunter sought the bear’s fearsome power, and the struggle was as much moral and mental as physical. In many tribes, bear hunters would not use guns or bows, only hand weapons such as clubs and spears. If the bear did not consent to give his life, no gun would be of use anyway.

A bear hunt started with prayers and dreams in which the hunter contacted the bear spirit, asking for its gift of life and addressing it with respectful names like "grandfather." Before setting out, the hunter took a steam bath to purify himself, and he cleansed his clothing and equipment. After the bear was killed, he asked its forgiveness and decorated its body in honor of the sacrifice it had made. The bear’s bones were treated with respect and were never given to dogs, so that the bear would return to life again. A Cree explained:

We do [these rites] to keep from starving . . . we do them because it pleases the bears, it makes
them want to be killed by us. . . . We do these things because it is the proper way to behave toward an animal that is making a gift of its life.

Audio Script

58 Hunting the Bear (L&C) (CF Script)*

NARRATOR

Before he had seen a grizzly bear, Lewis attributed the Indians’ awe to their inferior weapons and expressed confidence in superior American technology.

LEWIS

The Indians may well fear this animal . . . but in the hands of skillful riflemen they are by no means as formidable or dangerous as they have been represented.

NARRATOR

That attitude lasted five days. Then the soldiers met a monster.

LEWIS

(sound of gunshots and roaring)

It was a most tremendous looking animal, and extremely hard to kill notwithstanding he had five balls through his lungs and five others in various parts. . . . he . . . made the most tremendous roaring from the moment he was shot. . . . I find that the curiosity of our party is pretty well satisfied with respect to this animal.

NARRATOR

Then on June 14 Lewis had his own encounter. He had just shot a buffalo and was watching it die when he realized that a grizzly bear had crept up on him.

LEWIS

I drew up my gun to shoot, but at the same instant recollected that she was not loaded. . . . it was an open level plain, not a bush within miles . . . in short there was no place by means of which I could conceal myself. . . . I had no sooner turned myself about but he pitched at me, open mouthed and full speed, I ran about 80 yards and found he gained on me fast, I then run into the water . . . about waist deep, and faced about and presented

the point of my espontoon, at this instant . . . he suddenly wheeled about as if frightened, declined the combat on such unequal grounds, and retreated. . . . the cause of his alarm still remains with me mysterious and unaccountable.

Audio Script

59 Nonhuman Peoples (CF Script)*

NARRATOR

The Native men and women of the plains were in constant conversation with their world. Keenly attuned to the nuances of weather, growing things, and animal behaviors, they saw consciousness all around them. The Lakota leader Brave Bull said:

BRAVE BULL

Let a man decide upon his favorite animal and make a study of it. Let him learn to understand its sounds and motions. The animals want to communicate with man, but . . . not . . . directly—man must do the greater part in securing an understanding.

NARRATOR

Unlike Europeans, who believed man had dominion over all the beasts, Northern Plains Indians saw humans as the younger siblings of the natural world. In most creation stories, humans were recent arrivals. Because animals were older, they had a primordial wisdom. They intersected the worlds of the sacred and the everyday and provided a conduit between those worlds.

Animal behavior was like a sacred text to be studied and analyzed for moral messages. La Donna Allard, the granddaughter of Brave Bull, says today:

LA DONNA ALLARD

That’s why we know that we’re related to the buffalo. For us, we are one and the same because the buffalo, when a baby calf is born, the whole buffalo herd comes to acknowledge that baby into the world. Each of them touch that baby and bring it up. Like Indian people, each of them bring a child into the world, it belongs to the whole tribe.
60 "The most perilous part of our Voyage"

NARRATOR
When they left the Great Falls, Lewis wrote:

LEWIS
We all believe that we are about to enter on the most perilous and difficult part of our Voyage, yet I see no one repining; all appear ready to meet those difficulties which await us with resolution and becoming fortitude.

NARRATOR
They soon needed all the fortitude they could get. Jefferson’s idea that the Missouri River was navigable to its source turned out to be a cruel illusion. The water grew shallow and swift, and their canoes had to be dragged. Their tons of baggage made it impossible to leave the boats before getting pack horses. John Ordway described what it was like:

ORDWAY
(sounds of rushing water and men hauling)
Passed over rapids worse than ever it is with difficulty & hard fatigue we get up them Some of which are almost perpendicular 3 or 4 feet fall. . . . the currents So rapid we were obliged to hall by the bushes, and Some places be out in the water where we could Scarcely kick our feet for the rapidity of the current . . . . the party much fatigued and wish to go by land.

