WE PROCEEDED ON

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REPLICA OF LEWIS AND CLARK'S KEELBOAT
Built by "Friends of Discover," Onawa, Iowa
photo courtesy V. Strode Hinds
THE LEWIS AND CLARK TRAIL HERITAGE FOUNDATION, INC.

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ABOUT THE FOUNDATION

The purpose of the Lewis and Clark Trail Heritage Foundation, Inc., is to stimulate public interest in matters relating to the Lewis and Clark Expedition, the contributions to American history made by the Expedition members, and events of time and place concerning the expedition which are of historical import to our nation. The Foundation recognizes the value of tourist-oriented programs, and supports activities which enhance the enjoyment and understanding of the Lewis and Clark story. The scope of the activities of the Foundation is broad and diverse, and includes involvement in pursuits which, in the judgment of the directors, are of historical worth or contemporary social value, and contribute to the heritage of Lewis and Clark. The activities of the National Foundation are intended to complement and supplement those of state and local Lewis and Clark interest groups. The Foundation may appropriately recognize and honor individuals or groups for acts of distinction, achievement in the broad field of Lewis and Clark historical research, writing, or deeds which promote the general purpose and scope of activities of the Foundation. Membership in the organization comprises a broad spectrum of Lewis and Clark enthusiasts including Federal, State, and local government officials, historians, scholars and others of wide-rangings Lewis and Clark interests. Officers of the Foundation are elected from the membership. The annual meeting of the Foundation is traditionally held during August, the birth month of both Meriwether Lewis and William Clark. The meeting places is rotated among the states, and tours generally are arranged to visit sites in the area of the annual meeting which have historic association with the Lewis and Clark Expedition.

PRESIDENT NELL'S MESSAGE

It was with humility and extreme pleasure that I accepted the honor to serve as president of a foundation dedicated to the preservation of the heritage of our country's greatest historical trail.

We live in a period when the quest for knowledge about our heritage is increasing, and at the same time, the teaching of history in our schools is being under-emphasized. In our education systems today, the history curriculum is among the first to feel budget cuts.

The Foundation is therefore challenged to the task of exposing our youth and others to the history of the opening of the Northwest, namely, the Lewis and Clark Expedition, the greatest land exploration this country has ever sponsored. As members of the Foundation we are determined to preserve and promote this Lewis and Clark heritage. The Expedition contains such a diversity of information and adventure that our task is not unreasonable—the Lewis and Clark saga has something of appeal to anyone who will allow his curiosity to reign.

The several Foundation projects currently underway endeavor to fill the education void within our schools. We are presently developing video cassettes, a central purchasing location for lower priced books related to the Expedition, a directory of available speakers on subjects relating to the Expedition, maps, interpretive signs along the Trail, and centers that will distribute low-priced materials to schools, as well as the general public.
Our organization is heading in the right direction as fast as free time and budget restraints will permit. We have an excellent roster of hard-working committees. Their dedication is making my job as general facilitator much easier.

We are starting on a program in which Foundation volunteers will personally visit the interpretive sites along the Trail in their areas at least annually to monitor maintenance needs and check on the conditions of the various sections of the Trail—a total of about 4,500 miles.

I solicit suggestions on anything pertaining to our Foundation and the Trail. And, of course, we are always looking for more volunteers.

With this issue of WPO we are again pushing the "Each-One-Reach-One" annual drive—just in time for an excellent Christmas gift. If you need to, make copies of the enclosed membership application or order more applications by sending your request to L&CTHF, P.O. Box 3434, Great Falls, MT 59403. We can also send you a membership application display dispenser for placing in areas that would get favorable attention, such as your local historical society or library.

Most people have some curiosity about history, but once in a while our publicity finds a person who is a real student of the Expedition but has never heard about the Foundation. What a great favor you have done for that person if you have introduced him to our organization.

We want everybody to know that we are here, but we must also bear in mind, as we reach out to educate and promote the heritage of the Lewis and Clark Expedition, we are primarily a historical organization and not a marketing agency.

DONALD F. NELL—President

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This full-size replica of the Lewis and Clark keelboat was completed this spring at Lewis and Clark State Park near Onawa, Iowa. During the annual Lewis and Clark festival at the park on June 11, the keelboat was dedicated to the memory of "Lewis and Clark and their gallant crew." It was then donated to the Iowa Department of Natural Resources, which is in charge of the park where the boat is on display. (See story on pages 26-27)

The original keelboat was designed by Captain Meriwether Lewis in 1803, and built in Pittsburgh, Pennsylvania. It was floated down the Ohio River to the Mississippi and then up to Wood River where the members of the Expedition spent the winter of 1803-1804.

On May 14, 1804, the Expedition set out up the Missouri River with the keelboat and two large "pirogues" — the main party in the keelboat, a crew of seven French watermen in one pirogue, and six military men in the other to accompany the Expedition for 40 days (they actually remained with the Expedition until the next spring).

Captain Lewis's original plan was to take the keelboat all the way to the mountains, cross over, assemble an iron-frame boat which he had also designed, and sail down the Columbia to the Pacific Ocean.

As the Missouri became ever more difficult to ascend during the fall of 1804, it became apparent that the keelboat could go no further than the Mandan Indian villages in present central North Dakota. In the spring, it was returned to St. Louis bearing newly drawn maps, letters, and a great many scientific discoveries. And the Expedition continued from the Mandan villages in the two pirogues and six new cottonwood dugouts.
A MOST PERFECT LIFE AT FORT

BANQUET ADDRESS GIVEN AT THE FOUNDATION'S 20TH ANNUAL MEETING, BISMARCK, NORTH DAKOTA, AUGUST 10, 1988

BY JAMES P. RONDA

The truth about ourselves often comes in unremarkable and unexpected ways. A casual phrase, a quick word, a hasty "hot damn" can often reveal more than a carefully constructed sentence or paragraph. So it was in early August, 1805. Thrashing about in the brush, Sgt. Patrick Gass lost Meriwether Lewis's favorite tomahawk. It might have prompted an angry word or a cold glare. Lewis was surely capable of such fury. But instead, the captain put the following lines in his journal: "Accidents will happen in the best families." He was right on both counts. Accidents do happen and the members of the Expedition had become the best of families. Lewis had acknowledged that fact some months before. On April 7, the day the Corps of Northwestern Discovery pulled out of Fort Mandan, Lewis described his men as enjoying "a most perfect harmony." But it had not always been so. The members of the Expedition began their journey as a wild bunch of hard drinking, brawling, and insubordinate rowdies. It is easy for us to forget that at their beginnings the explorers were not clean-shaven, keen-eyed eagle scouts. They did not leave Wood River with the "right stuff." They were not the John Glenns and Neil Armstrongs of their day. But somehow this passel of rough and tumble galoots became the best of families, willing to share the risks and hazards of a common life in pursuit of an important goal. How did all that happen? What were the experiences that, at least for a time, transformed ordinary men into an extraordinary band of brothers?

To see what they became we must understand who they were. What we know about the lives of those who ventured up the Missouri "Under a Gentle Breeze" makes for thin reading. There are just hints and scraps about men like John Thompson, Moses Reed, and Silas Goodrich. They have their moments in time and then, for the most part, they are lost to us. Because we know so little, we fall back on convenient stereotypes. Here is Drouillard the hunter, Gass the carpenter, Shields the blacksmith, and Shannon the forever lost. But none of these cardboard cutouts satisfies, and we long to know these men as flesh and blood.

We might get to know them better by dividing them into three distinct groups. First, there were the soldiers. In the years after the American Revolution soldiering in the ranks was not an especially honorable profession. The young American republic promised opportunity in the civilian world. Soldiers were viewed with suspicion. In the Jefferson years the small frontier army was a refuge for failures, misfits, and trouble-makers. Officers often found their men to be raucous, bad-smelling, foul-mouthed troopers. For every John Ordway—a man of superior ability—there were dozens ready to drink and brawl at a moments notice. Zebulon Montgomery Pike recognized as much when he described the soldiers of his Mississippi Expedition as a "Dam'd set of Rascels." William Clark, always an astute judge of character, knew as much about the troops that came to him from several frontier companies. He had enough military experience to guess that officers might easily be tempted to "volunteer" their most troublesome men for a distant mission. Clark said as much when he noted that the men detailed from Capt. John Campbell's company of the Second Infantry Regiment...
MANDAN

were not quite the quality he had hoped for. Campbell had pawned off on the Expedition some of his outfit's notorious drinkers, including Privates Thomas Howard and Hugh Hall. Soldiers like John Boley, John Newman, and John Potts were a rough lot. Clark once called boozer and hog thief John Collins a "black gard." Perhaps their officers and home companies breathed a sigh of relief to see such men off post and headed west.

The fabled young men from Kentucky, toting their long rifles, were not much better when it came to orders and discipline. Their world, the dark and bloody ground of Kentucky and Tennessee, put the highest premium on individualism and personal survival. No man worth his powder and shot would stoop to take orders from others. That individualism was matched by a history of terrible violence between native people and their new white neighbors. The border world of John Colter and George Drouillard had as its fundamental code—me and mine first, and the Devil take the hindmost.

French boatmen, the engages, made up the third of the Expedition's social groups. In the mythology of the West, French Canadian voyageurs represent all that is daring, bold and colorful. Singing "A La Claire Fontaine" at the top of their voices, the voyageurs paddled the lakes and rivers in relentless pursuit of beaver. But the jaunty, devil-may-care voyageurs of Montreal and the Great Lakes were not the same as those Lewis and Clark hired at Laclede's Landing. The French boatmen of St. Louis, known as the men of the southern trade, were quite a different breed.

Photo by BEV HINDS

James P. Ronda, professor of history at Youngstown State University, Youngstown, Ohio, presents banquet address at the Foundation's 20th annual meeting in Bismarck, North Dakota. Ronda is a former director of the Foundation and best known to Lewis and Clark enthusiasts for his book Lewis and Clark Among the Indians. He is currently working on a book-length biography of Captain William Clark.

