THE LEWIS AND CLARK TRAIL HERITAGE FOUNDATION, INC.
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Mission Statement
The mission of the Lewis and Clark Trail Heritage Foundation, Inc. is to
stimulate public appreciation of the Lewis and Clark Expedition's contributions
in America's heritage, and support education, research, development and preser-
vation of the Lewis and Clark experience.

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MEMBERSHIP INFORMATION
Membership in the Lewis and Clark Trail Heritage Foundation, Inc. is open to the general
public. Information and an application are available by sending a request to: Membership Coor-
dinator; Lewis and Clark Trail Heritage Foundation, Inc.; P.O. Box 3434; Great Falls, MT 59403.

We Proceeded On, the quarterly magazine of the Foundation, is mailed to current members
during the months of February, May, August, and November.

ANNUAL MEMBERSHIP CATEGORIES*

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The portion of premium dues over $30 is tax deductible.
President's Message
by David Borlaug

The North Dakota Lewis & Clark Bicentennial Foundation is gearing up and getting ready to host our foundation's annual meeting in Bismarck in August. Look inside this issue for more details. As chairman of the North Dakota group, please permit me to add my own emphasis to the invitation to join us for a great event!

Take my word for it, if you don't attend this meeting everyone else who did will drive you crazy talking about it!

Like so much of the trail, there is an explosion of activity in North Dakota, and you will benefit from many enhancements of just the past few years, including:

- Continued work to bring the Fort Mandan replica closer to historical accuracy. Fireplaces and chimneys are being put in place right now, so look for smoke coming from the fort when you arrive.
- We've got a long way to match the superb interpretive program at Fort Clatsop, but we are grateful to have such a worthy goal! This is a work in progress,

(President's Message continued on page 4)

From the National Bicentennial Council

by Michelle Bussard
Executive Director

The council's vision of the bicentennial commemoration of the Lewis and Clark Expedition of 1803-1806 continues to develop rapidly through the highly successful annual planning workshops, congressional briefings, work with Native Americans, product endorsements, our partnership with 14 federal agencies, the congressional caucuses on Lewis and Clark, American Rivers, and an ambitious educational initiative. For many, however, the vision that is so clear to members of the council is somewhat vague. This, then, is a good moment to share our vision for this remarkable event: it is as ambitious in scope as the expedition itself.

"Learn all you can," describes the council partnership with the Northwest and Mid-continent Regional Education Labs and the Department of Education that reflects a deep commitment to a range of public outreach and educational activities. These activities are intended to provide an enhanced understanding

(Bicentennial Council column continued on page 4)

From the Editor's Desk

"Welcome sweet springtime, we greet thee with song..."

Do you remember that old song? I do, from long ago.

I don't know how old the song is, but I wonder if the members of the expedition might have spontaneously sung it when the winter broke and the world at Fort Mandan turned from white and brown to green. They probably wouldn't have at Fort Clatsop since there is not much of a dramatic change there from winter to spring.

What brought that thought to my mind is the really dramatic change I see happening in our foundation and in the US of A (and beyond) as a result of the increasing interest in Lewis and Clark and the upcoming bicentennial. Foundation membership has almost doubled. New chapters are springing up like grass in the springtime. The Philadelphia Chapter is already planning the 2003 annual meeting, the first one of the bicentennial years. States, regions, and communities are getting into high gear for the bicentennial.

(Editor's Desk continued on page 4)

ON THE COVER—Karl Bodmer's paintings of "Chief Four Bears" or "Mato-Tope" and "Winter Village of the Minatarres" will be featured at the annual meeting in Bismarck, North Dakota.
PRESIDENT'S MESSAGE
Cont. from p. 3

but we hope you'll appreciate what's already completed.

- The new (to many of you) North Dakota Lewis & Clark Interpretive Center is just a mile and a half from Fort Mandan on the outskirts of Washburn. If you didn't make it to our grand opening or last year's "Lewis & Clark Days," you've got to make it this August. In addition to interpretation of the expedition's time spent at Fort Mandan, you will want to see our collection of Karl Bodmer prints in the Bergquist Gallery.
- If you missed our display this past year of Meriwether Lewis's letter to President Jefferson, written from Fort Mandan, do not despair for we will have yet another "Lewis and Clark relic" from the Library of Congress on display. What will it be? Come to the annual meeting and find out!
- There will be a special viewing of our just-released "Lewis and Clark at Fort Mandan" video. This hour-long documentary features interviews with Stephen Ambrose, Ken Burns, Dayton Duncan, Gerard Baker and Kenneth Thomasma. Add the art of Karl Bodmer and images of Missouri River country, and we think you'll enjoy the result!
- Other site visits include the incredible North Dakota Heritage Center, featuring a remarkable display of quillwork from the Mandan, Hidatsa, and Arikara Nations; Fort Abraham Lincoln, home of Custer, plus the location of Double Ditch Mandan Indian Village, birthplace of Chief Sheheka, and the quiet beauty of the Knife River Indian Villages National Historic Site, home of Sacagawea.
- First-rate speakers, events for the kids, book fair with author signings and much, much more, all wrapped up in standard North Dakota friendliness!

If there isn't something in this annual meeting for you, you're in the wrong organization! Please help us make this another great gathering for our foundation! We look forward to seeing you in Bismarck this August!

EDITOR'S DESK
Cont. from p.3

More and more articles are coming into my office for WPO. In one recent week I had calls about and/or deliveries of five new books on Lewis and Clark. A new video on "Traveling on the Lewis & Clark Trail" came in from KOA (Kamloops of America) in mid-March and "Lewis and Clark at Fort Mandan" has recently been released.

The University of Nebraska Press is in the process of reprinting Volume 1, the atlas volume, of Gary Moulton's "The Journals of the Lewis and Clark Expedition." The reprinting of the atlas is co-sponsored by the Lewis and Clark Trail Heritage Foundation. Watch your mail for more information on how you can order a copy. The foundation will soon publish two other books as well, the best of WPO, and a volume on the Lost Trail. Joe Mussulman's CD-ROM on the expedition just keeps getting better and better.

A northwest regional airline, Horizon Air, has built its advertising campaign around two guys portraying Lewis and Clark. The same thing is happening with Ace Hardware ads. Most of the WPO advertising is from companies wanting to give you guided tours around Lewis and Clark territory.

If you have information on what is happening in your area pass it on to me and I will see if I can put it someplace in WPO.

In the meantime, as Roy Rogers used to sing, Happy Trails.
NOTICE TO TOUR GUIDES, OUTFITTERS AND FILM PRODUCERS FROM U.S. DEPARTMENT OF AGRICULTURE FOREST SERVICE

Are you considering conducting guided tours, offering outfitter services, or commercial filming projects along the Lewis and Clark Trail? In the Rocky Mountains, many Lewis and Clark sites are in national forests, where such commercial operations need a special use permit from the USDA Forest Service. The permitting process takes time, so it is important to start talking with the forest service well in advance of your intended date of operation. Advance notice of six months or more is recommended.

For information about obtaining special use permits, contact a forest service office in the area where you want to operate. Addresses of forest service offices are available at http://www.fs.fed.us, or you may call the Northern Region Lewis and Clark Bicentennial Coordinator, Margaret Gorski, at (406) 329-3587. There are similar permit requirements for sites administered by the USDI Bureau of Land Management.

OBITUARY
Jim Procopek

Longtime foundation member and regular annual meeting attendee Jim Procopek of Cody, Wyoming, died March 24, 1999 in a Cody hospital while awaiting a pacemaker. He is survived by his wife Neats Procopek. No other information is available at this time.

LETTERS to the Editor

We are thanking you for your excellent UPDATE about our Site No. 1 in the February 1999, edition.

You identified us properly, listed the series of appropriations, emphasized the big appropriation, and mentioned our optimism that Camp DuBois was not washed away. Hooray.

Recently I examined Mr. Clark's longitude measurement at the mouth of the Wood River, and concluded it was wrong by at least seven miles. Maybe his sextant was okay, but his watch was not accurate. I am sure some of your previous articles have explained errors of latitude and longitude along the route.

Thank you, you are helping the public to understand that the five-month encampment here was truly the start of the expedition. My notes indicate Meriwether Lewis was here four times, and stayed a week on one occasion. And we have proof from Clark's own hand that he found higher ground for the location of the winter camp.

Keep going!!
George Arnold
Lewis and Clark Society of America

What a fine piece of work you've done for Philadelphia! I'm sure that every reader here and round about really felt as happy about your complete story as I did. You omitted nothing except details on where we ate—the quaint digs that you and Joe raved over—and the restored City Tavern where Jefferson, and certainly Lewis in 1807 and Clark in 1810, feasted as we did on Saturday.

Congratulations and our deepest appreciation.
Frank (Muhly) and the Philadelphia Chapter

JOIN THE LEWIS AND CLARK BUS TO BISMARCK

What could be more fun for Montana members than joining other Lewis and Clark buffs for the journey to Bismarck? The Portage Route Chapter will be chartering a bus to depart Great Falls on July 31, with an overnight near Fort Union to see the refurbished fort. August 1 the bus will proceed to Bismarck in time for the meetings, with departure from Bismarck to Great Falls on August 5.

Everyone is welcome and, for those driving to Great Falls, a secure parking area is available. Because the aim is only to cover the cost of the bus, the price is contingent on the number of riders and should be quite low.

A $25 deposit is required. Make checks payable to Portage Route Chapter. For reservations or information contact Susan Colvin, 287 McIver Rd., Great Falls, MT 59404, (406) 727-7469 by June 18, 1999.

WPO CLASSIFIED ADS

Classified rates in WPO are 50 cents per word for foundation members, 75 cents per word for non-members; $10.00 minimum. The address, city, state and zip count as one word. Payment must accompany all ads.

Deadline for ads is six weeks before the publication month of the scheduled quarterly issue, e.g. March 15 for the May issue.

Please send ads to: Editor, We Proceeded On, 1203 28th Street South, #82, Great Falls, MT 59405.

Ads will be limited to offering sales of services or material related to the Lewis and Clark Expedition.
Clark Land in Virginia and the Birthplace of William Clark

by Robert E. Gatten, Jr.

Preface

The birthplace and burial place of Meriwether Lewis, in Albemarle County, Virginia, and near Hohenwald, Tennessee, respectively, are well marked and well known to Lewis and Clark scholars and enthusiasts. Likewise, the burial place of William Clark in the Bellefontaine Cemetery near St. Louis, Missouri, is an important site associated with the leaders of the Corps of Discovery. However, those of us who eagerly visit any site associated with the leaders of the Corps of Discovery have been unable to travel to the place where William Clark was born as the site has not been known or marked. Given my relatively close proximity to Virginia, in 1990 I undertook a quest of my own to locate Clark's birthplace. My readings and correspondence with Lewis and Clark scholars and Virginia historians provided few specific clues beyond reports that both Caroline and Spotsylvania Counties were supposedly the site of Clark's birth. Thus, in July of 1992 I traveled to Caroline and Spotsylvania Counties to see the area for myself. My first contacts and additional research led to the erroneous conclusion that Clark was born in Spotsylvania County on land owned by his father, and I reported that in a previous article in *We Proceeded On* (vol. 19, no. 2, May, 1995). Subsequently, with help from many people, I was able to determine that the land owned by Clark's father in Caroline County was the correct location of Clark's birthplace. Therefore, this article is an updated, corrected, and expanded version of the previous report in this magazine.