61 People on the Divide

NARRATOR
The Shoshone lived the precarious life of all people on a frontier. Sacagawea came from the northernmost branch of a large tribe that had been expanding into new territory over the previous century. A Shoshone man named Faro told a trader about this time in the band’s history:

FARO
Our people were in continual fear. . . . During our excursions for buffalo, we were frequently attacked by [the Blackfeet], and many of our bravest warriors fell victims to the thunder and lightning they wielded. . . . The great chief of our tribe [said] . . . "The lips of our women are white with dread. . . . let us fly to the mountains, let us seek their deepest recesses . . . unknown to our destroyers."

NARRATOR
The ancient homeland of the Shoshone was to the south, in the deserts of Nevada and Utah, where they had lived for centuries on the margins of survival. Horses had changed their lives, drawing them east, northwest, and north. Sacagawea’s people had taken homes along the spine of the Rockies, where they stood with one foot on either side of the mountains: in spring and summer they were salmon fishers like the Nez Perce; in fall they hunted buffalo on the plains like the Crow. They built brush wickiups like their southern relatives, dressed in skin shirts like Plains tribes, and used salmon weirs like Columbia River Indians. They even had different names for themselves at different times of year. They were agai-dika (salmon eaters) in the spring and summer and kutsun-dika (buffalo eaters) in the fall and winter. Their life was all about change. Later, whites would give them the name Lemhi Shoshone, after an angel from the Book of Mormon.

Audio Script 62 Secret Societies

NARRATOR
The famous crossed square and compasses of the Masons symbolize their mystical quest to have the spiritual overcome and control the physical. A Masonic text from 1775 gave the central tenets:

MASONIC INSTRUCTOR
Brotherly love, relief, and truth, are the . . . cardinal virtues. . . . We are taught to regard the whole human species as one family, the high and low, the rich and poor. . . . To relieve the distressed is a duty incumbent on all men, but particularly on masons. . . . Hypocrisy and deceit are unknown to us. . . . By [temperance], we are instructed to govern our passions and check our unruly desires. . . . By [fortitude] we are taught to resist temptations, and to encounter dangers with spirit and resolution. . . . By [prudence], we learn to regulate our conduct by the dictates of reason.
The tokala, or Kit Fox Society, was a Lakota association open only to "Brave young men of good repute." John Blunt Horn explained it this way:

**JOHN BLUNT HORN**
They taught that one should be brave before friends and foes alike and undergo hardship and punishment with fortitude. . . . That one should search for the poor, weak, or friendless and give such all the aid one could. . . . A Fox should not steal, except from the enemy, should not lie, except to the enemy, and should set an example by complying with the recognized rules of the hunt and camp. . . . If a fellow Fox were in trouble of any kind he should help him. . . . They inculcated bravery, generosity, chivalry, morality, and fraternity.

U.S. Army uniforms looked different from Indian battle dress because the American style of warfare was different. The symbols of Army uniforms enforced hierarchies and promoted conformity, so troops could act together in battle. Officers wore showy decorations such as crimson sashes, swords, epaulettes, gorgets, and sword knots. These symbols distinguished the many ranks of officers and allowed soldiers to instantly determine whom to obey. But rules depend on people’s willingness to follow them. If Clark wore a captain’s uniform during the expedition, he was misleading his men. Unknown to them, army rules had prevented the War Department from issuing Clark the captain’s commission that Lewis had promised. Technically, he was only a lieutenant, but he acted as Lewis’s equal. Both commanders were complicit in breaking the sacred rules of rank. Lewis was pretending he had the authority to promote Clark, and Clark was pretending he had been promoted.

How many eagle symbols can you find in this exhibit case and the next? Go ahead and count them. To Plains Indians, eagles were spirit beings allied to both sun and thunder. They were powerful patrons in battle. Eagle tail feathers, white with black tips, were reserved for the most distinguished warriors. In 1912, Thunder Bear said:

**THUNDER BEAR**
To don . . . a scalp shirt . . . indicates intention to do an act of bravery. To habitually wear it indicates a brave who has done a notable act of bravery. To wear it temporarily indicates a position of responsibility that may be dangerous.
The United States had adopted the eagle into its seal in 1782. To the soldier, the eagle symbolized patriotism and loyalty to his nation. The Indians viewed it differently. A later visitor to the Teton observed,

CLARK WISSLER
The United States emblem of the eagle with outstretched claws, holding arrows and the lightning, is regarded by the Dakota as an appeal on our part to the thunder-bird; and statements to the contrary are usually interpreted as white men’s lies to deceive the Indians and to guard the power.