Drawing by Richard Schlecht from the Footsteps of Lewis and Clark National Geographic Society, 1970

Alexander Willard was sentenced to one hundred lashes "on the bear back" for sleeping on guard duty.
Alexander Henry the Younger, an experienced fur trader and Lewis and Clark contemporary, described the southern men in quite unflattering terms. They were, he wrote, “insolent and intriguing fellows” driven by greed. Henry blasted them as “undisciplined, impertinent, ill-behaved vagabonds.” The Expedition got a taste of such behavior when the boatmen bitterly complained about hard work and short rations. La Liberte’s decision to leave the Expedition was just a visible statement of what some of his comrades may have been thinking.

Hard-bitten soldiers, scrappy frontiersmen, and unpredictable boatmen—this was hardly a crew to inspire confidence. Lewis and Clark expected trouble, but they hoped that a winter at Camp Dubois might iron out the difficulties. On at least one score the captains were right. Life at Wood River was an endless round of drinking, fighting, and short-term desertion. Insubordination was everywhere. One corporal was busted to buck private for fighting and another man was sent packing for theft. There were surreptitious trips to taverns and probably some womanizing. Clark and top sergeant John Ordway did their best, but those efforts were often in vain.

Two incidents reveal just how deep the troubles ran in expedition life. On the frontier, Christmas and New Year’s were important holidays. They were times to break out of the winter doldrums. Feasting, dancing, and drinking were at the center of those festivals. Christmas 1803 at Camp Dubois showed the rank and file at their worst. The day began at dawn with a traditional gunfire salute. From then on it was all downhill. Too much whiskey and too much frolic led to swinging fists. In the modern vocabulary of MTV, these men were determined to “fight for the right to party.” A year later Sgt. Ordway would describe Fort Mandan’s Christmas as all “peace and tranquility” but at Dubois it was anything but peaceful and quiet.

But no single event more fully reveals the Expedition’s early tensions than the near-mutiny in February 1804. Late in that month both captains were away from camp on business in St. Louis. Sgt. Ordway, an experienced professional soldier, was left in command. Once Lewis and Clark were gone all hell broke loose. Reuben Field refused to pull guard duty. His insubordination was aided and abetted by John Shields. Shields “excited disorder and faction among the party.” But it was more than just backtalk. When Ordway attempted to quiet an ugly situation, Shields threatened to kill the sergeant. Others joined the rebellion, including Colter, Wiser, Boley, and the recently-demoted John Robertson. These men had been secretly visiting a local tavern while claiming to be out hunting. When the captains announced sentences for some of those involved, they kept loaded pistols nearby. Perhaps it was a measure of how little had been resolved.

On May 14, 1804, Sgt. Ordway recorded the Expedition’s departure from Dubois, saying that the party had thirty-eight “good hands.” He must have been kidding! The Dubois troubles snapped at the Expedition’s heels. No sooner had the Corps reached St. Charles than the lure of town and tavern proved as powerful as ever. Privates Werner and Hall took off without permission for a night on the town. John Collins went further. He attended a St. Charles dance, behaved in “an unbecoming manner,” and then spoke with considerable scorn about orders not to leave camp.

And the troubles did not slacken as the Expedition moved upriver. Clark boasted that his men were “ever ready to inconture any fatigue for the promotion of the enterprise.” It was an idle claim and just two weeks later Collins and Hall were again before a court martial, once more accused of drinking on duty. The current of discontent kept rolling, and on July 12 Alexander Willard was sentenced to one hundred lashes “on his bear back” for sleeping on guard duty. Trouble reached flood stage in late summer and early fall. The stories of Moses Reed’s desertion and John Newman’s “mutinous expression” are familiar ones. The tales are worth remembering if only to recall that they were both the severest and last personnel troubles the Expedition experienced. We know they were the last. Lewis and Clark, not blessed with the fortune-teller’s art, probably thought the worst was yet to come.

Life at Wood River was an endless round of drinking, fighting, and short-term desertion.
Heading into a winter at close quarters, the captains had every reason to worry about cabin fever and sudden outbursts of uncontrolled fury. For every reliable Drouillard or Ordway there were others as unpredictable as the northern plains weather. Had Lewis and Clark looked at the post journals of the Hudson's Bay Company, they would have found a disturbing record of violence bred by isolation, boredom, and just plain cussedness. Was Fort Mandan going to be a Camp Dubois made worse by harsh weather and possibly unpleasant neighbors? Those nagging fears were not realized. At Fort Mandan the Expedition settled in and settled down. With the minor exception of Thomas Howard's brush with post rules, there were no more angry eruptions. During the Mandan winter the Corps of Northwestern

The Fort Mandan experience gave the Expedition what it needed most—a sense of unity and common purpose for the journey ahead.

Discovery found its self and became a family. It was a family that could grouse and complain—as every family must—but it was a community now willing to submerge individual desires for the good of the whole. How did that happen? How did these prickly characters create and then enjoy “a perfect harmony?”

At least part of the explanation rests with the actions of Lewis and Clark themselves. Their years of military service had taught them the value of order and discipline. From the beginning they envisioned the Expedition not as some wandering band of trappers but as an infantry company with all the regulations dictated by the Articles of War. Drills, parades, inspections, and court-martials—all these were efforts to impose a sense of unity from above. That effort had some success. Young adventurers like John Colter and George Shannon were no longer about to leave camp without permission. But discipline from above could not build a sense of common purpose and shared destiny. Lewis and Clark wanted men who were reliable, not resentful. The journey called for men willing to take responsibility for their own lives as well as the lives of others. The Articles of War, no matter how scrupulously enforced, could not produce that kind of man and that sort of community.

Military regulations might make for proper mess organization. Those rules could not foster a sense of mutual trust. That would demand a set of shared experiences. The captains seemed to understand that. As much as possible, sergeants and enlisted men were brought into the active chain of command. Disciplinary proceedings that involved sentences short of death were administered by the soldiers themselves. When the Expedition needed a new sergeant to replace the deceased Charles Floyd, the captains did not make the choice themselves. Instead they fell back on

the militia tradition and held an election for the post. That precedent continued and at important places throughout the journey Lewis and Clark took time to involve their men in the decision-making process.

But shared experiences meant more than voting for a new NCO or selecting a site for Fort Clatsop. What really mattered were those moments when all had to pull together for the common good. It was the feeling of community that came out of surviving a terrible storm, pushing over a treacherous place on the Missouri, and just squeaking through a confrontation with the Teton Sioux. By the time the Expedition reached the Mandans, it had its own supply of stories to draw upon. The stories we tell about each other remind us who we are. Now in the firelight and shadow there were stories to share—stories about prairie dogs, buffalo, and the charms of Arikara women. You can almost hear the voices. Remember that sudden July storm that nearly capsized the keelboat, remember Sgt. Floyd’s death, and remember how good that Arikara corn tasted.

Military discipline and the Expedition’s own folklore were beginning to tame rowdy spirits. But it was really the winter at Fort Mandan that made the difference. What happened that winter is a testimony to the power of routine, to the way shared work binds people one to the other. There was a rhythm of life at the fort that gave all who were there a sense of common identity. Building the fort demanded cooperative effort. Men who had once snarled at each other now put arms and shoulders together lifting and setting heavy sixteen-foot eave beams. Soldiers and hunters who never gave a thought to the comfort of someone else now dug latrines to preserve the health of all. Clark recognized how hard all were laboring, noting that on one cold night the men worked until one in the morning. Toil—
the joining of hands in the common task—bonded the explorers together. Cooking, cleaning, and rough fun were equally important in fostering that sense of harmony. What holds any day together are its predictable rituals of eating, washing, and household chores. Fort Mandan had those rituals and they gave the post a feeling of home. And just how much at home men of the Expedition felt can be judged in a telling line from John Ordway. He described the Fort Mandan rooms as "warm and comfortable." The fort was a home and its inhabitants were becoming a family.

What a family does for fun says much about that family. Life at Fort Mandan was not all hard work and daily chores. There was plenty of time for good times. We should remember that the fort's walls rang with the sounds of light-hearted music. Pierre Cruzatte's fiddle scratched out ancient French airs. Perhaps the walls also heard a Shoshone lullaby or an English ballad. A brass sounding horn and a tambourine rounded out Mandan's ensemble.

Dancing was a common frontier pleasure. Francois Rivet danced on his hands while his comrades pranced and whirled many a fancy set and reel. In a feat not generally recognized, the Expedition became the first federally-funded transcontinental dance troupe. And there were games. Quick fingers and nimble minds enjoyed backgammon. Lewis called it "the good old game." There were also games played by native neighbors. On a cold December evening John Ordway and two friends watched as some Mandan men played the popular hoop and pole game. The sport basically involved throwing a short spear or shooting an arrow at a hoop or ring. Scoring depended on the accuracy of the strike toward the ring. Because the throwing sticks looked like billiard cues, later white observers insisted that the earthlodge people played pool. Shades of Minnesota Fats! Ordway was interested enough to want to play the game, but his efforts were thwarted when he could not understand the scoring system.

The Expedition family always took note of holidays. Birthdays, the Fourth of July, Christmas, and New Year's never went uncelebrated. At Camp Dubois the December and January festivals had been occasions for rowdy drinking and fighting. Fort Mandan's Christmas showed the change. There was dancing, a bit of hunting, and a merry disposition all around. Sgt. Ordway caught the mood in a memorable phrase—"All in peace and quietness." There was a bit more unbuttoned merrymaking when the party celebrated New Year's 1805. Both French and English traditions tended to put more emphasis on New Year's than Christmas. On January 1, after firing two swivel guns to mark the occasion, the captains allowed sixteen men "with their Musick" to visit the Mandan village of Mitutanka "for the purpose of Dancing." The merry men of the Expedition had told Clark that their visit was made at "the particular request of the Chiefs of that Village." Led by John Ordway, the party left the fort carrying a fiddle, a tambourine, and a brass horn. At the entrance to Mitutanka the Americans fired their weapons and played a brisk tune. Welcomed into the village, they marched to the central plaza, fired another round, and began to dance. The Mandan onlookers were especially charmed by Rivet's ability to dance upside down on his hands. All joined in a circle around the Frenchman, dancing and singing. After some time all the revelers were invited into the lodges for food and gifts of buffalo robes. Late in the afternoon the eating and dancing finally played out and most of the men went back to Fort Mandan. But some few did stay in Mitutanka overnight to enjoy other kinds of Mandan hospitality. It is a testimony to the good cheer of that day that the following day Lewis took a group to the village for an encore performance.