Beginnings

Family tradition holds that the first paternal ancestor of William Clark to arrive in America was John Clark.1 He emigrated from England, perhaps as early as 1620 - 1630, and married a "red-haired beauty" of Scottish ancestry.2 They were planters on land along the James River in Virginia, and had a son named Jonathan.3 Jonathan Clark had a son named John, who had a son named Jonathan who married Elizabeth Wilson in King and Queen County, Virginia, in 1725.4 Jonathan and Elizabeth had four children; John (born in 1725), Ann, Benjamin, and Elizabeth and lived in Drysdale Parish of King and Queen County.5 Their home was on a red-clay hill about half-way between the present Stevensville and Cumnor on Virginia Route 635; a historical marker about the site is located on Virginia Route 360 at St. Stephens Church.6 Jonathan died in 1734 and left a large estate to his family.7 Sons John and Benjamin each inherited 410 acres on the Rivanna River in Goochland County, Virginia (this part of Goochland became Albemarle County in 1744).8 In 1749, John Clark married his second cousin, Ann Rogers.9 Ann Rogers Clark's first known American ancestor was Giles Rogers, who emigrated from Worcester, England, in the 17th century and settled on the Mattiponi River in King and Queen County.10 Giles' third son was John Rogers, who was married and living in Drysdale Parish of King and Queen County in 1733.11 His daughter, Ann, was born in King and Queen County in 1734.12

The newly-wed John and Ann Rogers Clark lived for a short time in the eastern part of King and Queen County and then later in 1749 moved to Albemarle County to the 410 acres on the Rivanna River that John had inherited from his father.13 The land is 0.2 miles east of Charlottesville; several historical markers identify the site, on Virginia Route 20 about 1 mile north of Virginia Route 250.14 They built a cabin near a spring and farmed the land that was still on the "wild frontier" and too far from the more populous tidewater area to yield much profit from their tobacco.15 Here two children were born: Jonathan (August 1, 1750) and George Rogers (November 19, 1752).16

Caroline County

In 1754 John and Ann Rogers Clark and their two sons moved east to occupy a farm in Caroline County, Virginia, that John had inherited from his father's brother (a bachelor also named John Clark).17 While living on this Caroline County land, John and Ann Rogers Clark had eight more children; Ann (July 14, 1755), John (September 15, 1757), Richard (July 6, 1760), Edmund (September 25, 1762), Lucy (September 15, 1765), Elizabeth (February 10, 1768), Wil-
liam (August 1, 1770), and Frances (January 19, 1773). On October 30, 1784, John and Ann Clark, along with the children still living at home (Lucy, Elizabeth, William, and Frances), left their Caroline County land and migrated to Louisville, Kentucky.

The precise location of the Clark land in Caroline County where William Clark was born remained unknown and unmarked for many years, in part because a fire in 1864 at the Caroline County Court House in Bowling Green destroyed most of the local records. However, other records allow a partial reconstruction of the location of the Caroline County land owned by William's parents.

In 1728, John Clark (the bachelor uncle of William's father) purchased 200 acres in Caroline County. There are no known governmental records of this transaction in Caroline County or Richmond, Virginia, and no direct indication of the location of this land. On September 28, 1730, this same John Clark was granted 207 acres in Caroline County. This land was surveyed in 1729. The metes and bounds of the 1729 survey and of the 1730 grant describe the western boundary as "the said Clark's line," indicating that this patent adjoined land John Clark already owned. On January 10, 1735, George Wilson and the same John Clark were granted 277 acres in Caroline and Spotsylvania Counties. The location of these latter two parcels of land can be determined by matching references in their metes and bounds to local landmarks (Fig. 1).

Additional information about the location of Clark land in Caroline County can be obtained by tracing the disposition of that land. After establishing their new home near Louisville, John and Ann Rogers Clark began to sell their Caroline County land. On June 23, 1785, they sold to Robert Tompkins of Caroline County 58 acres of their land in Caroline County "on the waters of Maple branch;" the latter is clearly that stream that drains into Maple Swamp (see Fig. 1).

Figure 1: Grants of 1730 and 1735 placed on a U.S. Geological Survey map. Note the border between Caroline and Spotsylvania Counties at the upper left, Maple Swamp, Virginia Route 738 (southern border of 1735 grant), Virginia Route 639 from Chilesburg past County Line Baptist Church and through the 1730 grant, and Virginia Route 603 (north from County Line Baptist Church past Temples Millpond).
The transaction states that the "fifty eight acres of land is part of a larger tract of land on which the said John Clark lately lived." The northern corner of that 58 acres included a stream called Dunn Branch.

In 1792, John Clark sold another 228 acres in Caroline County to Robert Tompkins. Robert Tompkins died in 1796 and his estate was divided in 1798; 458 acres, including the acres that originally belonged to Clark, went to Bennet Tompkins. Bennet Tompkins died in 1814, and his estate was divided in 1822. The Bennet Tompkins estate was adjacent to the John Clark grant of 1730 (Fig. 2). The 58 acres of former Clark land that included Dunn Branch constituted the western most region of the Bennet Tompkins estate (Fig. 2). The "new road" that passed through the western part of the Bennet Tompkins estate is now Virginia Route 603. The Clark home was located "a short distance" from this new road.

In sum, the property owned by John and Ann Rogers Clark in Caroline County included (1) that in the 1730 patent, (2) that in the 1735 patent, (3) at least 286 acres of the land later included in the Bennet Tompkins estate, including that in the western portion of the estate drained by the Dunn Branch and bisected by Virginia Route 603, and (4) land just west of the 1730 patent and immediately south of the western portion of the Bennet Tompkins estate. Whether John and Ann Rogers Clark owned all the land between the 1730 patent and the 1735 patent is unclear. It is highly probable that the Clark home where William Clark was born on August 1, 1770 was in this immediate area, not far from the present Virginia Route 603.

A more detailed version of these records was submitted to the Virginia Department of Historic Resources, who authorized the establishment of a historical marker identifying Clark's birthplace (Fig. 3). The marker is located on the property of the

Figure 2: Bennet Tompkins' estate, adjacent to the Clark grant of 1730. Note Dunn Branch, leading to Temples Millpond, and the "new" road which is now Virginia Route 603.
County Line Baptist Church, at the intersection of Virginia Routes 639 and 603, just east of Chilesburg. I had the honor of unveiling the marker on August 1, 1995, Clark’s 225th birthday, during the annual meeting of the foundation.

**Spotsylvania County**

The Clarks also owned land in Spotsylvania County, Virginia, and this fact has given rise to speculations that William Clark was born in Spotsylvania County rather than Caroline County.

On August 19, 1765, Bernard Moore sold 508 acres in Spotsylvania County to William Clark’s father, John Clark. On April 4, 1774, John and Ann Clark sold that land to their eldest son, Jonathan. Jonathan and his wife, Sarah Hite Clark, lived on that land until they moved to Kentucky in 1802. The land was four or five miles from the Caroline County home of John and Ann Rogers Clark.

Jonathan and Sarah Clark sold that land in three transactions: 369 acres on May 11, 1802 to John Walden; 107 acres on June 1, 1807 to John Walden; and 45 acres on December 3, 1805 to Lewis Partlow. (Note that the sum of the three transactions totals 521, not 508 acres, but this probably results from errors in surveys.)

The location of the 508 acres (Fig. 4) has been determined from references in the division of the Dabney Waller estate in 1849. These 508 acres have been owned by many individuals since they were owned by Dabney Waller. On February 2, 1942, 162.25 acres of this land were purchased by the Virginia Defense Relocation Corporation. On January 1, 1944, the 162.25 acres were purchased by the late Earl Temple Harrison, Jr.

Harrison’s land included an old farm house of frame construction, 42 feet long, 24 feet wide, and 14 feet tall, with three dormer windows on the south side and two on the north side. The first and second floors had three main rooms each; in addition, there was a porch on the east end of the first floor which was converted to a shed in later years. A central chimney ran through the center of the house and served three fireplaces on the first floor, one on the second floor, and one in the cellar; the chimney was very large, measuring 44 feet around the base in the cellar. The house was shaded by catalpa and mulberry trees.

In 1902, W. H. Maddox of Partlow, Virginia, took a photograph of the house and sent it to Eva Emery Dye. Dye used material about the house sent to her by Samuel J. Humphries (who was then owner of the land and house) in her 1902 book, _The Conquest_. In addition, Dye sent the photograph of the house and other unused material to Olin Wheeler, who published the photo in his 1904 book on the Lewis and Clark Trail.

In 1956, Temple Harrison demolished the house because it was in such a poor state of repair. He remembered the house as having one main story with dormer windows on the floor above, and recognized it from the photo published by Wheeler in 1904. Harrison said that the original framing of the house had been hand-hewn. Old timbers removed from the house were still present on Harrison’s property in 1992. Dendrochronological analysis of one timber revealed that the wood is from a white oak or chestnut oak, that the tree was about 75 years old when felled, and that the tree was cut no earlier than 1743 and no later than the mid- to late-1740s. Thus the house pictured in Wheeler’s book had already been constructed by the time that John Clark purchased the land in 1765. Dye, Wheeler, and others believed the house was the birthplace of William Clark, largely because the local citizens referred to the house as “General Clark’s old place.” The “General” who had owned it and lived in it was Jonathan, who served with distinction in the Revolutionary War, not William. There is no evidence that
John and Ann Rogers Clark and their family lived in the Spotsylvania house during the years that they owned it.

Acknowledgments: This article is dedicated to my mother, Elizabeth Thompson Gatten, who stimulated my interest in Lewis and Clark, and to James Alexander Thom who suggested to me that the Clark farm was located on old Ridge Road near the boundary between Caroline and Spotsylvania Counties. I am indebted to Ray Campbell, Jr., Clerk of Circuit Court of Caroline County, who kindly helped me search the records in his care; to Joe Durrette for leading me to the old Clark property in Spotsylvania County; to Elsie Harrison for local information about Caroline and Spotsylvania Counties; to Temple and Jenny Harrison for their hospitality and openness in telling me about their land and the old Clark house in Spotsylvania County; to Dr. Tom Yanosky for the dendrochronological analysis; to Col. James and Mary Tyler for allowing me access to their property in Caroline County; to Jim Holmberg of the Filson Club for supplying much helpful information about the Clark family; to Ruth Prick for sending me material from the Eva Emery Dye Collection of the Oregon State Historical Society; to Mrs. Doris M. Davison and Barry McGhee for their expert genealogical investigations; to John Salmon of the Virginia Department of Historic Resources for his assistance and for granting approval for the establishment of the historical markers; to Dr. Clarence Byerly, pastor of the County Line Baptist Church, and the members of the congregation for their hospitality and for making possible the establishment of the marker on their land; to the Home Front Chapter of the Lewis and Clark Trail Heritage Foundation for the funding for the markers; and to the Virginia Department of Transportation for erecting the markers.

About the author... Robert E. Gatten, Jr. was president of the foundation from 1994 until 1996. He is a biologist and is currently Associate Dean of the College of Arts and Sciences at the University of North Carolina at Greensboro where he teaches and conducts research in comparative and environmental physiology.