How many eagle symbols did you find?

Audio Script

66 Images of Heroism
NARRATOR
Plains Indian men wore their fame on their backs in the form of painted skin robes displaying their achievements. The robe of the Shoshone Chief Washakie shows a series of battle scenes where, events happen not in a landscape but in a symbolic realm of deeds. Enemies are not individuals, but are given costumes, hairstyles, or equipment that symbolize tribal affiliation, society membership, and their past actions. Some are reduced to disembodied guns or arrows. Just as a doctor displays diplomas on his wall, Washakie wore this robe to show his accomplishments.

An example of how Euro-Americans depicted heroism can be seen in Benjamin West’s 1771 painting The Death of General Wolfe. In 1759, at the height of the French and Indian War, Wolfe led a British-American assault on the French outside Quebec. The painting shows the wounded general dying just as a messenger brings news that the enemy is retreating. In the moment of both victory and death, Wolfe achieves transcendent glory. His Christlike pose and uplifted eyes suggest both sacrifice for the nation and triumph over death—not through faith but through fame. This was an uplifting image that military men of Lewis and Clark’s generation aspired to, just as Shoshone youths aspired to painted robes portraying their own deeds.

Audio Script

67 Help Lewis Speak with Cameahwait
[This audio consists of two sentences spoken in English, French, Hidatsa, and Shoshone.]

Audio Script

68 The Most Terrible Mountains
NARRATOR
Journal entries from Clark, Joseph Whitehouse, and Lewis described the difficult passage over the Bitterroot Mountains.

CLARK
At this place the rout which we are to pursue will pass up the Travelers rest Creek. . . . the guide report[s] that no game is to be found on our rout for a long ways.

(sounds of horses walking, harness creaking)
The road through this hilly Country is very bad passing over hills & thro’ Steep hollows, over falling timber &c. . . . . Party and horses much fatigued.

(running water, horses balking, men shouting)
The road . . . ascends a mountain winding in every direction to get up the Steep assents. . . . High rugged mountains in every direction as far as I could see.

WHITEHOUSE
When we a woke this morning to our great Surprise we were covered with Snow which had fallen about 2 Inches the latter part of last night. . . . Some of the men without Socks raped rags on their feet. . . . Set out without any thing to eat.

CLARK
I have been wet and as cold in every part as I ever was in my life.
(distant gunshot, horse neighing)
Killed a few Pheasants which was not Sufficient for our Supper which compelled us to kill Something. a colt being the most useless part of our Stock he fell a Prey to our appetites.

LEWIS
We dined & supped on a scant proportion of portable soup, a few canisters of which, a little bears oil and about 20 lbs. of candles form our stock of provision.

**CLARK**

Descended the mountain to a level pine Country . . . in which I found many Indian lodges. . . . great numbers of women gathered around me. . . . we were treated kindly in their way and continued with them all night.

**LEWIS**

The pleasure I now felt in having triumphed over the rocky Mountains and descending once more to a level and fertile country . . . can be more readily conceived than expressed.

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**Audio Script**

_69 Do Them No Hurt_

WOTTOLEN [NEZ PERCE MAN]

[We] first learned of white people through a girl . . . living on Tamonmo. When small she was stolen by the Blacklegs in the buffalo country, who sold her to some tribe farther toward the sunrise. In time she was bought by white people, probably in Canada, where she was well treated. It is a long story; how in time, carrying her little baby, she ran away and after several moons reached the friendly Selish, who cared for her and brought her in a dying condition to her own people. . . . Her baby had died on the way. She was called Watkuweis (Returned from a Faraway Country). She told of the white people, how good they had been to her, and how well she liked them. When the first two white men, Lewis and Clark with their followers, came, Watkuweis said to her people, "These are the people who helped me! Do them no hurt!"

This was why the strange people had been received in friendship.

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**Audio Script**

_70 The Great Mart_

NARRATOR

As they traveled downriver, people of the Palouse, Yakima, Wallawalla, Cayuse, and Umatilla nations crowded the banks, for the visitors were as novel as a traveling circus. Later, Lewis and Clark estimated that the Columbia River was as thickly settled as most of the East Coast.

**CLARK**

(sound of music and rattles)

A Chief came . . . at the head of about 200 men Singing and beating on their drums Stick and keeping time to the music, they formed a half circle around us and Sung for Some time, we gave them all Smoke, and Spoke to their Chiefs as well as we could by Signs.