That delightful New Year's celebration, bringing together explorers and Indians, represents what I think was the fundamental fact of life at Fort Mandan. The Expedition was a community living alongside other communities. The Lewis-and-Clark tribe now joined other tribal peoples struggling to survive on the northern plains. Fort Mandan was never an isolated frontier outpost, caught in the grip of a Dakota winter and cut off from the simple pleasures of human companionship. Long before Lewis and Clark came to the Upper Missouri, Mandan and Hidatsa villagers had brightened their winters with a steady round of visits to the lodges of friends and neighbors. Life in the winter camps could be harsh and hungry, but there were also times for storytelling and gossip. Once the fort was built, the Americans simply became part of the social web. Nothing seemed more natural than the desire of explorer and Indian alike to see each other at home and share some food and friendship.

The days of Fort Mandan added up to five months. And on most of those days Indians and whites met for all sorts of dealings. Business, diplomacy, hunting, sex, and simple curiosity made for daily encounters. Lewis and Clark's hospitality was well-known; Indians often came early in the day, slept overnight inside the fort if invited, and left the next morning. Indian visitor brought to Fort Mandan's rooms a sense of friendship and good company. The arrival of native neighbors usually meant sharing food and enjoying a dance or some music. There must have been time to appreciate a fine bow, a good gun, or a skillfully decorated pair of moccasins. The sheer numbers of Indian tourists sometimes tested everyone's patience. Lewis called his neighbors "good company" but in the same breath complained that they sometimes overstayed their welcome. Sgt. Ordway peevishly recalled that on one day in mid-December he had fourteen Indians all eating in his squad room at the
same time. It was enough to stretch the seating capacity of any small town Dakota cafe. Frayed nerves and misunderstandings were inevitable. When an Indian guest did something to annoy Private Joseph Whitehouse, the soldier struck him on the hand with a spoon.\(^2\)

All these comings and goings had a profound effect on the Expedition. It would not be wide of the mark to say that the earthlodge people civilized some of their more obstreperous white neighbors. That happened in two ways. From the earliest contacts between Europeans and native Americans, the white strangers used Indians as a kind of foil for themselves. We know, said the French or English, who you Indians are and thus we know ourselves. The fancy anthropological term is counter-cultural image but the idea is a simple one. I know my own self because I am either like or unlike you. Being surrounded by Indians are and thus we know ourselves. The fancy vision. The explorers began their journey as individuals, boozing and brawling, threatening and storming. Along the way they learned a fundamental lesson—a lesson the earthlodge people learned generations before. It was a lesson about cooperation and community. Once learned, it was not soon forgotten. Lewis was right. Here at Mandan the Expedition had come to know a perfect harmony.

**REFERENCES**

As we approach the bicentennial of the Lewis and Clark Expedition, we can expect numerous new efforts at dramatizing this fascinating "American Odyssey." And any stage manager or film director seeking to reenact this saga with historic authenticity should have an easy time of it—at least for the "big scenes." The journals of the Expedition provide ample stage directions, settings, even partial scripts for such episodes as the departure from St. Charles, Clark's scuffle upriver with the Sioux, the suspenseful meeting with Cameawhaite, the portage of the Great Falls, and Lewis's fight on the Marias. For these sequences, thanks to the vivid record of the journalists, we have specific details—the reader personally lives through these dramatic moments.

But what about the more ordinary scenario depicting the daily routine of the men of the Corps as they toil through their journey—especially their
time together, their "off hours?" Generally speaking, the journals do not offer as much human detail with regard to the more mundane part of life on the voyage. At first, one has the impression that there was little, if any, leisure time before reaching winter quarters. The men were either struggling with the tedium and frustrations of travel, fighting heat and cold, swatting flies and mosquitoes, hunting or digging for their next meal, repairing clothing, making moccasins, or just conked out dead with fatigue at the end of the day.

Was any time left over after all the daily effort? When the pace had slackened, what did the men do? Could they relax? How did they amuse themselves? ... Here we have very little in the way of information that could be used as "stage directions," and are reduced to a guessing game of picturing the "off hours." The journals tell us only that these good men danced to the fiddle!

Other than various references in the journals to visits with natives and squaws, the party seems not to have had other types of amusement. One of the few alternative activities is mentioned by Clark on the homeward journey, June 8, 1806, when encamped on the upper Kooskooskee: "in the evening several foot races were run by the men of our party and the Indians; after which our party divided and played at prisoners base until night ..." Even after this occasion, "the fiddle was played and the party amused themselves in dancing."

Considering then that dance and music were the premier entertainments which gave the Corps its "social exhilaration," we must look at these amusements if we wish to see more than the shadows of our men on their journey.

A TIME TO DANCE

From beginning to end, the Expedition is punctuated with dance. On the eve of departure upriver, at St. Charles, May 18, 1804, Private Joseph Whitehouse notes having "passed the evening very agreeable dancing with the French ladies, etc." And, on arrival back home, on September 25, 1806, Clark reports, "payed some visits of form to the gentlemen of St. Louis. in the evening a dinner & Ball." There are at least 27 separate dates mentioned in the journals when the men danced, but we know that there were many other occasions. On October 30, 1804, when newly arrived among the Mandans, Clark says the party "Danced as is very Comm. in the evening..." And again on March 31, 1805, only a week before setting out from Fort Mandan, he writes: "all the party in high Spirits they pass but few nights without amusing themselves dancing possessing perfect harmony and good understanding towards each other."

Of the dancing noted in the journals, almost half of the occasions are in response to requests of the natives or their chiefs — among the Mandans, the Shoshones, the Nez Perces, the Yakimas, the Skillutes, etc. These occasions often prompted reciprocal dances on the part of the natives, with the men of the Corps sometimes joining in the native dancing. Special dates (at least when outward bound) were celebrated by dancing — Lewis's birthday (August 18, 1804), Christmas, New Year's, and July 4th.

There are less frequent mentions of dance during and after the winter on the Pacific. Did they dance in those quarters? Probably not much, if at all.
Sickness, malnutrition, and weather must have dampened the will. As historian Bernard DeVoto notes, the daily log from January through March 1806 reflects "the monotony of the life at Fort Clatsop" and bears the repeated refrain—"not any occurrences today worthy of notice." But on Christmas morning 1805 they did at least manage to greet the captains at dawn by "a discharge of the fire arm[s] of all our party & a Salute, Shouts and a Song which the whole party joined in under our windows after which they retired to their rooms were cheerfull all the morning." No mention of dancing! There was nothing at that dreary time "to raise our Spirits or even gratify our appetites."

The urge to dance, however, had not entirely subsided on the homeward road. We find the men dancing again near the Dalles. Clark notes on April 16, 1806, that a visiting chief "set before me a platter of onions ... and we all eate of them" after which the natives requested the discharge of the fire arms of all our party and continued until 9 o'clock PM when the frolick ended ..."

The next day, the Wallah Wallahs "insisted on our dancing this evening, but it rained a little, the wind blew hard, and the weather was cold, we therefore did not indulge them." At least one other dance occurs on their eastward journey. On June 8, while waiting for their assault of the Bitterroot mountains, "the party amused themselves in dancing." Once the party was on the other side of the Divide, headed down river, there were no specific mentions of this "amusement" until the Welcome-Home Ball at St. Louis. The closest thing to it occurs September 14, 1806, "a little below the lower [end] of the Kanzas Village." Here they met a party ascending the Missouri and managed to come into a renewed supply of "spirits." Clark reported that the men "received a dram and Sung Songs until 11 o'clock at night in the greatest harmony"—apparently without breaking into dance, as so often had been the case when headed upstream.

A REASON TO DANCE

With this catalog of dance occasions, we see multiple reasons as to why the men danced. They danced first of all to amuse themselves, to relieve tension in the same way in which soldiers on the march since the dawn of history have done.

Captains Lewis and Clark knew that music "makes the hearts of men glad;" and "whereas men rarely attain the end, but often rest by the way and amuse themselves, not only with a view to the further end, but also for pleasure's sake, it may be well at times to let them find a refreshment in music." With this in mind, the captains took care to let their men "find refreshment." On special occasions they aided and abetted good spirits by the issuances of "ardent spirits." Many of the dance occasions coincide with such issuances on "celebratory" dates, e.g.:

- **August 18, 1804:** "Cap. L. Birthday the evening was closed with an extra gill of whiskey and a Dance until 11 o'clock"
- **October 30, 1804:** "... gave the party a dram, they Danced ..."
- **December 25, 1804:** "the men merrily Disposed, I give them all a little Taflia [rum] ... Some men went out to hunt & the others to Dancing and continued until 9 o'clock PM when the frollick ended ..."
- **January 1, 1805:** Sgt. Gass records that after the morning firearms salute, and two glasses of "good old whiskey"—"about 11 o'clock one of the interpreters and half of our people went up at the request of the natives to the village to begin to dance ..." (see similar entries by Clark, Ordway, and Whitehouse).
- **April 26, 1805:** (after reaching the Yellowstone) Lewis relates that "we ordered a dram to be issued to each person; this soon produced the fiddle, and they spent the evening with much hilarity, singing and dancing, and seemed as perfectly to forget their past toils, as they appeared regardless of those to come."
- **July 4, 1805:** Whitehouse's journal — "towards evening our officers gave the party the last of the ardent spirits except a little reserve for sickness. We all amused ourselves dancing until 10 o'clock ..."

Though the "spirits" had run out by this Independence Day, we know the impetus to dance had not. There are repeated incidents afterwards, particularly on "diplomatic" occasions, when the fiddle was produced and the men danced. The natives were always fascinated by this strange behavior of their visitors, and frequently requested, even insisted on performances. The ability to entertain in this way and divert possible animosity undoubtedly helped the captains achieve more peaceful transit through potentially hostile country.