— END NOTES —


2Ibid.


8English, Conquest of the Country, p. 36. R. C. Ballard Thruston. *Some Recent Finds Regarding the Ancestry of General George

Figure 4: Location of the 508 acres in Spotsylvania County owned by John Clark and Ann Rogers Clark from 1765 until 1774. The location of the house demolished by Temple Harrison is shown by a circle.
Author Dayton Duncan to Appear at Lewis and Clark Days, 1999

WASHINGTON, NORTH DAKOTA

Lewis and Clark Days, a celebration that began many years ago, is always a highlight on North Dakota’s summer calendar. This year’s celebration will bring history to life and provide fun for all.

The highlight of the celebration will be a presentation and book signing by acclaimed author Dayton Duncan. Duncan is the author of Out West: An American Journey Along the Lewis & Clark Trail, and was co-writer and producer (with Ken Burns) of the fabulously successful PBS documentary, Lewis & Clark: The Journey of the Corps of Discovery. His presentation will be at 2:00 p.m. on Saturday, June 5, 1999, with Fort Mandan as his backdrop following a buffalo barbecue feed. On Sunday a fireman’s breakfast and an outdoor church service at Fort Mandan help complete the weekend.

A fur trader’s rendezvous throughout the celebration takes us back to the days of Lewis and Clark and shows us a way we can only imagine. You will be able to trade with the early trappers, learn how to throw a tomahawk and watch the blacksmith master his craft over the fire.

In Washburn, over the Lewis and Clark Days weekend, will be a parade (lots of free candy guaranteed to all in attendance), a craft fair, a theatre production by the Riverboat Players, and a Saturday night street dance featuring the Rocky Top Band. There will also be a carnival on Washburn’s main street throughout the celebration, and a fishing derby on Sunday.

Washburn opens its heart each year in the early summer for a celebration of the Lewis and Clark Expedition. Washburn was established not far from the site of Lewis and Clark’s Fort Mandan, the wintering post of 1804-1805. 1999’s Lewis and Clark Days will serve up a wonderfully mixed plate of Lewis and Clark history, small town fun, and first-rate entertainment.

For more information on how you can be a part of this heart-warming celebration of history and community, call the North Dakota Lewis & Clark Interpretive Center at (701) 462-8535.
Jaw Harp Speculative Second Fiddle in the Expedition's Musical Ensemble

by Hugh Gildea

Jaw harp, jews harp, mouth harp, folk harp, or trump: undoubtedly you've heard them, at least in cartoons. They're used, for example, to create that unmistakable "boing!" just as somebody goes airborne on a pogo stick. The trump—its proper Old World terminology now regaining popularity beyond the British Isles—has a long and notable history, not only in musical circles but also as a traditional item popular in the American Indian trade of North America. Eminently portable and admirably durable (though not indestructible), it remained a favorite of wilderness travelers, including those of the Lewis and Clark era, for several centuries, employed both for trade and for campfire and cabin entertainment.

You may have heard them elsewhere also, and perhaps in more distinguished settings than cartoons. A trump was used on the CBS Sunday Morning show to introduce a retrospective of 1994, and more recently for a tastefully understated rendition of "Sourwood Mountain" enjoyed en route to California on the PBS TV series, America's Historic Trails.

Though infrequently recorded in the U.S. these days as a lead instrument, one can appreciate their potential in this capacity via such a tour-de-force as the hornpipe, "On The Road To The Fair," included on the Folkways LP, Irish Popular Dances. And they are not unknown among living history interpreters either; keep your eyes and ears open. You may have a chance to hear a sound likely cherished by the Corps of Discovery from 1804 onward to the Pacific, and thence back home again.

A word on technique: The trump is placed against the teeth (or behind the front teeth), so that the mouth and sinuses serve as a sounding chamber. The instrument's metal tongue is vibrated by plucking with either the thumb, forefinger, or middle finger. Higher notes are made by raising the tongue, thus shrinking the oral cavity. Lower notes are produced by dropping the tongue and opening the throat. The volume is raised by blowing in or out of the mouth. Don't be intimidated, though! Actually playing a trump may be rather less complicated than describing how one works. Practice can produce impressive music indeed, for such a simple device.

As with other instruments, trumps are best appreciated in the hands of a modern master such as the lifelong student of old-time music Mike Seeger. The brother of folksinger Pete Seeger, Mike is also

Trumps for trade, in several sizes. "Baling invoices" associated with the Fort Mandan period, which enumerate types of goods or presents and their appropriate Indian recipients (classified variously by status, sex, and age) include two entries for "jews harps," in quantities of "1/2 doz" ("to young men") and "6 Dos." Gary E. Moulton, ed., The Journals of the Lewis & Clark Expedition (Lincoln, University of Nebraska Press, 1983-97), 3:492-505.
an active performer, and has recorded both solo and as a member of the New Lost City Ramblers of the fifties and sixties. Mike often includes a trumpet tune in his concerts, and typically offers a bit of background on the instrument as well. For an in-depth acquaintance, Joe Ross' "Pluck and Grin With a Jew's Harp," in a recent issue of *Acoustic Musician* is recommended as essential reading.

You've seen them also, most likely. They appear, somewhat mysteriously as there is no mention of them in the texts, on the covers of both Lomax's *The Folk Songs Of North America* and Scott's *The Ballad Of America*. They get a mention (and a photograph, "Appalachian Jaw Harps") in the "Miscellaneous Instrument Manufacturers" section of *The Folk Music Sourcebook*.

More pertinent to readers of *We Proceeded On*, you may have seen, and perhaps heard, trumps at Fort Clatsop National Memorial, and possibly elsewhere along the Lewis and Clark Trail as well. At Fort Clatsop they are notably present in the temporary display, "That's Entertainment!" And one is included in the exhibit on the explorers' tools, "(We)...have lived as well as we had any right to expect."

During my recent visit to Fort Clatsop, National Park Service Ranger Sally Freeman demonstrated one for some children in the bookstore, but emphasized that other interpreters there were more accomplished on the instrument. Trump players tend to be modest folk, I suspect. They might be easily eclipsed, one would suppose, in the presence of such a vivacious French Canadian fiddle player as Cruzatte, or even backup fiddle George Gibson.

So it probably should not be too surprising that actual documentation is scanty concerning their presence on the Lewis and Clark Expedition, either for the party's own entertainment, or for trade purposes. In fact it was an entry in Private Joseph Whitehouse's journal, rather than the captains', that first aroused my curiosity.

Trump fanciers take note! On August 30, 1804, Whitehouse observed, "...gave them all some

*Living history seen—and heard! Within the walls of Fort Clatsop, rapt listeners enjoy Matt Hensley's trumpet. An attentive audience identified compositions as diverse as "Turkey in the Straw" and Beethoven's "Ode to Joy."*
James Ronda notes that, "In Lewis And Clark Among The Indians, author Lewis And Clark Among The Indians among themselves, & play on their juze harps, sung &c..." In Lewis And Clark Among The Indians, author James Ronda notes that, "The morning of August 30 found the Corps of Discovery camped at Calumet Bluff on the west side of the river at the site of today's Gavins Point Dam. As the sun burned off an early fog, the explorers busied themselves with council preparations." Invited to the council, and recipients of the "marchandise"—including the "juze harps," unless perchance the Indians were already in possession of these—were the Yankton Sioux. I initiated my research on the role of the trumpet with an inquiry to Robert Hunt, author of "Merry to the Fiddle Music: The Musical Amusement of the Lewis and Clark Party." This article served as a reference for the entertainment committee prior to the Lewis and Clark Trail Heritage Foundation's 27th Annual Meeting in Charlottesville, and prompted the selection of Joe Ayers, a respected scholar of 19th Century musical traditions and engaging performer on a variety of period instruments, for an evening concert. Robert Hunt and I each began seeking additional appearances of the trumpet in the literature of the expedition, in the process generating considerable interest among foundation members, folklorists, and fellow musicians, though further actual references remained elusive. The record is not entirely blank, however; note again, in Lewis And Clark Among The Indians:

"When the smoke (from the swivel gun salute) cleared, out came gift bale number fifteen, marked and prepared for the Arikaras' use months before in St. Louis. The bale contained a bewildering array of goods, all representing what the Arikaras might obtain by trading directly with St. Louis merchants. There was a pound of vermillion paint for the warriors, three pewter looking glasses for young girls, and over four hundred needles for Arikara women. Lewis and Clark laid out their country store of merchandise, ranging from cloth, beads, combs, razors, and rolls of wire to nine pairs of scissors, knives, tomahawks, and even six jew's harps. For the chiefs there were military coats, cocked hats, medals, and American flags..."

Further suggesting the humble instrument's general popularity, in Sacajawea, author Harold Howard observes that, "The favorite musical instruments in the wilderness were the jew's-harp and the harmonica. On this occasion (Christmas Day, 1804) Pierre Cruzatte had his violin, and Ordway mentioned 'a fiddle, tambourine & a sounden horn,' the last probably a bugle or trumpet." Sound horn replicas employed at Fort Clossop are like the hand held horns sold for marine use today. Probably of more utility as signaling devices than as actual musical instruments, these are basically tin cones about thirteen inches long. Although the harmonica in the form known today did not appear until later in the 19th century, it was indeed immensely popular in the West, as elsewhere.

That the trumpet, once transported across the Atlantic, enjoyed several hundred years of popularity in the backwoods of North America is quite well documented, however. More than a century and a half before the expedition made its way up the Missouri, a flourishing regional exchange in beaver pelts was centered on the Chesapeake Bay. And when trader Henry Fleet stocked up his vessel Deborah for a commercial voyage in 1637, trumps in quantity were stowed aboard, along with axes, hoes, Dutch cloth, Irish stockings, beads, knives, combs, fish hooks, and looking glasses. Interest was apparently widespread; trade in trumps boomed!

In the Southeast, notes historian J. Letch Wright, Jr., "Indians took to the jew's harp probably more than to any other European importation. Years ago their twanging resounded throughout the South, but the echoes have long since dissipated, making it easy to overlook the importance of this humble instrument. But from the earliest period of English colonization in Virginia jew's-harps were traded to the natives, and archaeologists have uncovered a few. The elder William Byrd (of 17th Century Virginia) included a supply of them on his pack trains dispatched into the Indian Country, while at one point during the American Revolution British agents distributed three thousand just among the Choctaws. It is not known what songs Indians played on these jew's-harps; one might surmise traditional ones, but that is only a guess."

I have a theory concerning their popularity which I have proposed to retired University of Iowa music professor Frederick Crane, publisher of the journal VIM and a leading authority on the instrument. It seems that the sound of the trumpet is quite similar to that of the mouthbow, or songbow, one of the oldest instruments represented in world music, and one once also popular in the backwoods, espe-
cially in the Appalachian region. Re­sem­bling the tradi­tion­al long­bow used for hunt­ing, a song­bow is held to the mouth, plucked by hand in the same gen­eral manner as a trump, and pro­duces sound on the same prin­ci­ple.

Could the trump, I sug­gested, have rep­re­sented a high tech, eas­ily port­able mouth­bow, and thus have been eagerly sought among native popula­tions increas­ing­ly un­set­tled and dis­placed by the ad­vance of Eu­ropean colon­iza­tion? To gain cre­den­ce, Prof­es­sor Cra­ne noted, one would want to deter­mine just how wide­spread was the mouth­bow it­self among the native peo­ples of the Americas.