**NARRATOR**

If they had arrived at the Dalles during the summer trading season, they would have witnessed an amazing sight—more than 3,000 people gathered from across the western half of the continent. A fur trader named Alexander Ross later described it:

**ALEXANDER ROSS**

(sounds of people talking and drumming, horses)

[This] is the great emporium or mart of the Columbia, and the general theatre of gambling and roguery. . . . All the gamblers, horse-stealers, and other outcasts throughout the country, for hundreds of miles round, make this place their great rendezvous during summer. . . . They are always sure to live well here, whereas no other place on the Columbia could support so many people together.

**NARRATOR**

The Wishram and Wasco made this gathering possible by stockpiling enormous stores of dried salmon for sale. They were middlemen who controlled commerce between the coast and the interior, charging fees to anyone who wanted to pass. They did not entirely welcome the sight of Europeans coming downriver, since it presented a threat to their trade monopoly. Though the men of the Corps were unaware of it, they posed the same challenge to Wishram power as they had to the Sioux.

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**Audio Script**

_71 What is Valuable?_

NARRATOR
Many of the things prized by the Chinookans were symbolic of their stratified class system, an aspect of their culture that Lewis and Clark never suspected. Wealth was the outward expression of class. Copper, once imported from the Alaskan coast, was valued for its prestige, and commanded a premium price. But Lewis saw the traders’ shiny brass-and-copper bracelets, thimbles, bells, and wire as "articles of little value." He derided the Indians for wanting them:

**LEWIS**
Their dispositions invariably lead them to give whatever they are possessed of no matter how useful or valuable, for a bauble which pleases their fancy, without consulting it’s usefulness or value.

**NARRATOR**
And yet he and Clark nearly gave away the bulk of their dwindling trade goods in order to get three handsome otter pelts. Theirs was a value system ridiculed in turn by the Indians. One Hidatsa asked a trader in 1804:

**HIDATSA MAN**
What is the use of beaver? do they make gun-powder of them? Do they preserve them from sickness? Do they serve them beyond the grave? . . . The whites are fools to give us valuable articles for such useless trash.

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**Audio Script**

72 Two Kinds of Trade

**NARRATOR**
Lewis was a harsh critic of coastal Indian trading habits:

**LEWIS**
They are great higlers in trade and if they conceive you anxious to purchase will be a whole day bargaining for a handful of roots; . . . they invariably refuse the price first offered them. . . . I therefore believe this trait in their character proceeds from an avaricious all grasping disposition.

**NARRATOR**
What he didn’t understand was that trade occupied a different role in Native society than it did in his own. To him, trade was an impersonal exchange of goods, something he did to meet material needs. To Indians, trade was a relationship. The goods expressed the participants’ feelings, their character, and their roles in the community. Different rules applied to trade with friends and trade with non-friends. Friendly trade, as described by Stwire Waters, was based on generosity:

**STWIRE WATERS**
I come to see you. I bring blankets, furs, beads. . . . These, I give to you. I do not say anything. I leave them without words. You are glad to see me. You take me in and feed me. . . . I stay several days. Then I say: "Now I go back home." You say "All right!" Then you . . . select maybe ten, maybe twenty of best horses and give them to me. We have had a good time, and I go home feeling fine. [This] is not . . . the way the white people do business. White man . . . says: "How long? When you pay back?" . . . Indian never says any thing about paying back. . . . That is good, the Indian way.

**NARRATOR**
But once you were labeled as non-friends, which became the case with Lewis and Clark, the relationship was competitive and adversarial, and the object was to win. It was a form of ritualized conflict, like sports.

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**Audio Script**

73 Selling People (CF Script)*

**NARRATOR**
Lewis and Clark never realized that many of the people they were seeing were slaves, and the Chinookans probably never realized the same about York. In Virginia, black skin indicated slavery. On the Columbia River it was a round head that set slaves apart. The custom of head-flattening, which Clark described and sketched but never found an explanation for, was in fact a badge of freedom. Slaves were forbidden to flatten their children’s heads. To the Chinookans, the round-headed captains looked as much like slaves as York did. Slavery was harsh in both Virginia and the Columbia Valley. Twenty years after Lewis and
Clark, Sir George Simpson, a fur merchant, observed:

**SIR GEORGE SIMPSON**
Slaves form the principal article of traffic on the whole of this [Pacific] Coast and constitute the greater part of their Riches; they are made to Fish, hunt, draw Wood & Water in short all the drudgery falls on them; they . . . intermarry with their own class, but lead a life of misery . . . the proprietors exercise the most absolute authority over them even to Life and Death.