Thus, with the Mandans on January 1, 1805, Clark accompanies some of the men up to the village: "my views were to alay some little miss understanding which had taken place thro jellousy and mortification as to our treatment towards them. I found them much pleased at the Dancing of our men ..."
And Lewis, following his crucial horsetrading "deal" with the Shoshones on August 26, 1805, gave directions (perhaps with some bravado under the circumstances) for "the fiddle to be played, and the party danced very merrily much to the amusement and gratification of the natives." He then confesses that "the state of my own mind at this moment did not well accord with the prevailing mirth as I somewhat feared that the caprice of the Indians might suddenly induce them to withhold their horses from us without which my hopes of prosecuting my voyage to advantage was lost." The order of the dancing seems thus to have been given as an act of confident cheerfulness in consummating the "deal," maybe like "whistling in the dark." We may surmise that music and dance helped allay any danger of backtracking on the trade.

The violin and dancing also reinforce the captains' diplomacy at the Short Narrows on the Columbia (the Dalles proper) October 24-26, 1805. The advice of the Chiefs who accompanied the Corps from above the Dalles indicated that "the nation below had expressed hostile intentions against [them, and] would certainly kill them; particularly as they had been at war with each other..." Clark reports that at this tense moment when the principal chief from below visited the Corps, the captains seized that "favourable opportunity of bringing about a Piece and good understanding between this Chief and his people and the two Chiefs who accompanied us. He then adds, as if to cap and seal this negotiation: "Peter Crusat played the violin and the men danced which delighted the natives, who Shew every civility toward us." Clark must have been counting on the ability of music to bring out a civil and cooperative spirit among the Chiefs.

THE DANCE TEAM

The inference from the many journal entries cited above is that all of the party (with the possible exception of the captains and Sacagawea) participated in the dancing, but there are several specific participants identified by name. Clearly the most important for these purposes is the "principal waterman" of the party, Private Pierre Cruzatte, who was also the principal musician. Cruzatte carried with him a fiddle, as it is generally called in the journals, though occasionally referred to as a "violin." We have the testimony of Lewis himself as to Cruzatte's ability with the instrument. On June 25, 1805, at White Bear Island Camp near Great Falls, he notes: "Such as were able to shake a foot amused themselves in dancing on the green to the music of the violin which Cruzatte plays extremely well." Because of his French origins, we assume that many French Canadian folk tunes of the era made up a considerable part of his repertoire. He was the indispensable key figure in the dance life of the party.

One other man, Private George Gibson, also provided music. On October 19, 1805, while encamped on the Columbia in view of Mt. Adams Clark reports that after 100 Indians brought presents of wood to the Corps "two of our Party, Peter Crusat & Gibson played the violin which delighted them greatly." It appears that Gibson also carried a violin—the reference in Elliott Coues's edition of the Expedition narrative to this event, among one of the Salishan tribes, near the mouth of Umatilla River, quotes Lewis as follows: "the highest satisfaction they enjoyed was the music of two of our violins (Cruzatte's..."
and Gibson's) with which they seemed much delighted.  

There were other musical "instruments" among the paraphernalia of the Corps. Ordway's journal discloses, under date of January 1, 1805: "carried with us a fiddle & a Tambereen & a Sounden horn." Doubtless the "tambereen" appeared at the dances for beating rhythm. Among the camp supplies purchased by Lewis at Philadelphia were "4 Tin blowing Trumpets."86  

Other persons coming into the dance spotlight are:  
- Private John Potts, who is alleged to have "frequently called the figures for square dances."9 
- York, Clark's black servant who was a "star" on January 1, 1805, at the Mandan frollic. Clark wrote: "Ordered my black Slave to Dance which amused the Crowd Verry much, and Somewhat astonished them, That So large a Man should be active etc etc."  
- Francois Rivet, a French engage. Though not a member of the Corps, he was with the party during the winter at Fort Mandan and is mentioned here as the Frenchman who, by Ordway's report of the New Year's celebration, "danced on his head and all danced round him for a short time then went into a lodge and danced a while ..."  

Sacagawea (though not necessarily her husband, Charboneau) is believed to have been excluded from among the dancers of the party. This is based on the comments of the journalists with regard to the Christmas dance at the Mandan Village:  
Gass wrote that the dance was "without the presence of any females except three squaws, wives to our interpreter, who took no other part than the amusement of looking on..."; and Whitehouse: "... all without the comp. of the female Sech ..." Sacagawea presumably remained only a spectator of all the transcontinental dancing thereafter.  

Whitehouse offers another group of potential dancers during the Expedition. After watching the Shoshones do a "war dance" on August 27, 1805, Whitehouse wrote: "they tell us that some of their horses will dance but I have not seen them yet."  

Did the two captains dance? It's doubtful. Their entries almost invariably state that "the men amused themselves dancing," not "we amused ourselves." However, we must consider Gass's report of January 2, 1805, in which he says that "Captain Lewis, myself and some others went up to the second village [of Mandans] and amused ourselves with dancing etc the greater part of the day ..." Somehow it's difficult to think that "ourselves" was to include Lewis, or that the captains would ever have joined these frolics. The image we have of their military training, discipline and instincts as officers would seem to distance them, though we would not say this when thinking of the ceremonial "Balls" at St. Charles on the eve of departure or at St. Louis on their return. For those two occasions, we readily imagine one or the other of the officers joining in the civilities. But on the road? To express a guess: No ...  

We can imagine that (except for winter quarters and except for the staged performances before the natives) the dances were generally done spontaneously near a campfire in any kind of open space. At Fort Mandan, on Christmas day, Gass says "the men cleared out one of the rooms and commenced dancing." Whitehouse's entry for the same day says that after the morning flag raising and another glass of brandy "the men prepared one of the rooms and commenced dancing."  

THE DANCE STEP  

Now we open the curtain on the more baffling and perhaps the most intriguing aspect of our subject. How did the men dance? What kind of dancing was performed?  

Although the journals do provide a wealth of detail about how the Indians danced, they tell us nothing specifically about how the Expedition members danced. We have no "primary" sources; i.e. no journalist bothered to record what tunes were played or what steps were danced — nothing about the styles, figures and movements of the dancing. We are forced to guess and make inferences based upon likely secondary sources, such as the little we know of the men, their backgrounds, their origins, and the times and places in which they lived. In short, we must try to assemble such clues as we can — all in the hope that this may lead to further dialogue and study among Expedition enthusiasts and dance students as to what likely was happening when, in Lewis's phrase, the men "were able to shake a foot."  

The "young men from Kentucky" were no doubt conditioned to whatever dance habits they already had; i.e., to the rustic dance patterns of the frontier — patterns which were certainly less sophisticated than those found in New England, Virginia, or any more "civilized" part of the country. Ralph Sweet, a well-known student of American folkdance, reminds us that "at the time, Kentucky was the frontier, and didn't have its dancing teachers, dance classes, much less music & dance publishing companies ..." such as those generally present back east. Mr. Sweet has tentatively suggested that on the frontier of that day, "it's a pretty good bet that what they were doing is what is called "Big Circle" dancing, that is when they had a crowd together of both men & women."  

In the absence, however, of women dance participants on the Expedition, some of the men would have had to do the usual women's part under this scenario. On the other hand, if they did not indulge in dancing which typically called for both men and women, we might think that "probably what they did was an early form of clog dancing ... called 'Buck Dancing,' 'Hoedowning,' or just plain 'dancing.' Mostly only men did it back then ..."  

That this is a reasonable first guess is corroborated by a leading authority on American folkdance, Kate Van Winkle Keller. On supposition that the men danced solely for their own entertainment, she writes "I strongly suspect that the form used would have simply been solo or duo jigs or hornpipes — i.e., stepping dances, the ancestors of today's clogging." But, Ms. Keller warns, all such opinion must be conjectural only, dependent upon more authoritative knowledge of where the men
came from their upbringing, their place in the community prior to military service, and similar background information.

Several of the dance episodes in the journals focus solely on Clark’s black servant, York, when Clark has him dance before the natives — apparently as a solo performer. It seems safe to assume that York would have done the “clogging,” jig type of movement mentioned above, to the accompaniment of Cruzatte’s fiddle.13

But for the group dancing, we may have more insight by reviewing, as Ms. Keller suggests, what we know of the members of the Corps. These men were not “country bumpkins,” skipping around as in a Breughel etching! Though we have limited information about their upbringing, we see them in the journals as seemingly intelligent, resourceful young men, often with training in jourman trades, comparatively literate for their times. With this background in mind we come to Lewis’s entry of June 25, 1805, at White Bear Island Camp near the Great Falls: all who “could make use of their feet had a dance on the green to the music of the violin.”14 Lewis’s phrase here, “a dance on the green,” is an echo of the traditions and backgrounds of most of the men of the permanent party. According to Charles G. Clarke’s “biographical roster” of the members of the Expedition,15 most of them were either born or reared in families coming originally from Virginia, Pennsylvania, or a New England state, usually of Scotch, Irish, Welsh, or English background. As noted in The Country Dance Book, by Ralph Page and Beth Tolman, these areas grew from coastal settlements which had “experienced a constant injection of lusty immigrants fresh from dancing on their own village greens.”16 Speaking of New England, particularly as representative of much of the United States during the post Revolutionary years, these writers declare: “If ever a people were given a chance to be born and bred in the purple of their dances, the Yanks were those people. As babies they were often lulled to rest to the measures of Speed the Plow or Smash the Window; and often they were carried to an assembly or junket where they were cradled in communal beds made from benches, seat to seat arrangement. Way before they were out of their swaddling clouts, then, these kids must have understood what was what on the dance floor. Then at an early age they began doing the dances themselves. During the revolutionary years everybody danced— the officers in both the English troops and the Colonials were so crazy about dancing that some say, if you listen hard enough, the hills of New England will give forth a faint echo of Lord Howe’s revels, or perhaps let go a few strains of Washington’s favorite, Sir Roger de Coverly.”17

This tradition of “dancing on the green” may or may not have been ingrained so deeply in these young soldiers, most of whom were recruited in Kentucky or at other frontier military posts. But it is interesting that Lewis uses this particular phrase in describing their activity. We may cautiously assume then that at least some of the dancing of the Corps would have been reminiscent of the village dancing known to have occurred in the post Revolutionary War era of early America, i.e., 1788 to 1808.