A mod­ern Native Amer­i­can, Buffy Sainte­Marie, has per­formed on the mouth­bow in rel­a­tive­ly re­cent times, how­ever, and her rec­orded work remains avail­able for mak­ing com­par­i­sons. Mouth­bow art­is­ty of the Ozark region is also on record.

The trunk trade today is some­what more try­ing than in an ear­lier era, at least on the demand side; pre­pur­chase try­outs are discour­aged for rea­sons of san­i­ta­tion. As chil­dren my broth­er and I pat­ro­ni­zed a music store in a par­t of Charles­ville, Vir­ginia, long since given over to urban re­new­al, and here we would hap­pily try harp after harp before mak­ing our selec­tion. No doubt oth­ers had done so pre­vi­ously, though that most rea­son­able as­sump­tion caused us not the slight­est con­cern, as we press­ed our search for the per­fect tone and feel.

I’ve since bought some trumps “sight un­heard” that were essen­ti­ally worth­less for one rea­son or an­other, while oth­ers cost­ing about the same proved entirely sat­i­fy­ing. On one oc­ca­sion I pur­chased from Mike Seeg­er during a con­cert inter­mis­sion both a mass­pro­duced domes­tic mod­el and a hand­made im­ported one. To my sur­prise I found that I pre­ferred the less expen­sive (both were un­der $5 each, as I recall) Amer­i­can harp. If you are inter­ested in ac­quir­ing one, ask around. Try to lo­cate some­one who can play­one—not just play it—and listen to their rec­om­men­da­tions on se­lect­ing a trunk, as well as to their mus­ic. Two mod­els are avail­able for pur­chase at Fort Clats­top pre­sent­ly, and I believe that each has its adher­ents. I have a per­son­al pre­fer­ence for the larg­er of these, as well as a gen­eral bias toward steel over oth­er ma­ter­i­als. And I try to avoid those cast in a mold, often ev­i­denced by a some­what rough and irreg­u­lar frame.

Then play it your­self! “Yan­key Doodle,” “Buffalo Gals,” or “Sol­diers Joy,” maybe, for a start. Pro­ceed on to “The Fox,” “The Deer Chase,” or ev­en to some­thing as eso­teric as “The Fall of Rich­mond.” Take this pocket­sized piece of his­tory along on your own expedi­tion. And please be sure to men­tion, de­scribe, and doc­u­ment it in your jour­nal. Write down the names of the tunes you play on it also. Two hun­dred years hence, his­tor­i­ans may well be grateful to you.

Any­one can play a radio­but ex­pe­di­tions are by na­ture par­ti­ci­pa­tory, in­ter­ac­tive un­der­ tak­ings. Not everyone can play a fiddle; try to learn if you have the op­por­tu­nity. In my ex­pe­ri­ence, the trunk falls some­where in be­tween in diffi­cul­ty. Don’t leave it shrouded in the mists of time, or in those on the Pacific coast, for that mat­ter. Track down a trunk your­self. “Sol­diers Joy!”—Pluck and grin!

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**About the author**

Foun­da­tion mem­ber and civil en­gineer Hugh Gildea is a char­ter mem­ber of the Home Front Chap­ter in Vir­ginia.

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**END NOTES**

1 Flanagan Broth­ers, “Irish Pop­u­lar Dances” (FW 6818). Avail­able on cas­sette from Smithsonian Folkways 414 Hung­er­ford Drive, Suite 444, Rock­ville, Mary­land 20850.


4 Scott, John An­tho­ny, The Battled Of Amer­i­ca—The His­tory Of The United States In Song And Story (New York: Gros­set & Dun­lap, 1967).


6 Eide, In­g­vard Hen­ry, Amer­i­can Odys­sey—The Journey Of Lewis And Clark (Chi­ca­go: Rand McNally & Com­pa­ny, 1969), p. 35.

7 This excerpt from the jour­nal of Priv­i­leg­ed White­house is from Original Jour­nals of the Lewis and Clark Explo­ration, Re­gen­ton­ Whi­t­e­h­ites, ed., 8 vols. Dodd, Ne­ad & Co., New York, 1904-05.


13 Wright, J. Leitch, Jr., The Only Land They Knew—The Tragic Story Of The Amer­i­can Indian In The Old South (New York: The Free Press, 1985), p. 229. Leitch cites as his sources here, “Dorothy F. Mon­roe, ‘Henry Fleeter,’ typescript, 7:1, F6248:1, Vir­ginia His­tor­i­cal Soci­ety, p. 17, and John Stuart Wolf­ram Knox, Pen­sac­ola, 9 Oct­o­ber 1778, Pub­lic Rec­ord Of­fice, Col­o­nial Of­fice, Vir­ginia Colo­nial Rec­ords Proj­ect, Vir­ginia State Lib­rar­y.”

14 For in­for­ma­tion on the avail­abil­i­ty of forth­com­ing and back is­sues of VFM: Fre­derick Crane, VFM, 601 N. White St., Mt. Pleas­ant, IA 52641-1327.

15 Crane, Fre­derick, Let­ter to Hugh Gildea, July 5, 1996.


This paper was presented at the Northern Great Plains History Conference in September 1997 by Calvin Grinnell, a Hidatsa member of the Three Affiliated Tribes of Fort Berthold Indian Reservation in North Dakota.

History books say that Sakakawea was a Shoshone; my elders say she was Hidatsa. This is our story of the tribal origin of Sakakawea, preserved through oral tradition.

When I was young I remember my grandmother, Cora Snow Birdbear, telling me Sakakawea was our relative. Grandma Cora was my mother's aunt; she was 85 when she passed away in 1990. She learned this story from her father and my great-grandfather, Philip Snow. He was born in 1871 and passed away in 1958.

Last fall I learned an older relative, Pat Frederick, also knew the story told by my Grandpa Snow. I asked Pat to share this story with the youth of our reservation and he agreed. On December 19, 1996, Pat and his sisters, Margie Huntsalong and Carol Newman, came to the Fort Berthold Community College to recount this story for our young people, in the spirit of our oral tradition. This presentation was sponsored by our Fort Berthold Lewis and Clark Bicentennial Committee, the Youthbuild program and the I-ki-pi (pronounced ee-gu-bee) Project, another youth program.

Pat and his sisters said when Grandpa Philip told them stories, they would sometimes last all night. These story-telling sessions were their entertainment in those days, they said; the manner in which they were told in the Hidatsa language spoke volumes to them with the use of the language and their imagination.

I would like to explain that we have some traditional practices regarding storytelling. Our storytelling time is only from the beginning of the summer solstice, around June 21, to the beginning of the winter solstice, about December 21. Pat said he was told by his elders that if these stories were told after December 21, there would be a long, bitter winter. To the Hidatsa, the proper way to ask for a story or any kind of knowledge is to feed the elder and give them some gifts. You are, in essence, showing respect for the knowledge and wisdom gained from their life experience, qualifies our people value. The elders had lived and learned when you weren't even born yet. This food and these gifts were even more important when you wanted doctoring or medicines, because you were showing respect for the elder's "helpers" or spirits. They were the ones who were going to help you. The elder was just the conduit, so to speak, by which they would help you, but the elder paid the price, through fasting and prayer or sacrifice, to maintain this connection with the spirit world.

This was how Pat and his sisters learned our traditional stories from Grandpa Snow. After they fed Grandpa, he would begin and every so often throughout the story, they would have to acknowledge that they were still listening by responding with an "Aye," which is a way our Hidatsa people show their agreement of acknowledgment of a truth. If he did not receive a response, then he would end the session there.

According to Pat, Grandpa told him about an incident which apparently happened when the expedition was coming back from the Pacific Ocean. The expedition split up with Lewis coming back on the Missouri and Clark coming back up the Yellowstone. Sakakawea was with Clark when they were coming up the Yellowstone River. Near the confluence there was a Crow encampment next to a trading post on that river. Sakakawea recognized some of the people in the encampment and told them, "Go call my brother, I have something for him." The Crows found her brother and told him that Sakakawea was on the river and wanted to see him. Her brother's name was Cherry Necklace; he was Hidatsa and Crow, often spending a lot of time with the Crows. Cherry Necklace was riding a special horse, probably his prized possession. This horse was pure white with red ears; our people say these horses had "medicine hats." They were prized for their swiftness in buffalo hunting.

When Sakakawea and Cherry Necklace met on the river, she gave him some shells and other items from the Pacific Ocean; things which were rare and scarce on the Northern Plains. He, in turn, gave her the thing he prized the most; his horse with the "medicine hat." This was our way; it was a show of respect between brother and sister. In the custom of the day, Cherry Necklace gave his most prized possession away; that was how much he thought of his sister. This was not a trade; it was an exchange of gifts after not
seeing one another for so long. This point was something Pat wanted to be very clear about; it was a show of respect through the exchange of gifts.

Pat also disputes that Sakakawea was a Snake Indian; a term for Shoshone in those days. He and his older sister, Margie, offered some insight on this. He said that Cherry Necklace fasted many days in a snake den. He had long, thick braid and when he pulled, it would become a rattlesnake, and when he pulled on another, it would become a bull snake. Margie. Pat's sister, agreed that they were brother and sister and explained that they had snake medicine, meaning Cherry Necklace and his sister, Sakakawea. Their implication is that somewhere in the translation, the term “snake” was erroneously given as the tribal affiliation for Sakakawea, where she really meant that she had snake medicine. In the journals, Lewis effectively administered rattles from a rattlesnake to Sakakawea, who was in labor, to help her give birth.

Margie, Pat's sister, also added an interesting note. She said that Sakakawea's real name was Eagle Woman or Ma-eshu-weash. It wasn't Bird Woman; however, it was changed in the translation. Pat said that she was related to us through our grandmother, a woman called She Kills. When I asked my mother, Philomena Young Bird Grinnell, she said She Kills and Cherry Necklace were also brother and sister, so this is how we were related to Sakakawea.

Now I will read an account discovered in the Van Hook Reporter, dated April 2, 1925, that was given by Chief Bulls Eye to a Major Welch, apparently at some meeting. This account confirms Pat Frederick's story because it also tells of the exchange of gifts between Sakakawea and Cherry Necklace. The Fort Berthold Lewis and Clark Bicentennial Committee discovered this story in February 1997, after the oral history presentation was held.

**Bullseye’s Story of Sakakawea to Major Welch in Council**

My name is Bullseye. I am of the Hidatsa (Gros Ventre). I have seen 58 winters. I was a scout at the mouth of the Yellowstone River. I was at Fort Abraham Lincoln, too, when I was young. My father's name was Lean Bull. He was Hidatsa; he was a brave man. My mother's name was Otter Woman. She was Hidatsa. I was four years old when she was killed by an enemy. She died sitting up against a wagon wheel. My grandmother died of a wound in her side.

The name of my mother's mother was Sakakawea. She was my grandmother. The father of my grandmother was Smoked Lodge. He was Hidatsa. He signed the treaty of 1825. The mother of my grandmother was Otter Woman. She was Hidatsa, too. My grandmother, Sakakawea, had a brother whose name was Cherry Necklace. He lived with our relatives, the Crow, in Montana. They are sometimes called the Absarokas, but they are Hidatsa. They went away from us a long time ago. We went on the other side of the mountains beyond the three rivers of the Missouri. They went past these three rivers. Then they went to another river which flowed the other way. All the rivers there flowed that way. When they came to a very bad river (Salmon River), they turned back. They came back to the Knife River then.