**NARRATOR**
York’s experience was not much different when he returned east. Clark shared the brutal attitudes of most slave owners of his day. He wrote his brother:

**CLARK**
I have been obliged [to] whip almost all my people. They are now beginning to think that it is best to do better and not Cry hard when I am compelled to use the whip . . . York . . . has got Such a notion about freedom and his immense Services, that I do not expect he will be of much Service to me again. I do not think with him, that his Services has been So great . . . I gave him a Severe trouncing the other Day, [because] he is . . . insolent and Sulky.

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Audio Script

**74 Currencies**

**NARRATOR**
Money as an object has little value itself, but by common consent it symbolizes the value of other things. On the far right is a belt of white seashells called higua by the Chinook and dentalium by English-speakers. Dentalium came in various denominations, with larger shells worth more than small ones like these. But it was in short supply because the Nootka tribe had a monopoly on its production. So in 1805, another medium of exchange was being adopted: blue beads. At first, Clark thought the Chinookan demand for blue beads was irrational:

**CLARK**
They prefer beads to any thing and will part with the last mouthful or articles of clothing they have for a few of those beads.

**NARRATOR**
By the following May, he realized that the beads were used as cash:

**CLARK**
This article among all the nations of this Country may be justly compared to gold and Silver among civilized nations.

**NARRATOR**
The Indians’ desire for beads was no different than the Europeans’ desire for little disks of metal stamped with their leaders’ images, which the Indians pierced and used as jewelry. Robert Frazer traded away his razor to get two Spanish silver dollars like the one shown here. The United States also had gold money, but since coins varied and raw metal was also used, army paymasters like Lewis brought money scales to weigh the gold in order to determine its value.

Audio Script

**75 Chinook Emporium**

**NARRATOR**
Long before Lewis and Clark’s arrival, Native Americans were linked by a web of trade. The Pacific Northwest was a place of diverse microclimates: within a radius of a few hundred miles there was desert, grassland, mountain, rain forest, and coast. The different tribes living in these areas specialized in products that exploited the resources of their particular environment. By trading, they could all live more prosperously. Lewis wrote,

**LEWIS**
There is a trade continually carried on by the natives of the river each trading some article or other with their neighbors above and below them; and thus articles which are vended by the whites at the entrance of this river, find their way to the
most distant nations.

NARRATOR
The Chinookan tribes ran the economy of the Pacific Northwest by controlling the Columbia River. They transported goods in their massive canoes, which measured up to 50 feet long and held 10,000 pounds of cargo. They presided over annual trade fairs. They did not welcome Europeans intruding on their livelihood.

Audio Script

76 Who Were the Higglers?

NARRATOR
Lewis wrote about the Chinookans that:

LEWIS
Their women are permitted to speak freely before them, and sometimes appear to command with a tone of authority; they generally consult them in their traffic and act in conformity to their opinions.

NARRATOR
Lewis was right. Throughout the Pacific Northwest, trading with Euro-Americans was considered women’s work. Men justified the division of labor by saying:

CHINOOKAN MAN
Women can talk with white men better than we can, and are willing to talk more.

NARRATOR
Women were less threatening to apprehensive seamen—which they used to their full advantage. Captain William Sturgis described trading with one woman:

STURGIS
[She] was the keenest and shrewdest among the shrewd. She professed great regard for white people, and often remarked, in a very flattering manner . . . ‘All white men are my children.’"

Audio Script

77 Cloth Men

NARRATOR
In 1784, Captain James Cook’s book reported the fabulous profits that could be made selling sea otter skins in China. Ships from Boston swarmed to the Pacific coast. Sailing around Cape Horn, they brought loads of manufactured goods to trade for furs, which they took to China and sold for porcelain, tea, and fabrics. They returned by way of the southern tip of Africa to Boston, having circled the globe. The Chinook incorporated the sailors into their trading network, calling them "Boston men" or "cloth men." The mariners didn’t just sell manufactured goods; they found they could also make a profit shipping Native products from tribe to tribe. They sold California abalone shell to more northern tribes, purchased elkskin armor from the Chinook to sell to the Haida and the Tlingit, and brought dentalium south from Nootka Sound. Inexplicably, Lewis and Clark were unaware of this highly developed commerce. Lewis wrote,

LEWIS
Whether these traders are from Nootka sound, from some other late establishment on this coast, or immediately from the U’ States or Great Britain, I am at a loss to determine, nor can the Indians inform us.