Among the many publications and resource material of the Country Dance and Song Society (CDSS), one reference is especially pertinent in our guessing game about Lewis’s “village green.” Entitled A Choice Selection of American Country Dances of the Revolutionary Era 1775-1795,18 this collection contains 29 examples of music and dance figures drawn from manuscript sources and “represents as authentic a recreation as is possible of the way these tunes were played 200 years ago.” The text notes: “Country dances were the most popular of the social dances done by all ages and all classes of society in America during the latter part of the 18th century. They were basically English in origin, but were danced throughout the British Isles and parts of Western Europe as well. During the period... ‘country dance’ was a generic term for progressive dances in longways formation, and did not have the connotation of rural or rustic dancing that the name may conjure up today. By the 1780s Americans began calling these dances contra dances, probably derived from the French term contredanse, and the two names for this type of dance, country and contra, coexisted well into the 19th century... The basis for choosing dances for this collection has been the frequency with which the dance names occur in the music and dance manuscripts of the period. Thus, these dances represent some of the most popular ones during and immediately following the American Revolution.”

Since these contra dances are among the most popular ones during the period, we may surmise that Cruzatte and the men of the Corps would have become familiar in one way or another with some of them. One of the dances in this collection is called “Fisher’s Hornpipe.”19 In his book Heritage Dances of Early America,20 Ralph Page gives us a detailed description of “Fisher’s Hornpipe.” He notes that it “is found in more early American dance manuscripts than any other dance, so it must have been a popular dance. The tune is a popular one with fiddlers all over the country.”21

If then we can picture the figure of this particular dance and hear the tune which governs it, we may at last have a reasonably good idea of how the Corps danced. But first we must understand what a contra dance is. Literally, “a contra dance is a dance of opposition, a dance performed by many couples face-to-face, line-facing-line,” such as:22

Music at this end of hall.

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With the above sketch as a pattern, here is Ralph Page’s explanation of what happens in a “Fisher’s Hornpipe.”24
**FISHER'S HORNPIPE**

Source: "A COLLECTION OF THE NEWEST AND MOST FASHIONABLE COUNTRY DANCES AND COTILLIONS."


The Dance from Griffith's manuscript:
Cast off back, up again.
Lead down the Middle, up again, and cast off one Co.,
Hands at Bottom, halfway, back again
Right and left at Top.

Modern-day translation: Couples 1 - 4 - 7 etc., active Do NOT cross over.
Active couples down the outside and back.
Active couples down the center with partner and back, cast off.
Right hand star with the couple below, left hand star back. Active couples right and left four with the couple above.

Explanation:
Active couples turn out (man turns left, lady turns right) and walk down the outside of the set, behind their own respective lines, 8 steps in all.
Same couples turn toward the center of the set and walk up the outside of the set to original place.
Same active couples join right hands and walk down the center of the set, turn alone and, still holding right hands return to place.
Cast off one couple. (Active man walks round second man who turns with him as the two turn as a couple to face the center of the set; the lady does the same with the second lady.)
Couples one and three make a right hand star and walk the star once around; same couples make a left hand star and walk it once around.
Couples one and two right and left four. (The two couples pass through, passing partners right shoulder to right shoulder. 4 steps; the two men and the two ladies turn as couples with the active lady and the inactive man holding the pivot as they back around in place to face the center in 4 steps; again the two couples pass through as before in 4 steps; as before they turn as couples to face the center of the set in 4 steps.)
Continue the dance as long as desired.

Heritage Dance of North America; Lloyd Shore Foundation, Colorado Springs, CO

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**THE DANCE MUSIC**

And to be sure that we have the correct music for the above performance, here is the tune for Cruzatte’s fiddle:25

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There you have the music and explanation of movements for a dance which in all likelihood may have been danced by the men of the Expedition. Others like it may have been part of their regular routine. We are somewhat confirmed and reassured in arriving at this conclusion by the careful work done at present day Fort Clatsop National Memorial. There, under the leadership of Superintendent Franklin Walker and Chief Ranger Curtis Johnson, extensive efforts have been made in recent years to offer authentic demonstrations to visitors, which illustrate how music and dancing was a key to the success of the Expedition. The "Music and Dance" file at Fort Clatsop,26 compiled by Cynthia Wright, David Moffitt, and other associates, includes outlines of mini-skits and casquettes of fiddle music centered on this theme. In addition to “Fisher's Hornpipe” annotated above, David Moffitt's fiddle casquettes include such enticing selections as “Devil's Dream,” “Soldier's Joy,” “Fire on the Mountain,” “Whiskey Before Breakfast,” “Miss McCloud's Reel,” “Boil the Cabbage,” and many other Scotch-Irish jigs, reels, and hornpipes. To be sure, there are also included, with a bow to Pierre Cruzatte (pun intended), tunes with a French Canadian accent or origin, such as "Jolie Blonde," "Old French Hornpipe," and "La Belle Catherine." The modern day Fort Clatsop people thus seem to have envisioned the men of the Corps in contra dance tunes and patterns on the basis of the same general line of reasoning which has been outlined above.

We come then at last to the end of this roundabout effort to track our men on their dance trail across the Great West. Not being able quite to catch up with them, our energies begin to flag. We see in the distance that the campfire burns low, the fiddle has been put to rest and the men fade from the scene. We close the journals on the dance chapters, imagining perhaps a bit more vividly what was happening on Lewis's "green." Hereafter, in our musings and re-enactments about the Expedition, if we but watch and listen more carefully, we may readily see "our young men break forth into dancing and singing, and we who are their elders dream that we are fulfilling our part in life when we look on at them...we delight in their sport and merrymaking, become able to awaken in us the memory of our youth."27

Long may they dance with gusto and merriment in the life of the Republic!

About the author . . .

Foundation member Robert R. Hunt retired from Seattle Trust & Savings Bank in 1987 after 40 years of service. Bob has "trod" his own way along part of the Lewis and Clark story, having spent boyhood near the Missouri River, at St. Joseph and Kansas City, and studied in Philadelphia where he graduated from the University of Pennsylvania—all these places having figured in the Expedition. One of his chief amusements is hiking the trails of the Cascade Crest—a highlight of which has been a passage with his brother (also a Foundation member) over the headwater sources of the Lewis River on Mt. Adams, the stream named for Meriwether Lewis.
REFERENCES

1. The Journals of Lewis and Clark, edited by Bernard De Voto, Houghton Mifflin Company, Boston, 1953. References to quotations or passages from the journals by dates are from De Voto's edition unless noted otherwise. Portions of quoted texts have been placed in italics by the author to emphasize their relation to the subject of this paper.

2. Whitehouse's Journal (Volume 7 of Original Journals of the Lewis & Clark Expedition, 1804-1806 edited by Rauben Gold Thwaites). Additional references from Whitehouse's journal herein are identified in the text of this paper simply by date.

3. Aristotle, Politics, Book VIII, Ch. 5 (1339b).


6. Ibid. Nicholas Biddle, in preparing the narrative of the Expedition (published in 1814), says there were two violinists. It is the assumption of Elliott Coues that the second violin mentioned by Biddle belonged to Private Gibson.

7. Milo M. Quaile (ed.) The Journals of Captain Meriwether Lewis and Sergeant John Ordway, State Historical Society of Wisconsin, 1916. Additional references from Ordway's journal are simply identified in the text of this paper by date.

As to the power and effect of the dancing and singing of the Corps, we are indebted to Sgt. Ordway for his incomparable description of the events of April 28, 1806. His entry for this date, in part, is as follows:

... the Indians sent their women to gather wood or sticks to see us dance this evening. about 300 of the natives assembled to our camp. we played the fiddle and danced while the head chief told our officers that they should be lonesome when we left them and they wished to hear one of our medicin songs and tried to learn it and wished us to learn one of theirs and it would make them glad. So our man Sang 2 Songs which appeared to take great affect on them. They tried to learn Singing with us with a low voice. the head chief then made a speech & it was repeated by a warrior that all might hear. then all savages men and children of any size danced forming a circle round a fire & jumping up nearly as other Indians, & keep time very well they wished our men to dance with them. So we danced among them and they were much pleased, and said that they would dance day and night until we return.**


9. David Moffitt, Music and Dance on the Lewis and Clark Expedition, unpublished manuscript in the “Music and Dance” file, Fort Clatsop National Memorial, Oregon. Thanks to information provided to the author by Superintendent Franklin Walker, Fort Clatsop National Memorial, it appears that the information about Potts's role as a "caller" comes from Lewis and Clark Partners in Discovery by John Bakeless (New York, 1947), p. 268. Bakeless seems to have gotten his information from a manuscript of Nez Perce Indian statements collected by Mrs. Joe Evans, Sr. The manuscript is located in the Sacajawea Museum, Spalding, Idaho. Bakeless writes: "The white men, as usual, danced for the Indians, whose modern descendants could still describe the scene in the 1930s. Potts—his monosyllabic name was easy for the redskins to remember—he boss over mens how to do funny dance and sing songs, and all laugh."*


13. For an interesting discussion of embellishments brought to English contra and square dances of the period by negroes on Southern plantations, see Jerry Duke, Clog Dancing in the Appalachians, Duke Publishing Co., San Francisco, 1964. York doubtless had his own variations of the clog type movements which could be imputed to his white, fellow voyagers on the Expedition. For more on clog dancing, see also Annie Fairchild, Appalachian Clogging, what it is and how to do it, and Ira G. Bernstein, American Clogging Steps and Notation — Texts available from Country Dance and Song Society, Northampton, MA.


15. Charles G. Clarke, The Men of the Lewis and Clark Expedition, a biographical roster of the 51 members and a composite diary of their activities from all known sources, the Arthur H. Clark Company, Glandale, CA 1970.


17. Ibid., p. 13.


21. Ibid., p. 18.

22. Ibid., p. 9.

23. Keller, Sweet, p. 11.


26. Fort Clatsop National Memorial, Astoria, OR. The author gratefully acknowledges the helpfulness of Superintendent Franklin Walker, Chief Ranger Curtis Johnson and Jane Warner, Visitor Services, in identifying data and references located at the Memorial, and making such resources available for the purposes of this paper.