So she knew that country. This was the year before that white party came among us. They (Lewis and Clark) stayed there that winter (Fort Mandan). When these people came (1804) they selected Sharbonish and Sakakawea to guide them into that same country where she had been the year before, because Sakakawea and Sharbonish knew that country then.

We have heard that they wrote that she was not a Hidatsa. They say she was a Shoshoni among us. She was not a Shoshoni. Everyone knew them. They knew her father and mother too. The interpreter got it wrong and it has been wrong ever since then, so they wrote it wrong. It is hard to interpret right. When the interpreter gets tired or is not very good in both languages, he sometimes
talks the easiest way. These white men were told that my grandmother knew that country well. She had been there and had traveled across the mountains. The interpreter told them she had a brother there. That is Indian relationship. It did not mean that the Gros Ventres (Hidatsa) had taken her captive from the Shoshoni. Perhaps her father, Smoked Lodge, had taken her up there on that trip, too. So the interpreter and the white man thought they had captured her and brought her back to live with the Hidatsa. We are sorry that they got it wrong. It has been wrong ever since.

They (Lewis and Clark) started in boats and pulled the boats in some places. Where the banks were good they used a small mule which the whites had on the boat to pull along the shore. Then they would put the mule back on the boat. They went to those three rivers and there over the mountains to the ocean. While there my grandmother got many good shell ornaments from that place.

When they came back (1806) they were on a large raft in the Yellowstone River. They passed through the country of our relatives, the Crows. They passed a large camp of those jealous people (the Crow Indians) at Sitting Bear Bill’s place. Sakakawea called out to the people and asked if her brother was in the camp. She said for him to go on down the river beyond the next bend and she would have the white boat land there. They landed just as she said and her brother was there. His name was Cherry Necklace, and he wanted to make her a good present there. He had a very fine white horse; trained buffalo horse. This is a very good present and he gave his white horse to Sharbonish. They loaded it on the boat and brought it to our village. Sakakawea gave him some fine shell ornaments to wear. The Crows had good horses.

I will tell you how my grandmother Sakakawea died. My mother, Otter Woman, died at the same time nearly. This place was in Montana. It was near where Glasgow is now. It was on a creek. I think they called it Sand Creek. When my grandmother, Sakakawea, was married to this man Sharbonish, she had learned to like coffee terribly well. She could not get along without coffee. When she got out of coffee she would travel a long distance to get some more. She saved the coffee from the pots and would put it on her head so it would smell like coffee.

During one of these trips to a trader’s place to get coffee she was with two wagons with oxen hitched to them. My grandmother and my own mother, Otter Woman, and myself were in the party. I was only four years old so do not remember who the rest were. We were on this creek near Glasgow one time and camped there. There was a trader’s place not many miles away and we were going there to trade.

I was asleep on the ground between the hind wheels of the wagon by the side of my grandmother; my mother was under the front wheels. During the night I was awakened by shooting; the camp was attacked by some enemy; the men were firing through the wheels.

My mother said to grandmother, “Take the child to the willow gulch.” So Sakakawea took me by the arm and we ran into the brush of the gulky there. The firing of the guns kept on for awhile and then quit. All the yelling had ceased. My grandmother took me out then and we went back to the wagon. It was early in the morning when we left that coulee (their shelter). I can remember it well. I have never forgotten it.

Several people lay there dead around and under the wagons. My mother was sitting up against a wheel of one of the wagons. She had been struck and was badly wounded there.

My grandmother was also hit in the side with a bullet, but did not say anything about that. My grandmother did not cry any. My mother said, “Take the boy to the trader’s place. I am dying now. The boy is yours to look after now.”

She died there against the wheel then. That was the last I heard her say. But she pointed to her mother’s (Sakakawea’s) side and signed for her to go away. So we walked over the hills and prairies to the trader’s store. Sakakawea, my grandmother, died at the trader’s place from her wound several days after that time.

In “Undaunted Courage,” the epic historical account on the Lewis and Clark Expedition by Stephen Ambrose, gives an account on page 187 how Sakakawea and her husband, Charbonneau, were hired, “On November 4, Clark recorded that, ‘a French man by the Name Chabonah...visit us, he wished to hire & informed us his 2 Squars were Snake Indians.” So we have an opportunistic and enterprising French “tenant trader” looking for a job, knowing his chances would be increased if he had something the expedition needed. Noted historian Gary Moulton says of Charbonneau; "Estimates of his character have generally been unfavorable, many historians portraying him as a coward, a bungler, and a wifebeater. Lewis described him as ‘A man of no peculiar merit’ who ‘was useful as an interpreter only.’"

On page 203, Stephen Ambrose writes, “MacKenzie was present once to see the captains at word on their vocabularies. The language being recorded was Hidatsa. A native speaker would say a word to Sacagawea, who would pass it
Corps of Discovery II: 200 Years to the Future

The Bicentennial of the epic trek of Lewis and Clark across the continent will take place during the years 2003-2006. In order to commemorate this significant event in world history, a traveling education center is being proposed by a coalition of federal government agencies. It will utilize cutting edge technologies along with traditional education methods to reach people on and off the trail.

"Corps of Discovery II: 200 Years to the Future" (Corps II) is a project that is, presently, only a concept. Through partnerships and cooperation it is hoped that this concept will move from paper to reality and be an intricate part of the upcoming bicentennial observance.

SAKAKAWEA
Cont. from p. 18

on in Hidatsa to Charbonneau, who would pass it on in French to Jessaume, who would translate into English for the captains. MacKenzie thought Jessaume's English ranged somewhere between inadequate and nonexistent, magnifying the chances for error.

From this we know that everything Sakakawe said, including what she said about her tribal origin, had to go through Charbonneau. The question here is: Do you think he would lie about the tribal origin of his wife and do everything to maintain this deception if he knew it would be in his best interest? I believe it is a good possibility and offer this story from the oral tradition of my Hidatsa people as proof. It is history, our history handed down through the generations and told how we saw it through our eyes. It deserves to be retold and recorded for posterity.

of the Lewis and Clark Expedition. Corps II will travel the route Meriwether Lewis took across the nation from 1803-1806, literally following in the footsteps of this explorer-hero. Beginning in Charlottesville, Virginia, in 2003, Corps II will travel through the American heartland to the Pacific Ocean, then return to St. Louis to end their journey in 2006. Corps II will recreate the epic journey of Lewis and Clark by retracing the historic trail, crossing 19 states and making overnight stops in large urban areas and small towns along the way. In addition, during the winter months of 2004, 2005, and 2006, when the original expedition was in winter quarters, Corps II will bring the expedition to areas off the original trail, from Florida to Texas, Minnesota to California. Through a combination of mobile museum exhibits, live interpretation, use of the internet, distance learning video and spectacular laser light shows, Corps II will reach millions of people.

This planned multi-agency commemoration is designed to augment and enhance, but not duplicate or replace, local bicentennial events already in the planning stages. To this end Corps II pledges to work in partnership with Native American tribes, state and local governments. In addition, the 31/3 year trek along the Lewis and Clark Trail will enable the study and comparison of trail resources across 200 years of time. Corps II will work to minimize the impact to resources and maximize educational opportunities, thus sustaining the treasures along the trail well into the next century.

Over 400 cities throughout the United States will be visited by this traveling education center.

This program will bring life to the figures of Lewis and Clark displayed on the trail markers travelers see along the nation's highways: Who they were, what they accomplished, and what their saga imparts to America as we enter a new millennium. Corps II, in style and substance, will present our nation's odyssey to the citizens of the 21st century.

For more information on Corps of Discovery II: 200 Years to the Future, contact:
Mark Engler, Superintendent
Homestead National Monument of America
Route 3, Box 47
Beatrice, NE 68310
Phone 402-223-3514

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Deadline for ads is six weeks before the publication month of the scheduled quarterly issue, e.g., March 15 for the May issue.

WPO reserves the right to reject any advertising deemed unsuitable.

Advertising or inquiries should be sent to: Editor, We Proceeded On, 1203 28th Street South #82, Great Falls, MT 59405. Telephone: 406-761-4706.
On these two pages are reproductions of three old photographs from the non-public files of the State Historical Library. They are a delicate part of the countless human documents relating to the Lewis and Clark Expedition. In this case, after a century and a half, the facts—if there ever were facts—are difficult to either authenticate or reject. There is little doubt that members of the expedition fathered children among the various Indian tribes with whom they came in contact. In this case there is more concern because it involves alleged offspring of Capt. Clark. As editors, we are interested in the objective documentation relating to the subject which we do not now possess. All of the captions on these photographs are verbatim. They represent the meager information which the library possesses on them. Can you furnish any more?

By way of background, the competent authority John Bakeless in his book "Lewis and Clark" has this to say:

"Lewis and Clark had long found certain aspects of aboriginal hospitality, however welcome to the men, somewhat embarrassing to their commanders... among many... tribes there existed the common primitive custom of providing a guest with literally all the necessities of life, food, lodging, presents, and—to the straightforward primitive mind, the greatest need of all—a temporary wife... It was customary to offer an especially honored guest your wife, your sister, or your maidservant, either for the night or for the duration of his stay, all depending on the exact degree of honor you wished to show him... The freedom with which the Indians offered their women at first startled, then delighted, the enlisted men of the expedition. Clark notes: "a curious custom with the Souix as well as the neuters [sic] is to give handsome squaws to those whom they wish to show more acknowledgments to." He says no more, and the men's own journals usually ignore such incidents with elaborate innocence... Nicholas Biddle, who wrote not only from the journals but from indecorous information probably furnished by George Shannon, remarks... "our men found difficulty in procuring companions for the night..." ...Taube remarks that though Lewis and Clark's men were witnesses of [fertility rite] ceremonies, the captains themselves held aloof from such going on... The Flatheads, according to Sergeant Patrick Gass... were the only Indians who did not exhibit "loose feelings of carnal desire... and they are the only nation on the whole route where any thing like chastity is regarded..." ...Clark's journal [records]

"Generally helthy except Venerials Complaints which is very Common amongst the natives and the men Catch it from them."

But what of the two Captains? Perhaps such facts, which would have been difficult to document even at the time of the expedition, will never come to light. Paternity claims, in view of the obvious moral innocence...
What Are The Facts?

[Left] "Son of Captain William Clark of the Lewis and Clark Expedition of the years 1804-5-6. The date of this man's birth was either about June, 1806, or March, 1807. Probably he was born about the latter date, for the reason that the Lewis and Clark Expedition camped for a few days only with the Chopunnish or Nez Perce tribe of Indians in the latter part of September, 1805, while on its return in 1806 it made camp with those Indians from May 14 to June 10 enjoying a comfortable period of rest and refreshment. He was engaged in the Nez Perce Indian war in Idaho and Montana, and was made prisoner with Chief Joseph at the battle of Bear Paw Moun-
tain, and was sent with Joseph and other prisoners to Indian Territory, where he died in 1878 or 1879, aged about 72 years.