Audio Script

78 Among the Clatsops

NARRATOR
The Clatsop tribe and its chief, Coboway, never gave the expedition the slightest cause to be concerned for their safety. On the one hand, Lewis admitted they were "very friendly" to the Corps.

LEWIS
They appear to be a mild inoffensive people . . . loquacious and inquisitive . . . generally cheerful but never gay. With us their conversation generally turns upon the subjects of trade, smoking, eating or their women.

NARRATOR
But Lewis had retreated from the cultural openness he had shown among the Shoshone. He expressed an almost physical revulsion to the coastal Indians:
LEWIS
They are low in stature rather diminutive, and illy shappen; possessing thick broad flat feet, thick ankles, crooked legs wide mouths thick lips, . . . and black coarse hair. . . .

Audio Script

79 Fort Clatsop
CLARK
(rain falling, waves crashing)
O! how horrible is the day waves breaking with great violence against the Shore throwing the Water into our Camp &c. all wet and Confined to our Shelters.

NARRATOR
The time had come to make a decision about whether to winter on the coast or return partway up the Columbia river. As Joseph Whitehouse told it:

WHITEHOUSE
In the Evening our Officers had the whole party assembled in order to consult which place would be the best, for us to take up our Winter Quarters at. The greater part of our Men were of opinion; that it would be best, to cross the River, & if we should find game plenty . . . to stay near the Sea shore.

NARRATOR
So they crossed the estuary to the south side. The weather did not improve. Clark wrote:

CLARK
24 days Since we arrived in Sight of the Great Western; (for I cannot Say Pacific) Ocean as I have not Seen one pacific day Since my arrival in its vicinity.

NARRATOR
It took most of December to build the fort, but by Christmas they were all sleeping under roofs again, an improvement that put them in a better mood. John Ordway noted:

ORDWAY
We have no ardent Spirits, but are all in good health which we esteem more than all the ardent Spirits in the world. we have nothing to eat but poor Elk meat . . . but Still keep in good Spirits as we expect this to be the last winter that we will have to pass in this way.

Audio Script

80 Winter Fortifications
NARRATOR
The previous winter, the party had survived by trading their goods and services for the abundant food of the Mandan. This winter was different. When Clark met the Chinook, almost the first thing he said was:

CLARK
I told those Indians . . . that they Should not Come near us, and if any one of their nation Stold anything from us, I would have him Shot. . . . all those people appeared to know my determination . . . as they were guarded and reserved in my presence.

NARRATOR
On New Year’s Day, Lewis wrote up new regulations to govern discipline at Fort Clatsop, including a stricter policy of racial separation:

LEWIS
At sunset on each day, the Sergt . . . will collect and put out of the fort, all Indians. . . . both gates shall be shut, and secured, and the main gate locked and continue so until sunrise the next morning.

NARRATOR
Isolated far from Euro-American society, Lewis worried that his men were in danger of assimilating into Indian culture rather than the other way around.

LEWIS
So long have our men been accustomed to a friendly intercourse with the natives, that we find it difficult to impress on their minds the necessity of always being on their guard. . . . the well known
treachery of the natives by no means entitle them
to such confidence, and we must check it’s growth
in our own minds.

Audio Script

81 William Clark, Trickster

NARRATOR

Visiting a Chinookan house for food, Clark used a
piece of cannon fuse, a magnet, and a compass to
break down their sales resistance.

CLARK

Offered Several articles to the natives in exchange
for Wappato. they were Sulkey and they positively
refused to Sell any. I had a Small piece of port fire
match in my pocket. . . . I . . . put it into the fire
and took out my pocket Compass. . . . the port fire
caught and burned vehemently, which changed the
Color of the fire; with the Magnet I turned the
Needle of the Compass about very briskly; which
astonished and alarmed these natives and they laid
Several parcels of Wappato at my feet, & begged
of me to take out the bad fire; to this I consented;
at this moment the match being exhausted was of
course extinguished.

Audio Script

82 Curing the Corps (CF Script)*

NARRATOR

Even as Clark was dispensing the contents of the
medicine box with European remedies to the Nez
Perce, he treated an abscess on Sacagawea’s baby,
Pomp, with Nez Perce cures: poultices of wild
onion and a plaster of pine rosin, beeswax, and
bear oil. To cure John Potts of a dangerous
infection, he used cous root and wild ginger. The
most complex cure they undertook was of William
Bratton. Bratton had been suffering from back
pain all winter, and by May of 1806 he was nearly
an invalid.  Lewis wrote:

LEWIS

Bratton . . . yet is so weak in the loins that he is
scarcely able to walk. . . . We have tried every
remedy which our ingenuity could devise, or with
which our stock of medicines furnished us,
without effect.