27. Plato, Laws, Book II (663).

ARTHUR SHIPLEY DIES

As we go to press, we learn that Foundation Director Arthur Shipley of Bismarck, North Dakota, died of cancer October 5. He had resigned as director shortly before his death.
20TH ANNUAL FOUNDATION MEETING

(left to right) Ruth and Robert Lange, Portland, OR; Ralph Rudeen, Olympia, WA

THE PEOPLE

(left to right) Mary and Robert Doerk, Great Falls, MT; Thomas Gilbert, Omaha, NE

(left to right) George Tweney, Seattle; Viola Forrest, Walla Walla; Robert Hunt, Seattle; Hazel Bain, Longview; and Charles Gass, San Francisco
(Left to right) James Ronda, Youngstown, OH; Michael Ison, Cresthill, IL; Chris Patton, Springfield, IL

(Above) Helen Swanson, Glasgow, MT; Bev Hinds, Sioux City, IA

(Right) Foundation Officers: Winifred George, 2nd V.P.; Don Nell, President; Robert Doerk, 1st V.P.; Edrie Vinson, Secretary

(Left to right) Patti Thomsen, Waukesha, WI; Marilyn Clark, Helena, MT; and Peggy Dotson, Cresthill, IL

Photo by BEV HINDS
Drama: "Lewis and Clark among the Earthlodge People"

(left) Dedication of one of North Dakota's 30 new Lewis and Clark interpretive signs: Tom Gilbert and Bill Shien, NPS; Tom Rolfstad, ND Economic Development Com.; and John Montague, Foundation President

(right) Unveiling of Lewis and Clark display, Lincoln State Park

(below) Reconstructed home of George Armstrong Custer

Photo by BEV KINOS

Blackpowder demonstration, Fort Mandan
THE EVENTS

Tour of coal strip mine and reclaimed areas

Drama: "Lewis and Clark among the Earthlodge People"

A ride on the sternwheeler "Farwest"
MOULTON, WALKER RECEIVE FOUNDATION'S TOP AWARDS

Gary E. Moulton, editor of the new edition of the Lewis and Clark Journals, and Foundation Treasurer, John E. Walker, received the Foundation's highest awards during the 20th Annual Awards Banquet in Bismarck, North Dakota, August 10. Six Foundation certificates of appreciation were also presented during the awards ceremony, which is held each year in conjunction with the Foundation's annual meeting.

The two top Foundation awards are the Award of Meritorious Achievement and the Distinguished Service Award. The former, which was presented to Moulton, is presented "for outstanding contributions in bringing to this nation a greater awareness and appreciation of the Lewis and Clark Expedition," and the latter, presented to Walker, is presented "for outstanding contributions toward furthering the purpose and objectives of the Lewis and Clark Trail Heritage Foundation, Inc."

In addition, the Foundation has an Appreciation Award certificate, and a Youth Achievement Award certificate. The Appreciation Award is given in recognition of the gracious support given to the Foundation in its endeavor to preserve and perpetuate the lasting historical worth of the Lewis and Clark Expedition. The Youth Achievement Award is presented in recognition of a person or group of persons under the age of 21 who have increased knowledge of the Expedition through outstanding composition, art, drama, photography, site preservation and enhancement, or any other significant contribution.

Presenting the "Award of Meritorious Achievement" to Moulton in recognition of his "outstanding and ongoing editing of The Journals of the Lewis and Clark Expedition" was James P. Ronda, 1985 recipient of the award and former director of the Foundation. Dr. Moulton has recently completed the editing of the fifth volume of the eleven-volume project. This monumental undertaking is sponsored by the University of Nebraska's Center for Great Plains Studies and the American Philosophical Society, with grants from the National Endowment for the Humanities, the Lewis and Clark Trail Heritage Foundation, Inc., and others.

The Distinguished Service Award was presented to Treasurer John E. Walker by past president Wilbur P. Werner (1976 recipient of the Award of Meritorious Achievement). In presenting the award, Werner spoke of Walker's "... experience in the financial world, coupled with a lifetime interest in American history in general, and the Lewis and Clark Expedition in particular ... John holds and sustains, on a longtime basis, the vital position of governing the financial affairs of the Foundation. His wise and careful investment of our resources brings the returns necessary to meet day-to-day Foundation administrative expenses."

For special deeds or contributions related to Lewis and Clark history and heritage or to the Foundation, framed Appreciation Award certificates were presented to the following: James P. Ronda, for his scholarly annual banquet address; The Sakakawea Chapter of the Foundation, sponsors/host, for the 20th annual meeting; The McLean County (North Dakota) Historical Society, for the construction and maintenance of the replica of Fort Mandan, the Expedition's 1804-1805 winter establishment; The state of North Dakota, for the preparation and construction of outstanding interpretive legends installed and marking Expedition sites in North Dakota; Thomas L. Gilbert, for his outstanding volunteer contributions toward Foundation endeavors in his role as the National Park Service Coordinator for the Lewis and Clark National Historic Trail; and The Oregon Puppet Theater, for historical accuracy in its educational dramatization of the Lewis and Clark Expedition.
WASHINGTON COMMITTEE HEARS PLANS FOR L&C MUSEUM

The Washington Lewis and Clark Trail Committee at its October 1, 1988, meeting heard a report by Bill Malcom of the Clarkston (Washington) Museum Committee about plans for a proposed $8.5 million Lewis and Clark Museum in Clarkston. A report was also given on the status of a bronze statue of Captain William Clark, the production of the official program for the Washington Lewis and Clark Trail Run, and the status of certain Sergeant Gass articles formerly at the Washington State Historical Society. It was also learned that during the first nine months of this year over 400,000 people visited the Lewis and Clark Trail State Park and nearly 11,000 visited the Sacajawea Interpretive Center between April 20 and September 14.

Mr. Malcom reported that the committee for the proposed museum has received a donation of 1.5 acres next to the Quality Inn/Clarkston Convention Center. They are awaiting receipt of a non-profit status, so that they can begin fund raising and the search for a full-time executive director. He also reported that the Washington Centennial Resource Center has been assisting the Clarkston group and that the committee is working with the Nez Perce National Historic Site across the Snake River in Lewiston, Idaho.

As outlined by Malcom, the museum would focus on the following:
1. the Lewis and Clark Expedition from the Bitterroot Mountains to the confluence of the Snake and Columbia Rivers;
2. the Nez Perce Indians; and
3. the role that Jeffersonian politics played in the development of the Expedition.

As now planned, work on the 5,500 square foot museum would begin next year. Malcom said the committee expects to establish a $2 million endowment to help meet the annual operating expenses of $200,000. He said the committee expects the museum to bring in an annual income of $50,000.

STATUE OF CAPTAIN CLARK

It was not an uncommon practice for the members of the Lewis and Clark Expedition to carve their names on trees while at the ocean. Near present Long Beach Park on November 19, 1805, Captain Clark marked his name and the day of the month on a pine tree. Appropriately, a statue has been designed to depict this scene.

The Washington Lewis and Clark Committee received an update on the progress of a life-size bronze statue planned for Long Beach Park portraying Captain Clark carving his name on a tree. The statue is scheduled to be dedicated next summer as part of the Washington centennial celebration. It was also announced that a limited number of small bronzes of the same design will soon go on sale.

TRAIL RUN PROGRAM

The Washington Lewis and Clark Trail Committee has taken on the responsibility of publishing the 5,000 official programs for the Washington Lewis and Clark Trail Run. It will be a "slick, glossy, souvenir-type program," according to Ralph Rudeen, project chairman. Among its many other features, the program will provide information about the Lewis and Clark Expedition and the communities along the 490-mile Run across Washington. (See related article on page 30.)

EXPEDITION ARTIFACTS AT WSHS

The Committee was also told that staff personnel at the Washington State Historical Society (WSHS) of Tacoma believes the Society has original Lewis and Clark medals in its artifacts collection. Three Committee members agreed to examine the medals for WSHS to see if they could confirm or deny their authenticity.

Due to the policy of WSHS that require the owners to insure loaned items, the Society was unable to renegotiate continued loan of certain Sergeant Patrick Gass artifacts that have been held by the Society for some time. The Committee recommended that the owner of the Gass artifacts be contacted and encouraged to donate the items to the Lewis and Clark Interpretive Center at Fort Canby State Park.
THE RESURGENCE OF COLTER FALLS

"I had scarcely infixed my eyes from this pleasing object (Rainbow Falls) before I discovered another fall above at the distance of half a mile (Colter Falls) . . . I found this to be a cascade of about 14 feet possessing a perpendicular pitch of about 6 feet. This was tolerably regular stretching across the river from bank to bank where it was about a quarter of a mile wide; in any other neighbourhood but this, such a cascade would probably be extolled for its beauty and magnificence. . . ."

— Capt. Meriwether Lewis
June 14, 1805

Members of the Portage Route Chapter had the opportunity to venture onto the bed of the Missouri River this summer and experience the satisfaction of a close up view of Colter Falls—the first opportunity to do so in 78 years.

In 1910, the Great Falls Townsite Company (Great Falls, Montana) constructed an electrical generating plant on this "butiful cascade" discovered and described by Captain Meriwether Lewis 105 years earlier. The new dam had a 36,000 horsepower capacity—large enough to supply electricity not only for the town of Great Falls, but also for the copper mines of Butte and Anaconda in the mountains on the western side of the state. The construction project was an attempt by man to forever back up the waters of the Missouri and inundate the site where the men of the Lewis
and Clark Expedition had beheld the "beauty and magnificence" of Colter Falls.

Named for Private John Colter, hunter of the Expedition, this falls is one of five waterfalls discovered in the area of present Great Falls, Montana, in June, 1805, by Captain Lewis. The largest and most spectacular of the falls with an 87-foot pitch was the first to be discovered and given the name "Great Falls." Progressing up the river less than five and a half miles Captain Lewis came to yet another falls which he named "Crooked Falls," less than a half mile further. He came to what he was to call "Buttful" or "Handsome" Falls, (today's Rainbow Falls). Colter Falls was found another half mile beyond, and Black Eagle Falls about two and a half miles further. Thus, in a distance of approximately nine miles of the Missouri River channel there were five waterfalls which dropped the surface elevation of the Missouri River 360 feet.