During my residence in Montana I often met this half blood son of Captain Clark. He was very proud of his paternal ancestry, and, when accosted, would straighten his body to its full height and strike his chest with his open palm, exclaiming as he did so: 'Me Clark!' Then, extending his hand he would ask for tobacco. With an appreciation of the historical interest which would some day attach to this man, I persuaded him to have his photograph taken, and have now in my possession the original photograph, of which this is a copy. His photograph was taken in Montana in 1866 or 67.

The Hon. Granville Stuart, the first secretary of the Historical Society of Montana, who was well acquainted with Captain Clark's son, has confirmed my declaration that this is his picture, and none other, by writing on the reverse side of the copy which I presented to the Historical Society of Montana, the following words: 'I knew the old man well...His hair was yellow. This is his picture.' The identity of the Chopunnish and Nez Perce Indians is shown by the entries in the journals of Lewis and Clark, under dates of September 21 and October 10, 1805. Nathaniel Pitt Langford, St. Paul, Minnesota."

[Below]: "Presented by Mrs. Maj. Ronan, Mary daughter of son of Capt. Wm. Clark Eugenia daughter of Mary Clark. Photo is of Eugenia & her grandchild. See also picture of son of Capt. Clark presented by Mr. Langford." [Since there is no further identification, it is assumed that "Mary and Eugenia Clark" are in the center, directly behind the old person kneeling in the immediate foreground.]
The Making of a Myth:

Did the Corps of Discovery Actually Eat Candles?

by Bob Moore, Historian
Jefferson National Expansion Memorial

In his 1947 book Lewis and Clark: Partners in Discovery, John Bakeless set the scene. It was September 1805, and the men of the Corps of Discovery, led by captains Meriwether Lewis and William Clark, were making their way along the Lolo Trail in central Idaho. Having left their boats behind, they had to make their way up and over the uncharted mountains and valleys in search of a short, easy connection between the waters of the Missouri River drainage and those of the Columbia basin. Game was scarce in the mountains, and as the men made their way westward, food began to run out. It was the starving time for the men of the Corps of Discovery. “As they reached the uplands difficulties increased,” wrote Bakeless. “Lewis lost his horse twice, once with all his personal baggage. Several horses slipped and rolled down the slopes, one of them smashing Lewis’s little, portable field desk. The cold grew worse. There was trouble with falling timber. Water failed and they had to use snow. Lewis, fearing that his feet would freeze in his thin moccasins, went ahead and had a fire blazing when the men came straggling into camp, ‘all wet cold and hungry.’ For a time they had nothing to eat but a diet of wolf and crayfish, ameliorated by three pheasants and a duck. When things were at their worst, there was nothing to eat but a little bear’s oil and twenty pounds of candles. The men were glum and weak from lack of food. Again Clark plunged forward with a small party.”

It is from passages such as these that myths are made, and the fiction that Lewis and his men ate candles as a last resort to starvation is certainly an enduring one. Of course, it is always explained that the candles were made of animal fat, consequently they had nutritional value. Nearly every book written on the explorers mentions somewhere that the Corps of Discovery had to resort to eating their tallow candles to survive while struggling westward along the Lolo Trail. The story was even repeated for dramatic effect in the 1997 television documentary on the explorers, Lewis and Clark: The Journey of the Corps of Discovery by Ken Burns and Dayton Duncan.

There is no doubt that it is a dramatic story, and it certainly highlights the plight of the explorers, wandering high in the mountains with little or nothing to eat, in desperate need of contacting the Nez Percé for sustenance and to find their way down to a suitable tributary of the Columbia. There is no doubt that the explorers could have eaten their candles, but did they eat them? The documentary evidence left by the explorers themselves leaves little doubt that they considered the candles as a food source of last resort, but they did not eat them.

The confusion about whether or not the men ate candles stems from Meriwether Lewis’s journal entry of September 18, 1805. Lewis made it clear in the entry that Clark and six hunters had set out early that morning to move ahead of the main party, down to the lowlands, hoping to flush out what little game existed in the sparse wilderness through which they were traveling. Lewis described the fatigue of the journey over the mountains, then came to the subject of sustenance. “We suffered for water this day passing one rivulet only; we were fortunate in finding water in a steep ravine about 1/2 mile from our camp. This morning we finished the remainder of our last salt, we dined & supped on a scant proportion of portable soups, a few canestiers of which, a little bears oil and about 20 lbs. of candles form our stock of provision, the only resources being our guns & packhorses.”

This passage merits some analysis. In his entry for September 18, Lewis described what the men had for breakfast, lunch and supper. Breakfast was horse meat, lunch (dinner in the 19th century) was portable soup, and supper was once again portable soup. Confusion has arisen because most readers of the passage, and even some transcribers, have left out a key comma, the one which follows the word “soupe.” Read without this comma, the passage seems to indicate that the men ate portable soup, bears oil and 20 pounds of candles. Read with the comma, the passage says that the men ate the soup only, while the captain noted that there was still bears oil and even a stock of
candles on the pack horses in case starvation was imminent. In other words, Lewis' "stock of provision," was what they had in the pantry, so to speak. Lewis went on to say that the only resources the Corps had were "our guns & packhorses," meaning that for future meals, if their guns could not kill game they would have to resort to killing another pack horse. Lewis wanted to avoid this at all costs, because it would mean abandoning or caching some of their necessary supplies and belongings in the mountains.

Of the three items in the larger, portable soup and candles are the best understood. But just what was "bear's oil?" Basically, bear's oil, like candles, also consisted of tallow—animal fat—rendered from two grizzlies the party had encountered along the Missouri River on May 5 and 14, 1805. According to Pvt. Joseph Whitehouse, on May 5 "we rended out about 6 Gallons of Greese" from a dead bear. Lewis added that they "divided him among the party and made them boil the oil and put it in a cask for future use; the oil is as hard as hogs lard when cool, much more so than that of the black bear." The men of the Corps also used the "Fleece," that is the layer of fat on the sides of a buffalo's hump, for the same purpose. It seems most likely that the buffalo and bear's oil (or lard) was used for cooking, greasing pots, and other miscellaneous applications. It could certainly be used to make soap and candles.

The following day, September 19, 1805, Lewis mentioned once more that the men ate portable soup, and that their spirits rose when they could see the prairie, "about 60 Miles distant." The road was dangerous, and Pvt. Robert Frazer's horse took a tumble but was miraculously unhurt. Lewis mentioned that "several of the men are unwell of the disenteric, brakings out, or irruptions of the Skin, have also been common with us for some time." These health problems were quite possibly a result of their scanty diet. On September 20 Lewis recorded that they encountered "the greater part of a horse which Capt Clark had met with and killed for us." The meat was probably hung up on a tree. "At one o'clock we halted and made a hearty meal on our horse beef much to the comfort of our hungry stomachs." Lewis also noted that the men had a supper from the same horse "beef." 2

On the 21st of September Pvt. Whitehouse noted that "Capt. Lewis killed a wolf. Some of the men killed a duck and three Pheasants, we caught some craw fish in the creek, and eat them."

On the 22nd Pvt. Reubin Field, who had been with Clark's hunting party, met with Lewis and the bulk of the Corps, bringing dried fish and roots to them, which Field had obtained from the Nez Perce. That same day Lewis and his half-starved men arrived in the Indian village. Lewis finally felt that he had "triumphed over the rocky Mountains..." and was elated to be "descending once more to a level and fertile country where there was every rational hope of finding a comfortable subsistence for myself and party..." The starving time was over. Never again would the members of the Lewis and Clark Expedition come so close to disaster due to a lack of food.

But questions remain. Did the party eat candles at any time between Lewis's mention of them as provisions on September 18 and their arrival in the Indian village on September 22? We know Lewis's party ate portable soup to sustain themselves, and then were revived by the meat of the horse Clark found wandering in the woods. In addition, on the 21st they obtained wolf, pheasant, duck, and crawfish meat, along with the last of the horse. So although their rations were paltry and very bad nutritionally, it does not seem, at least according to Lewis's account, that the men resorted to eating tallow candles.

But what of the other journalists on the expedition? All of the surviving enlisted journalists, Sgt. John Ordway, Sgt. Patrick Gass and Pvt. Whitehouse, were with the Lewis party; Capt. Clark was of course ahead with the hunting party. So there are three other eyewitness accounts for the events of September 18-22. This was the worst period of hunger on the entire journey. If the men ate candles, the only time they would have done so was during these five days. Certainly, especially in the case of Patrick Gass, whose journal was slightly modified for publication, the fact that the men had to resort to eating candles during those few horrible days would have been mentioned, if only for the sake of dramatic effect. But it was not. In fact, Gass's journal does not mention that the men ate anything during these five days but the portable soup. From September 18 to 22 none of the three enlisted journalists even mentioned the word "candle." All only mentioned that they used "snow water" to make their portable soup, adding "as we have nothing else to eat." 3

However, there is the matter of the breakfast fare of September 20. Curiously, Lewis and Gass did not mention what they ate for breakfast that morning. Pvt.
Whitehouse did. He wrote that his breakfast “consisted of a few peas & bears oil,” which was the last kind of eatables, that we had with us (excepting a little Portable Soup). He does not mention candles. Sgt. Ordway also stated that “we found a handful or 2 of Indian peas and a little bears oil which we brought with us; we finished the last morcil of it” on September 20, meaning that it must have been a relatively small amount, especially when compared with the six or seven gallons of lard which the men obtained from their bear kills of the previous May.

Did the men of the Lewis and Clark Expedition eat candles? No. In their final extremity of hunger on the morning of September 20, 1805, before the colt Clark killed and left behind revived them, they ate bear’s lard. Is there a significant difference between candles and bear’s oil? In terms of substance, no. Both bear’s oil and candles would have consisted of rendered animal fat. It is important to note, however, that the men ate no tallow of any kind on September 18, 19, 21, or 22. They ate only a small amount of bear’s lard on the morning of the 20th, along with some hog peanuts someone had saved from the vicinity of the Mandan Villages. In fact, it seems from reading the journals of the enlisted men for the September 18-22 period that Capt. Lewis, in his concern for getting his command out of the moun-

tains and to an area where they might procure food, was the only one who considered the candles to be potential “provisions.” The enlisted men never mentioned them as such. More significantly in terms of the mythical aspects of Lewis and Clark, none of the journalists ever mentioned that they or anyone else actually ate candles.

On the evening of January 13, 1806 the hardships of the Lolo Trail were far behind and the men were safely inside the walls of Fort Clatsop. Both Lewis and Clark noted that the expedition had “finished all last of our Candles, we brought with us...” These were probably made the previous winter at Fort Mandan. Both captains noted that they “fortunately had taken the precaution to bring with us moulds and wick, by means of which and Some Elk tallow in our possession we do not think our Selves destitute of this necessary article...” They ordered the men to begin making more candles for the return journey. If the men had feasted on candles in the mountains in mid-September 1805, the stock certainly would not have lasted for four more months until January 1806. This is yet another proof that candles on the Lewis and Clark Expedition were used as lighting devices and not as food.

In the end, the possibility always existed in the mind of Capt. Lewis that candles might serve not only to light the interior of tents and huts, but might make an emergency food source as well. However, the fact that candles were never consumed as an emergency food source is well documented in the journals, and the oft-repeated myth that they did should be brought to an end.