NARRATOR

In this situation, Lewis was willing to try an Indian
cure suggested by John Shields: a steam bath. So
they built a sweat lodge and treated the patient
with steam and horsemint tea. The next day, Lewis
said:

LEWIS

Bratton feels himself much better and is walking
about today and says he is nearly free from pain.

NARRATOR

The journals never mentioned Bratton’s illness
again.

Audio Script

83 Expelling Impurities

NARRATOR

European-trained physicians believed that the
body was a mechanical system, but they argued
over whether it was a hydraulic mechanism, where
fluids had to be kept in balance, or an electrical
one. Benjamin Rush favored electricity, tracing all
disease to "morbid excitement" of the nervous
system. Regardless, treatment was the same—
purging, vomiting, sweating, blistering, enemas,
poultices, diuretics, and copious bleeding. Rush
wrote:

BENJAMIN RUSH

To know that opening a vein in the arm, or foot,
would relieve a pain in the head or side . . . marks
an advanced period in the history of medicine.

NARRATOR

The biggest advantage European doctors really had
was medical information from around the world.
The most effective drugs in Lewis’s medicine box
were the discoveries of indigenous people on other
continents—quinine from Peru; jalap from
Mexico; ipecacuanha from Brazil; and the
painkiller opium, from Turkish poppies. Using
these medicines while amongst the Nez Perce, the
Corps unwittingly acted as a conduit, passing
herbal knowledge from one native society to
another.
An Indian patient lived in an animate world, surrounded by entities who could make him ill. A Lakota holy man, George Sword, said:

**GEORGE SWORD**
The evil mysteries may impart their potencies to the body and this will cause disease. Poisons and snakes and water creatures cause disease in this way. . . . If a magician has made one sick, then medicines will not cure such a one. The magician or a holy man should treat such a person.

To the Nez Perce, some illnesses were "natural" and could be treated with herbs. If herbs did not work, the illness might be caused by a moral imbalance or a power struggle between animate beings. In such a case, diagnosis was the most difficult task. But Indian doctors did not ask "What disease is it?" They asked, "Who has caused it?" This question could be answered only by a person attuned to the invisible, since the physical disease was a symptom of an underlying spiritual conflict. The doctor’s curing ability came not just from skills and knowledge but also from his or her spirit allies. The doctor was only an intermediary through whom the sacred power operated.

"New" and "useful" were the criteria Lewis used in collecting. He had to recognize and reject plants already known to science and to gather only novel ones that had some use. Jefferson described Lewis’s qualifications:

**JEFFERSON**
Although no regular botanist, &c. he possesses a remarkable store of accurate observation on all the subjects of the three kingdoms, & will therefore readily single out whatever presents itself new.

Lewis was not motivated purely by science; medicinal and psychoactive plants such as tobacco and sassafras were important to the republic’s economy. As the Napoleonic wars in Europe cut into commerce, there were urgent calls to find local replacements for such drugs as quinine and opium, in order to reduce America’s dependence on foreign medicine. Lewis never mentioned receiving help, but like botanists in the tropics today, he must have had guidance from knowledgeable native people, because so many of the plants he chose were used for food, curing, dyes, or basketry.

A Nez Perce woman’s year was structured around plants. As each new food plant matured, its arrival was welcomed in a first fruits feast. A respected leader with an affinity for the plant presided at the feast and was the first to start the harvest.

If you make a cedar coil basket, the cedar root has given its life to a new purpose. Blades of grass, willow bough – or willow branches, fir boughs, all give their life to a new purpose. And so, when you take a life, whatever you’re going to do with that object should be very respectful, and you should honor it. And if you make it well, you’re honoring the life that’s been taken.

Only women harvested plant foods; a man doing so risked derision and contempt. Boys and men could not touch root-digging implements. Women setting out to harvest cleansed themselves and abstained from sexual relations. They said,

**NEZ PERCE WOMAN**
There should be no man smells on women before digging, or the roots will go away.

When the camas harvest came, everyone participated. It was highly organized. Each family
camped in its own spot and dug in its allotted area. To trespass on another family’s spot was considered greedy.

**WOMAN**
The general attitude is one of enjoyment, although it is hard, hot work. Everyone is cheerful, takes pride in her work, and enjoys herself. Camas digging is not treated as grim but necessary labor; rather is it hard but pleasant work.