Today there are dams on Great Falls, Rainbow Falls, and Black Eagle Falls. Colter Falls has been inundated, and only Crooked Falls remains in its natural state.

On the south side of the river between Colter Falls and Black Eagle Falls, the Expedition was to find a "Giant Springs" flowing into the Missouri. Captain Clark described this as "the largest fountain or spring I ever saw, and doubt if it is not the largest in America known..."

In recent years, at the times when the Missouri River has been at low levels due to drought conditions, there has been a series of rapids that could be observed on the north side of the river just below Giant Springs. It was assumed by some over the years that amidst those rapids was the normally inundated Colter Falls, even though the distance from Rainbow Falls was greater than the "half a mile" estimated by Captain Lewis. But with the record-breaking drought of 1988, the river between Black Eagle Falls and Rainbow Falls is the lowest it has been in living memory. In addition to this year's naturally low water, construction work being done on Rainbow Dam made it necessary to lower the river even more. Consequently, conditions were right this summer to see that those rapids near Giant Springs are just that—rapids—and that the "re-emerged" Colter Falls is located right where Lewis said it was.

The close up, personal experience of Colter Falls by the members of the Portage Route chapter this summer was described by chapter member Robert Doerk as "an experience that will deepen our appreciation of the Journals." It also gave the chapter representatives an opportunity to pinpoint the location of the falls for future interpretive signage, as has been done for the other four falls and Giant Springs.
This past June realized a re-creation of happenings reminiscent of August 10, 1804 — that of the Lewis and Clark Expedition exploring the waters of the old Missouri River channel in a keelboat, the day before they were to visit chief Blackbird’s grave.

As the men came to shore bringing crates, kegs and bales of goods to dry out from the previous night’s rain, the hunters brought in some deer for supper. The men set about making camp, the officers talked about celestial observations and plotted their position. Some entered comments in their journals and Cruzatte livened things up with some fiddle music. An occasional comment was made about Private Reed’s desertion, where Private Lebiche had gone, and whether they should meet the Maha Indians. Some were washing their clothes in the river, some were rubbing stiff muscles, and Seaman was trying to get back on the boat. Sgt. Floyd seemed to be in good spirits again; York was hammering it up as usual; and all of them were swatting mosquitoes.

Sounds like another one of the Expedition’s uneventful nights of camping in the hot August weather of 1804. Actually it was June 11, 1988, and this reenactment of an original campsite was only a part of the weekend festival reliving Lewis and Clark history in western Iowa. Central to the overall weekend was the nearly complete replica of the Expedition’s unique keelboat, which has been under construction since 1985 by volunteers at Lewis and Clark State Park near Onawa, Iowa.

In that year the Iowa Department of Natural Resources (DNR) and the Onawa Chamber of Commerce endeavored to relive some Lewis and Clark history at the park. They put together a weekend of fun and living history which has turned into an annual festival, attracting visitors from a five-state area. Held annually on the second weekend in June, the festival offers many sights, sounds, and activities from the early 1800s.

While brainstorming ideas for the first festival in 1985, I suggested the construction of a model of the Lewis and Clark keelboat — if someone could be
found to make one. Mr. Butch Bouvier of Council Bluffs accepted the challenge of researching and building a 1/12 scale model of this unique vessel, which he completed and donated to the park for the first festival.

Mr. Bouvier also exhibited a mock-up cross-section for a full-size replica of the keelboat and promoted the concept of building it at Lewis and Clark State Park. It would be a living memorial to the Expedition and an attraction for the general public.

Enough support was shown that DNR granted permission for a group of volunteers to build the boat in the park. "The Friends of Discovery," a nonprofit corporation, was then established. Volunteers, materials, and funds were solicited; plans were drawn and approved; and wood was ordered from the DNR's Yellow River State Forest in northeast Iowa.

By October, 1985, the group was ready to start construction. They worked two Saturdays a month through the winter. Bouvier supervised the 10-12 regular volunteers. By the time of the June, 1986 festival, the frame had been assembled and the exterior planking started. It looked like a beached whale skeleton sitting along the shore of Blue Lake, an old Missouri River oxbow — the main channel for the river in 1804.

By May, 1987, the six-ton hull was finished, a temporary rudder installed, some ballast added, a carriage built for launching the boat, and a track laid to get the boat into the water. In mid-May, 1987, the hull was launched and it floated beautifully — ready for the 1987 festival.

Costumed riverboatmen and buckskinner gave the craft its maiden voyage during the '87 festival. They were soon to learn that poling and cordelling a riverboat was certainly not for the weak or "out of shape." The boat logged two miles that June afternoon and got the general public excited about seeing it completed for the '88 festival.

The hull was pulled back out of the lake in late summer and fitted with lockers, mast, cabin, and rigging. When the boat was launched again in mid-May, 1988, it closely resembled the drawings that Captain William Clark had left in his field notes. Another 3-1/2 tons of ballast were added and an awning and frame-work erected over the cabin. Also added were a yardarm and sail up on the mast, and a bigger rudder to give the crew better control.

At the fourth Onawa Lewis and Clark Festival, June 10-12, 1988, the keelboat reigned in full glory as the center of attraction. It made two short voyages to acquaint the volunteer crew with the handling, and on the third day, it experienced the rigors of sailing in a heavy wind.

During the festival, the keelboat was dedicated to the memory of Lewis and Clark and their gallant crew. The Friends of Discovery then donated the boat to the Iowa DNR for permanent exhibition at Lewis and Clark State Park.

The annual festival will continue. The DNR and staff at Lewis and Clark State Park hope to make the necessary facilities so the boat at mooring will be available to the public for supervised visits.

The Friends of Discovery remain active, finishing up oars, oarlocks, the cabin interior, and other small details. They are anxious to complete these projects and start on a replica of one of the Expedition's "pirogues."

The Friends of Discovery, the Iowa DNR, and the staff at Lewis and Clark State Park would like to thank the Lewis and Clark Trail Heritage Foundation for its financial assistance and interest in this project, and invite all Foundation members to stop in for a visit.
OREGON L&C PAGEANT CALLED
'BIG SUCCESS'

PROFITS TO AID FUTURE L&C INTERPRETATION

For more than six weeks this summer (July 14 - August 27) Oregon’s Lewis and Clark Historical Pageant board presented the outdoor drama “Journey to the Pacific.” The drama, performed every Thursday, Friday and Saturday evenings and Sunday afternoons at Seaside’s Broadway Park, has been described as “the biggest single visitor drawing card ever produced on the Oregon Coast.”

In 1983, Foundation past president, Dr. E. G. “Frenchy” Chuinard, longtime Lewis and Clark authority, author, and lecturer, proposed the idea of an outdoor Lewis and Clark drama in Oregon, a drama that would celebrate the nation’s rich heritage of Lewis and Clark.

With input also from Foundation past presidents, Irving W. Anderson of Lake Oswego and Robert E. Lange of Portland, the pageant has been acclaimed for its accurate portrayal of the Expedition. The script was edited by Malcolm Buffum, Foundation director and chairman of the Oregon Lewis and Clark Trail Heritage Foundation. Del Corbett, head of the performing arts department at Astoria and Clatsop Community Colleges, prepared the script in a meaningful way for the live performance.

Because of its accuracy, the pageant’s board has received the National Park Service’s approval to use the NPS official insignia of the Lewis and Clark Trail on pageant publications and publicity materials.

The cast is comprised of 26 actors, not all from the local area. The two-hour drama takes the audience (seating capacity 540) back in time to the 1803-1804 winter camp on Wood River in Illinois, across from the confluence of the Mississippi and Missouri Rivers. The pageant then re-enacts the fascinating events of the Expedition as it proceeds up the Missouri to its 1804-1805 winter encampment among the Mandans. It’s then on to the events between Fort Mandan and the mountains, and finally down the Columbia watershed to the ocean and the winter at Fort Clatsop.

In a four-page feature story on the drama, Fred Bassett, general manager of the Seaside Signal, described the opening performance as follows: “Even the imagination and, therefore the attention of children, . . . were captured by the quick timing and many action scenes of the play. Real rifle fire, rhythmic native American dances, pathos, and humor were interspersed throughout the script, giving young and old alike more than enough reason to witness this play more than once.”

As the pageant grows over the years, the funds raised above operating expenses and capital development will go into a trail heritage project. This project, with a total cost of $155,415, will develop, interpret and mark the Lewis and Clark trail within the region.
RUSSELL MUSEUM TO SERVE AS DEPOSITORY FOR FOUNDATION ARCHIVES

President Don Nell has entered into an agreement on behalf of the Foundation with Ray Steele, executive director of the C. M. Russell Art Museum of Great Falls, Montana, to have the Museum serve as a temporary depository for the Foundation's archive material.

For the past several years the Foundation has sought a place for its inactive files of committee work, correspondence of past officers and directors, general thesis material, book manuscripts & research materials, artifacts, artwork, etc.

In his confirmation of the final agreement, President Nell wrote to Steele: "Our board of directors is gratefully appreciative of your offer, especially at this critical time in our growth."

According to Steele, the C. M. Russell Museum building is "very secure and well protected against fire, burglary and it is humidity controlled." In addition, Steele has offered "the assistance of our registrar for tracking the materials that may come to the Museum."

According to the agreement, an inventory of deposited items will be maintained by the museum with a copy given to Foundation First Vice President Robert Doerk.

Persons having material that should be deposited as part of the Foundation's archives, are asked to index the material in a meaningful way and ship it to "Lewis and Clark Archive Division," C. M. Russell Museum, 400 - 13th Street North, Great Falls, MT 59401-1426.

PORTAGE ROUTE CHAPTER CONTINUES ACTIVE SCHEDULE

A number of Lewis and Clark related projects are underway by the Portage Route Chapter, Great Falls, Montana. At its board of directors meeting September 20, it was announced that the Chapter received a $3,000 donation to assist in the funding of the heroic-size bronze "Explorers at the Portage."

This statue, created by Montana sculptor Bob Scriver, will be placed on the bank of the Missouri, in Broadwater Overlook Park, on the west side of Great Falls, opposite the mouth of Sun River. The sculpture portrays Lewis, his dog Seaman, Clark and his servant York. Dedication ceremonies are scheduled for July 4, 1989.