— END NOTES —


South Dakota Has Busy Summer

Summer Lewis and Clark events in South Dakota include the 3rd Annual Lewis and Clark Festival at Chamberlain July 17 and 18; the Lewis and Clark Rediscovery Craft Fair at Mobridge August 21; and a Rendezvous at Elk Point, also on August 21 and 22.
OLD MAP HELPS PINPOINT LOCATION OF ORIGINAL FORT CLATSOP

by Martin Erickson

Just about the last thing in the world Scott Byram thought he would find would be what he found.

There he was, deep in a search in the National Archives in Greenbelt, Maryland, looking for information about Native American history in western Oregon. The search was in conjunction with a project the University of Oregon and the Coquille Indian Tribe are working on.

An old map caught his eye and he knew he had found a gem.

The map, dated 1851, shows the location of Fort Clatsop on the northwest Oregon coast where the Lewis and Clark Expedition spent the winter of 1805-06 after its arduous cross country journey to reach the Pacific Ocean. Although it isn't the only map of the fort site, it adds another piece to the puzzle of the exact location of the original fort.

William Clark made a composite map of the site including the Columbia River estuary and the surrounding area. The fort is shown as a rectangle on the west bank of the Netul River near its mouth. The map can be found in Volume 1, the Atlas of the Lewis and Clark Expedition, Gary Moulton, editor. Composite maps 81-84 show the site.

According to Lewis and Clark historian Irving Anderson, in a journal kept at Astoria by North West Company trader Alexander Henry the Younger, he records his visit to the site of the fort on December 14, 1814 “...to the

Old American Winter Quarters of Captain Lewis 1805-06 which are in total Ruins, the wood having been cut down and destroyed by the Indians, the remains are still visible, in the Fort are already grown up shoots of Willows upward of 25 feet high.”

Logging and farming wiped out any traces of the fort by 1900.

The map Byram found was drawn by an unknown member of the U.S. Coast Survey. It shows the site on a bluff where the remnants of the fort could still be found 45 years after the expedition abandoned it and started

(MAP continued on page 39)
1999 Annual Meeting is Shaping up

Excitement is growing here in North Dakota as we prepare to host the 1999 Annual Meeting of the Lewis and Clark Trail Heritage Foundation. As of March, 130 people have registered for the meeting, and more registrations are arriving daily.

The riverboat cruise is now full. Please make note of this when filling out your registration form. Those whose registrations for the riverboat were received after it had reached its limit will receive refund checks upon registration in August.

So far we have registered attendees from the following states: Missouri, Pennsylvania, California, North Dakota, Minnesota, South Dakota, Montana, Oregon, Wisconsin, Nevada, North Carolina, Colorado, Idaho, Florida, Virginia, Kansas, Maryland, New Jersey, Alabama, Massachusetts, Indiana, and Iowa. Be aware we are keeping track of the number of registrants from each state...wouldn't you like your state to win?

Registration for the meeting will be held at the Radisson Inn. When you arrive on Sunday, please look for signs or ask a desk clerk for directions. Satrom Travel will have a booth at the Radisson to provide you with travel information. If, however, you are interested in pre and post travel, please call Satrom at 1-800-833-8787. Travel packets from the North Dakota Tourism Department will be sent to all registered attendees.

We will have a chart to record descendants of the members of the Corps of Discovery in attendance. If you are a descendant, please be sure to sign the chart, which will be located near the registration desk.

Remember, registration deadline is June 15. For questions about registration, contact Dana Bischke at (701) 462-8555, by e-mail at ndlewisy@westriv.com, or by fax at (701) 462-3316.

See you in the “Land of Sakakawea!”

SPEAKERS SCHEDULED

The Lewis and Clark Trail Heritage Foundation proudly presents the following speakers scheduled to appear at the 31st Annual Meeting.

Clay Jenkinson as President Thomas Jefferson

North Dakota native Clay Jenkinson’s performances as Thomas Jefferson have won him the respect of audiences throughout the United States. He has appeared before presidents and supreme court justices, architects and fifth graders, maximum security felons and Nobel Prize winners. He is considered the finest exponent of first-person historical interpretation in the nation. A Rhodes and Danforth scholar, winner of the National Endowment of the Humanities’ highest honor, the Charles Frankel Prize (now the National Humanities Medal), one of the principal on-air consultants for Ken Burns’s Thomas Jefferson, Jenkinson has mastered the life, the vision, and the achievement of Thomas Jefferson.

Together with Everett Albers, executive director of the North Dakota Humanities Council, Jenkinson began to experiment with first-person historical characterizations in 1976. He has developed interpretations of Meriwether Lewis, Hamlin Garland, Thomas Jefferson, John Calvin, John Wesley Powell, Jonathan Swift, and Jean-Jaques Rousseau.

Prince Hans Von Sachsen-Altenburg on Jean-Baptiste Charbonneau

Prince Hans Von Sachsen-Altenburg, a native of Germany, has spent many years living, studying, and working in the United States as well as traveling extensively throughout the world. He has completed degrees in archaeology, sociology, anthropology, business, and languages.

Because his own family history is rooted in the central European kingdoms that later became Germany he developed an early interest in the lives and travels of a number of 19th century European aristocrats. He will be speaking to annual meeting attendees at the site of the Knife River Indian Villages near present-day Stanton, North Dakota, discussing the life and travels of Jean-Baptiste Charbonneau.

Ken Karsmizki, Lewis and Clark Archaeologist

An archaeologist with the Museum of the Rockies in Bozeman, Montana, Ken Karsmizki has been involved in some of the most remarkable Lewis and Clark digs in the past decade. He is at the forefront of the ongoing effort to search for archaeological traces of the expedition. His discoveries at Fort Clatsop and the Great Falls portage camp received national recognition, Karsmizki is now turning his attention to the search for the original site of Fort Mandan. "The archaeological record is just as important, just as informative, as the written journals...the archaeological record makes the Lewis and Clark Expedition more real than it has ever been before," says Karsmizki. "We’ve moved from imagination to something tangible."
Lewis & Clark at Fort Mandan Video Production
Released by North Dakota Lewis & Clark Interpretive Center

“Lewis & Clark at Fort Mandan,” from Emmy-nominated writer-producer Darrell Dorgan, has been produced with the North Dakota Lewis & Clark Bicentennial Foundation, and is now available at the Lewis & Clark Interpretive Center in Washburn and other outlets. The production was made possible by a grant from MDU Resources Foundation.

The 50-minute production features exclusive interviews with Lewis and Clark experts, including Stephen Ambrose, author of Undaunted Courage; Ken Burns, filmmaker and producer of the PBS- aired Lewis and Clark documentary; Dayton Duncan, co-producer with Ken Burns and author of “Out West”; Gerard Baker, Mandan-Hidatsa North Dakota native and noted interpreter of those cultures.

Through interviews and narrative, viewers will witness the compelling story of the Lewis and Clark Expedition’s time spent at Fort Mandan. The story of Sakakawea joining the party is also included. Complementing the interviews are fascinating images of the Mandan and Hidatsa tribes of the mid-1800s, as captured on canvas by Swiss artist Karl Bodmer.

Music throughout the video comes from “Lewis & Clark: Sounds of Discovery” produced by Chairmaker’s Rush/Makoche Music in Bismarck. Available at the Lewis & Clark Interpretive Center in Washburn and other outlets, proceeds from the sale of the videos will directly benefit the foundation’s activities.

James Holmberg, The Letters of William Clark

Jim Holmberg is a native of Louisville, Kentucky, with BA and MA degrees in history from the University of Louisville. In 1982 he joined the staff of the Filson Club Historical Society and currently holds the position of Curator of Special Collections. He is currently completing an edited/annotated edition of some 50 William Clark letters, primarily written to his brother Jonathan, that are in the Filson’s manuscript collection. The book will be released in the fall of 1999, and after that time Holmberg hopes to delve into other Lewis and Clark related subjects, primarily regarding interesting tidbits discovered in the course of his research for the Clark letters, and the Kentuckians who traveled with Lewis and Clark.

Holmberg’s presentation at the annual meeting will be entitled “When I Shall Have the Pleasure of Seeing You Again is Uncertain: William Clark’s Expedition Letters to Jonathan Clark in the Collection of the Filson Club Historical Society.”

Tracy Potter, Fort Abraham Lincoln Foundation

Tracy Potter is a historian with 12 years experience in tourism and six years experience as executive director of the non-profit Fort Abraham Lincoln Foundation which operates Fort Abraham Lincoln State Park. For the last two years Potter has been a study leader for the Smithsonian Associates “American Legacy Tour”. In that role she has delivered formal and informal lectures on the history of the Northern Plains. Topics included the Great Sioux War of 1876-77, the fur trade, the Mandan Indians, geology, agriculture, and the significance of various historic sites in the region. Potter is a graduate of the University of North Dakota with a master of arts degree in history. In addition to his work at the Fort Abraham Lincoln Foundation, he is a freelance travel journalist with regularly published articles on travel of a historical nature.

Mary Ellen Withrow, Treasurer of the United States

Mary Ellen Withrow plans to attend and speak at the Monday evening banquet.

Keith Bear, Traditional Native American Flute Player

Keith Bear is self-taught and has been playing for 12 years. He was a featured artist in “Life with Lewis & Clark” at the Native American Folklife Festival in Washington, DC, and on the QVC network. In 1994 he released a record entitled “Echoes of the Upper Missouri”. Keith Bear is a member of the Three Affiliated Tribes (Mandan, Hidatsa, and Arikara). He also teaches beadwork, quillwork, and Native American flute carving.
by Alvera Bergquist

In 1833 Prince Maximilian of Weid of Germany, his manservant, David Dreidoppel (an expert hunter and taxidermist) and Karl Bodmer, a 23-year-old Swiss artist, traveled nearly 3,000 miles on the Missouri River from St. Louis to Fort McKenzie near Great Falls, Montana. They traveled 13 months by steamboat and keelboat as guests of the American Fur Company.

Maximilian, a trained scientific observer, kept a detailed journal and collected natural history specimens. Bodmer sketched and painted scenes of everyday Plains Indian life, Indian portraits and landscapes along the Missouri. They left a vivid word and picture account of their journey to the upper Midwest frontier, less than three decades after Lewis and Clark made their journey.

In St. Louis, they contacted William Clark, who was now Superintendent of Indian Affairs for the western tribes. Anyone wishing to enter Indian Territory had to have his permission. This was the beginning of the time when Indian tribes in the south and east were being relocated.

On their Missouri River voyage, Maximilian and Bodmer stopped at American Fur Trading Posts. Bodmer sketched and painted the Omaha and Oto below Fort Pierre; Ponca and Sioux at the Sioux Agency; Mandan, Hidatsa and Arikara at Fort Clark; Assiniboine and Cree at Fort Union; and the Atsina or Gros Ventres and Blackfeet at Fort McKenzie.

In 1833-34, on their return trip to St. Louis, Maximilian, Bodmer, Dreidoppel and two caged, tame bears spent the winter at Fort Clark, near present-day Washburn, North Dakota. The North Dakota winter was cold and food was scarce. The two-room cabin, which was built for them, was drafty and Maximilian was ill with scurvy. This was cured some months later with fresh meat and the bulbs of wild onions. However, it was here that they accomplished much of their work with the Mandans and other tribes.