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**BLACKFEET WOMAN (Susan Weber)**
According to our oral history those boys were doing what they were supposed to. They would go right into the camp of another tribe – to the heart of the enemy – to steal horses or rifles or even just touch one of the enemy, then get away. It was a way of gaining honor in battle. They had to gain honors to become esteemed warriors.

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**NARRATOR**
When Lewis’s party met the Blackfeet, and at first both groups were suspicious and alarmed. But they spent a sociable night smoking and talking together, and Lewis gave medals to their leaders. The next morning, Lewis was jarred out of sleep:

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**LEWIS**
(with sounds of running and gunfire)
Drewyer . . . crying damn you let go my gun awakened me. I jumped up and . . . saw drewyer in a scuffle with the indian for his gun. I reached to seize my gun but found her gone, I then . . . saw the indian making off with my gun I ran at him with my pistol and bid him lay down my gun which he was in the act of doing when the Fieldses returned and drew up their guns to shoot him which I forbid. . . . as soon as [the Blackfeet] found us all in possession of our arms they ran and endeavored to drive off all the horses. . . . I called to them . . . that I would shoot them if they did not give me my horse. . . . one of them . . . turned around and stopped at the distance of 30 steps from me and I shot him through the belly, he fell to his knees and . . . fired at me. . . . I felt the wind of his bullet very distinctly. Not having my shotpouch I could not reload. . . . I therefore returned . . . towards camp, on my way I met with Drewyer who having heard the report of the guns had returned in search of me. . . . I desired him to hasten to the camp with me. . . . we reached the camp and began to catch the horses and saddle them. . . . I put four shields and two bows and quivers of arrows which had been left on the fire. . . . I . . . left the medal about the neck of the dead man that they might be informed who we were.

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**CLARK**
I observe a great alteration in the Current course and appearance of this pt. of the Missouri. In places where there was Sand bars in the fall 1804 at this time the main Current passes, and where the current then passed is now a Sand bar. (sound of paddles, distant shouting)

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**CLARK**
80 or 90 Indian men all armed with fuses & Bows & arrows Came out of a wood on the opposite bank. . . . 3 young men Set out from the opposite Side and Swam next me on the Sand bar. . . . they informed me that they were Tetons. . . . I told those Indians . . . that if any of them come near our camp we Should kill them. . . . 7 of them halted on the top of the hill and blackguarded us . . . of which we took no notice.

(water flowing)
We met a Captain McClellin . . . ascending in a large boat. this gentleman . . . was Somewhat astonished to See us return and . . . informed us that we had been long Since given out [up] by the people of the U S Generally and almost forgotten. (paddles in water)
The party being extremely anxious to get down ply their ores very well. . . . We saw some cows on the bank which was a joyful sight to the party and caused a shout to be raised for joy.

NARRATOR
John Ordway wrote:

ORDWAY
Tuesday 23rd Sept. 1806. . . . About 12 o’clock we arrived in site of St. Louis fired three rounds as we approached the Town and landed opposite the center of the Town, the people gathered on the shore and huzzared three cheers. . . . the party all considerable much rejoiced that we have the expedition completed and now . . . we intend to return to our native homes to see our parents once more as we have been so long from them.

Audio Script

89 Homecoming
NARRATOR
Their feet had scarcely touched the St. Louis levee before the United States started to adopt the expedition as its own. Over the next year, Lewis and Clark were plunged into a brief celebrity. The citizens of St. Louis held the first ball to honor them.
(sounds of drunken hilarity)

TOASTER
Captains Lewis and Clark—Their perilous services endear them to every American heart.

NARRATOR
"Perils," "difficulties," "privations," "obstacles"—the words appeared over and over in the press. Discoveries, science, and knowledge played second fiddle. The American public did not want to celebrate a dry achievement of Enlightenment learning, and so they transformed the expedition into an exciting, manly frontier adventure. As Lewis and Clark traveled east, each stopping to visit family on the way, they found their story overtaking them. At Fincastle, Virginia, the citizens presented Clark with a resolution honoring his deeds:

CITIZEN OF FINCASTLE
You have navigated bold & unknown rivers, traversed Mountains, which had never before been impressed with the footsteps of civilized man, and surmounted every obstacle, which climate, Nature, or ferocious Savages could throw in your way.

NARRATOR
Meanwhile, in Washington, D.C., Lewis was the guest at an extravagant dinner where, among other florid tributes, he was praised as

TOASTER
(with "hear hear"s from crowd)
Patriotic, enlightened, and brave; who had the spirit to undertake, and the valor to execute an expedition, which reflects honor on his country.