The statue dedication will be one of four events sponsored by the Chapter to help the Great Falls area commemorate Montana's centennial. In addition to the statue dedication, there will be a "Lewis and Clark Run Across Montana" in early June, which is being coordinated by Chapter member Ella Mae Howard. On July 1 there will be a "Lewis and Clark on the Portage" event to kick off the statue dedication on the 4th. And, because it is the state's centennial, it is hoped that the annual archaeological dig at the Lower Portage campsite can be extended from two to four weeks in 1989.

At its September meeting, the Chapter went on record opposing the proposed sale of Park Island by the city of Great Falls to a developer. Basing their opposition on the belief that the Missouri River is an integral part of the overall heritage of the Great Falls area, the Chapter members could not support indiscriminate development of some of the more natural aspects of the river and its environs.

A new map, "Lewis and Clark in Montana," by cartographer Bob Bergantino is now available for $10 (including mailing tube and postage) by sending requests with payment to: Portage Route Chapter, Box 2424, Great Falls, MT 59403.

NOVEMBER 1988

ST. CHARLES L&C CENTER EXPANDS, EDUCATES 8000 YOUTH ANNUALLY

Among the many new and exciting events taking place at the Lewis and Clark Center in historic St. Charles, Missouri, is a Missouri River diorama. It is the most ambitious exhibit of the Center to date. The diorama will be 27 feet by 10 feet and will show the experiences of the Corps of Discovery as they traveled from Camp Wood River to the Three Forks of the Missouri.

The current issue (Vol. 3, No. 1) of the Journal, the newsletter of the Center, advises readers that the newest of the changing exhibits is "Camp Wood River." This Illinois campsite was located on Wood River opposite the point where the Missouri flowed into the Mississippi. It was at this camp that the Corps of Discovery trained and prepared during the winter of 1803-04, for its 28-month trans-Mississippi Expedition.

According to the newsletter, the Center's unusual display of fossils from the states along the Lewis and Clark Trail continues to grow, and the teaching schedule for schools, field trips, scout troops, and camp groups was carried out all summer. New slides and activities are now being added to the programs.

A period trading post at the Center has unusual gifts, cards, books, souvenirs, jewelry, and items that reflect the artwork of the American Indians.

The Lewis and Clark Center, located at 701 Riverside Drive, St. Charles, Missouri, is open daily from 10:30 a.m. to 4:30 p.m.
FOUNDATION SIGNS MARKETING AGREEMENT

The Merchandising Committee of the Foundation has reached a marketing agreement with the Jefferson Expansion Historical Association (JNEHA) in St. Louis. According to this agreement, the JNEHA, through its outlet at the Jefferson Expansion Memorial (JEM), will offer for sale Foundation items associated with the history of the Lewis and Clark Expedition.

The Foundation will also be entitled to a commission of 10 percent of the sale price on any book purchased by Foundation members from the list of Lewis and Clark books produced by JNEHA.

With over three million people visiting the JEM annually, the marketing agreement is an exciting opportunity for the Foundation and its chapters. It is a chance to get quality Lewis and Clark material to a great number of people and also to make some money for the Foundation.

Chapters wishing to get Lewis and Clark items into this market, must first have each item approved by the Foundation's Merchandising Committee. More details about this merchandising project can be obtained by contacting Ella Mae Howard, 1904 4th St. NW, Great Falls, MT 59404.

WASHINGTON ADDS WEEKEND SPECIALS TO L&C TRAIL RUN

PEPSI COLA BECOMES A TRAIL RUN SPONSOR

The officials for the eight-day, 490-mile state centennial Lewis and Clark Trail Run across Washington have added two “weekend specials.” The specials were designed to encourage participation from groups unable to dedicate a full eight days to running across the state. The first special will begin on April 2, in Clarkston and finish at the Tri-Cities on April 3—a distance of 142 miles. The second will start at Stevenson on Friday, April 7, and end on the shores of the Pacific April 9, covering 178 miles. Entry is guaranteed for the first 100 teams to register for either of the weekend specials. The cost is $250 for 5 to 10-runner teams.

With only five months remaining before the sound of the starting gun in Clarkston, preparations for the state’s centennial Trail Run are escalating. The eight-day relay will begin in Clarkston on the shores of the Snake River April 2 and will end near Ilwaco on the Pacific coast.

The race is intended to bring runners and spectators from all over the world together to relive the western end of the Lewis and Clark adventure. Programming designed to recall the 1804-06 Expedition is already scheduled at Clarkston, Dayton, Pasco, and Columbia Crest Winery near Pasco, Goldendale, Stevenson, Ridgefield, Skamokawa, and Ilwaco.

Race officials have announced that six franchises of Pepsi Cola West have agreed to play an impressive role in marketing and promoting the race to potential runners as well as to the communities located along the route. The company will fund specified mechanics of the run and supply outfitting and memorabilia to runners and volunteers.

The Lewis and Clark Trail Run is jointly sponsored by the Washington State Parks and Recreation Commission, the Olympia Rain Runners, and the Washington Lewis and Clark Trail Committee. It is being coordinated with the Washington State Centennial Commission and is sanctioned by the Pacific Northwest Athletics Congress and the Inland Empire Board of Athletics.

Early entries have been received from all over the world. Runners from France, Hungary, New Zealand, and Canada have already committed. Teams from 18 states and the U.S. Army, Navy, and Air Force have also registered.

To receive further information, contact Washington Centennial Lewis and Clark Trail Run, P.O. Box 7308, Olympia, WA 98507; or call (206) 753-2066.

BOOK NOTES


Originally published as Meriwether Lewis: A Biography in 1965 (New York: Coward-McCann; paperback edition, Capricorn Press, 1968), Dillon’s popular biography has long been out of print and unavailable. The new edition carries a foreword by Foundation member Stephen E. Ambrose, and includes six detailed, if occasionally inaccurate, maps. John Clymer’s painting “Up the Jefferson” graces the cover. To order, write Western Tanager Press, 1111 Pacific Avenue, Santa Cruz, CA 95060. Include $1.50 for postage. California residents add 6 percent sales tax.

(Courtesy of Editor Emeritus Robert E. Lange.)
BOOK REVIEW


The “sleeping giants” of Donald Jackson’s title are the volcanoes of Oregon and Washington—Mounts Hood, Adams, St. Helens, and Rainier. “My justification for the very short piece,” Jackson explains—at 3-1/2 pages, it is the shortest of the eight essays collected here—”is the mental image I carry of Lewis and Clark making their way among those massive, snow-topped cones.”

The image applies as well to Donald Jackson’s last book, for here is the pre-eminent Lewis and Clark scholar of our time wandering happily through a lifetime’s labor of love. These are personal essays, written without footnotes, often in the first person, about aspects of the Expedition which at one time or another caught the author’s fancy. “After so many years of close association,” says Jackson, “I now find it possible to deal with Lewis and Clark more as friends than as subjects of academic scrutiny. I am comfortable in their presence.” Thanks to Jackson’s efforts, so are we all.

The book opens with the Expedition “At the Mouth of the Yellowstone,” an introduction which reflects “my chronic preoccupation with the microcosm” and which manages to squeeze years of information into a three-day stay. There is a chapter of counterfactual speculations and stories of the homeward journey and of William Clark’s wives. Jackson tells us again how “Scannon” became “Seaman” because of his curiosity.

An essay on “Editing the Lewis and Clark Letters” recounts the spadework which resulted in “the most personally satisfying of the editions I have done.” The exacting scholarship of the Letters appears here in the book’s longest chapter, “Lewis and Clark Place-Names in Montana.” This exercise in historical toponymy is alone worth the price of Among the Sleeping Giants.

Donald Jackson, who died on December 9, 1987, left these “occasional pieces” as his final gift to the Lewis and Clark fraternity he helped to create. Now it’s our turn. Perhaps the Foundation should name its “Award of Meritorious Achievement” in Jackson’s honor. Perhaps, for the kind of enduring remembrance he would appreciate, it should subsidize the publication of a complete collection of Jackson’s numerous Lewis and Clark articles. Like the Expedition he loved, a literary monument would last forever.

Harry W. Fritz
Missoula, Montana

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LETTER

AUTHOR CHALLENGES ROMANTIC IMPRESSION

Arlen J. Large cannot be blamed for wanting to survey the evolution of a Sacajawea-Clark romance in novels about the Voyage of Discovery.

However, as one of the “romance-mongering novelists” ridiculed in his article, and as a fellow member of the Foundation, I want to challenge some of the impressions he has given in my case.

I was determined in the writing of From Sea to Shining Sea not to simplify the relationship into a romance. I did not, as Large asserts, produce “a rather Victorian affair limited to heaving sighs and torrid glances.” (There was no such thing as “Victorian” yet in 1805 anyway.) I did not present Clark and Sacajawea as having hanky-panky, or even hanker-panky. I tried to make clear what I believe their attraction surely must have been: not an erotic love affair, but a bonding of two good, strong persons, male and female, from different cultures, caught up together in a strenuous and complicated voyage, respecting and admiring each other, concerned for each other, dependent upon each other, as they certainly were.

The Journals and other pertinent documents I perused in three years of research revealed that Capt. Clark was a man warmly concerned about all the people associated with him, and that he particularly admired Sacajawea and doted on her baby son. And certainly her gifts and attentions to Clark indicate that she, like most everyone else along the way, red or white, liked and trusted him.

If Arlen J. Large has ever shared the camaraderie of a great adventure with anybody, he should recognize that such camaraderie is deep and wide and intricately woven, and does not necessarily take the form of erotic love. Even a young man and woman can have great affection and tenderness without “falling in love.”

My book was a sincere effort to convey the great-heartedness of these remarkable young people. I wanted to make readers appreciate all these characters as real, living human beings, so they would be eager to read about their historical achievements. My book has drawn half a million readers into the wonders of the voyage, and I resent that Mr. Large has amused himself by lumping me among “romance-mongering novelists.”

James Alexander Thom
Bloomington, Indiana
Top view of keelboat used on the Lewis and Clark Expedition. Drawn by Capt. William Clark.