The Mandan population had been reduced to two villages, located near Fort Clark, by a smallpox epidemic in the 1780s. The Hidatsas lived in three villages near the Knife River's junction with the Missouri.

That winter, Bodmer and Maximilian developed close friendships with two Mandans—Chief Four Bears and a young warrior, Yellow Feather. These two visited them often, sometimes staying overnight and sleeping on the floor in front of the fireplace.

Four Bears was a leading chief and statesman. He taught them some words of the Mandan language and was a valuable source of information about his people's customs. Of the Indians, Bodmer is reported to have said, "In Europe I have acquaintances, but over there I have friends!"

Three years after they left, another epidemic of smallpox swept up the Missouri, carried by passengers on board the American Fur Company's annual steamboat. The Mandan were the first to be stricken, followed in swift succession by the other tribes along the Missouri. Four Bears himself died of smallpox...despairing and filled with deep resentment over the white man's disease that ravaged his people.

Maximilian returned to his castle on the Rhine and Bodmer to Paris. Neither of them ever returned to American.

Today, through Bodmer's work, we can still share their experience as they visited Indian tribes along the Missouri more than a century and a half ago. The North Dakota Lewis & Clark Interpretive Center is one of only four galleries in the world to have a complete set of Karl Bodmer prints in its possession.
It is obvious even to the casual reader that Irving Anderson intended from the beginning to pick apart my book, *The Truth About Sacajawea*, in his “review” published in your February 1999 edition of *We Proceeded On*. First, he says my spelling of her name is wrong. He brings up the argument of the “j” versus the “g” spelling. I went to the best source I could find for my spelling. Laine Thom, curator at the Colter Bay Indian Museum, who speaks Shoshoni, prefers the “j”, as do the Lemhi Shoshoni, Sacajawea’s descendants. None of the members of the expedition could spell her name, as we can see from their many attempts in their journals. Shoshoni was not a written language. Even Sacajawea had no idea of how to spell her own name or communicate it to her owner, Charbonneau. North Dakota will never change their Sakakawea spelling. The National Park Service uses the “j” spelling on all their signs in the Lemhi Valley. Why do I need to be singled out for my choice of spelling? I am happy to accept and honor all the various spellings.

When I give my opinion on the meaning of the entries in the journals regarding Sacajawea, Mr. Anderson is “disappointed”. I hope this does not mean he is against others having opinions even if they differ from his. Surely he favors academic freedom. My comments were added only to stimulate thought. When I mention that the men ate just the tongues of some buffalo, Mr. Anderson takes me to task. Interestingly, a very similar comment is found in Stephen Ambrose’s *Undaunted Courage*. We know for a fact that many animals were killed by expedition members and much of the meat of necessity had to be left unused.

Why criticize me for saying the narrow canyon on the Missouri River is now called “Gates of the Mountains”. This is the truth. I just failed to credit Captain Lewis with coming up with that name. I wrote Mr. Anderson thanking him for reviewing my book and indicated to him that I would take care of these minor omissions.

Next, Mr. Anderson criticizes me for saying that the expedition was reduced to eating horses on the Lolo Trail. Then he explains I was wrong, they ate colts. I believe colts are horses. No, they aren’t pack horses. Again, I will clarify this minor detail in the next printing. Regarding the bone marrow issue, Mr. Anderson said that I was wrong to say the men discarded the bones. Yes, they did eat bone marrow on occasion and then discarded the bones. Nowhere do they say they boiled the bones to obtain the last bit of nourishment from them. Sacajawea did it. They recorded it because it was significant enough to write about. Obviously it was new to them.

You don’t have to read very far in the journals to realize that Charbonneau would never have asked Sacajawea’s permission to do anything. The time he took two of her dresses to use in a trade for a horse would be no exception. Charbonneau was an abuser. On two occasions he had to be told to stop beating Sacajawea. Mr. Anderson criticizes me for believing Charbonneau would have taken her dresses without her consent. No one could deny that Charbonneau would ever stoop to asking Sacajawea’s permission to do anything.

Yes, I did not go into the modern scientific analysis of “putrid fever” as the cause of Sacajawea’s death. No, I’m not sure of the infant girl’s exact age. This I will modify in the next printing.

All in all, Mr. Anderson’s “review” is, at best, very narrow and slanted toward criticizing the trivial. A balanced review would certainly have found something positive to say about *The Truth About Sacajawea*. There wasn’t even any mention of illustrations, maps, or of the value of knowing what her contributions to the expedition consisted of. We used *The Truth About Sacajawea* to lobby the United States Mint and Secretary of the Treasury, Robert Rubin to put Sacajawea on the new dollar coin. This effort began in December 1997. It was a four-month long battle against Rep. Castle, R-Delaware, which ended in success.

I wrote *The Truth About Sacajawea* because of all the misinformation, fantasy, and downright lies that have been written about her. For years she has been exploited by writers for monetary gain. Some writings about her are absolute pornography. I think *The Truth About Sacajawea* is a valuable addition to Lewis and Clark literature. It will be even more effective when I make a few minor changes—suggested by Mr. Irving Anderson.

I am proud to be a member of the foundation. I hope we can accept each other’s contributions to the cause, and I hope we can do more to make Indian people feel welcome and valued participants with us. We should not come across as narrow, judgmental people who are unable to balance the positive with the negative.

Thank you for giving me the opportunity to be heard.

Ken Thomasma
Jackson, Wyoming
The bones of Meriwether Lewis will not be dug up from his grave. Judge Thomas A. Higgins of Nashville has ruled that Lewis’s remains will not be disturbed, for the time being. He ends his 10 page judgement with: “The bones of Captain Lewis will remain undisturbed, at least for the present.” The request to dig up the grave came from James E. Starrs who wants to try and determine if Lewis committed suicide or was murdered.

In a few years, visitors will be able to retrace the steps of Meriwether Lewis and William Clark up Spirit Mound near Vermillion, South Dakota, where the explorers got their first glimpse of the massive prairie.

The site, eight miles north of Vermillion, will be restored into a public park with the help of $600,000 in federal government funding.

With this and other funds collected by the non-profit Lewis and Clark-Spirit Mound Trust, the land will be purchased, agricultural buildings will be removed, and prairie grass will be restored.

President Thomas Jefferson had heard about the mound and asked the explorers to visit it and report back to him. The mound was said by Indians in the area to be inhabited by small, fierce warriors who were ready to attack anyone who visited there and killed more buffalo than they were able to eat.

Sweeping birds looking for bugs added to the mystery.

Larry Monfore, who heads the Spirit Mound Trust, said his group would eventually like to build a small visitors center and create a walking trail to the top. The organization hopes to complete the restoration project in three to 10 years.

The Historic South Dakota Foundation had listed Spirit Mound as one of the “Places in Peril” due to neglect.

Five state agencies in Washington (State Historical Society, Department of Transportation, Department of Fish and Wildlife, Community Trade and Economic Development and State Parks and Recreation Commission) have been working together with a consultant team led by Otak, Inc. to develop the Lewis and Clark Interpretive and Tourism Plan.

An example of local ideas being proposed comes from Clark County community leaders (Vancouver). They range from creating a lasting memorial on par with the St. Louis Arch, such as a museum or monument, to making peace medallions like those Lewis and Clark handed out along their journey—with a suggestion one side could replicate the peace medal and the other could commemorate the bicentennial.

The state historical society and other state agencies hired an engineering firm to inventory the Lewis and Clark Highway from Clarkston (eastern state border) to Long Beach (western state border) and propose a series of roadside markers, kiosks, and interpretive centers. 124 sites along the highway were identified by Otak, Inc. as possible sites for improvements.

The Montana Legislature passed a joint resolution opposing an effort to change the name of Pompeys Pillar to Pompey Tower. The U.S. Board on Geographic names is considering an application to change the name of the sandstone monolith to the original name used by Clark in his journal.

The application was filed by a New Yorker who cited the need for historical accuracy.

Clark named the pillar after Sacagawea’s son, whose nickname was Pomp.

The application also seeks to change the official spelling of several Montana features from “Sacajawea” to “Sacagawea”, and change the name of “Bird Woman Falls” in Flathead County to “Sacagawea Falls”. The board was also asked to replace “Marias” with “Maria’s”. Geographical features that would be affected would include the Marias River and Marias Pass.

The legislative resolution asks that those changes be rejected as well.

In an article in the Bismarck (North Dakota) Tribune, about Governor Ed Schafer seeking $2.3 million from the legislature to get the state’s house in order for the upcoming Lewis and Clark Bicentennial, Kristie Frieze, the director of the North Dakota Lewis and Clark Foundation is quoted as saying 46,000 people have visited the interpretive center at Washburn in its first 18 months. She says Stephen Ambrose, author of “Undaunted Courage,” calls the bicentennial “North Dakota’s Olympic opportunity.”
Video Reviews

Lewis & Clark at Fort Mandan, a 50-minute video by the North Dakota Lewis & Clark Bicentennial Foundation. Darrell Dorgan, writer/producer; videography by David Geek; music from "Lewis & Clark, Sounds of Discovery," by Makohi Music. Available from the NDL&CBF, P.O. Box 607, Washburn, ND 58577. Credit card orders: (701) 462-8555. $21.95 + tax + $3.00 shipping and handling.

Reviewed by Dayton Duncan

The Lewis and Clark Trail is a 4,000-mile-long national museum, and at its center, we are told in the opening of this 50-minute video, is North Dakota, where the Corps of Discovery spent the winter of 1804-05.

Because of its geographic location, North Dakota has traditionally been the least-visited state along that "museum trail." So this fine production is important for two reasons. For those who have never seen the North Dakota landscape in person, the video contains wonderful footage of it in fall and winter and perhaps may entice more people to a place they might otherwise overlook. Second, the video is a reminder of how essential the place was to the Lewis and Clark Expedition—yet a further enticement to go see it for yourself.

"Lewis & Clark at Fort Mandan" is bookended with succinct summaries of why the expedition was launched in the first place and what happened afterward, but the bulk of the 50 minutes is where it rightfully should be: those nearly six months from October 1804 to April 1805, when the expedition spent its longest time in one place.

It is a story of the forging of remarkable bonds of friendship across cultural divides between members of the expedition and their Mandan and Hidatsa hosts; of dances and trading and buffalo hunts; of bold winds and warm hearths; and of the captains' first introduction to someone who would become an essential member of their expedition—and later, a national heroine—the Indian woman Sacagawea (Sakakawea to North Dakotans).

To tell that story, writer/producer Darrell Dorgan employs a variety of elements. There's a narration, of course, peppered with quotes from the expedition's journals and on-camera appearances from "talking heads" familiar to most Lewis and Clark fans. The salty Stephen Ambrose tells anecdotes and offers historical context as only he can. Ken Burns adds a poet's touch to whatever he says. Kenneth Thomasma, author of The Truth About Sacajawea, helps explain the Bird Woman's background. Gerard Baker provides important insights about the customs and perspectives of his people, the Mandans and Hidatsas. And, in the interests of full disclosure, I should mention that Dayton Duncan also shows up, unsurprisingly to everyone, his comments on-camera tend to be the most long-winded.

Videographer David Geek provides some beautiful scenes of the Great Plains, the Missouri River bottoms, and the reconstructed Fort Mandan. (One note of particular pleasure: the aggravatingly incongruous moose antlers that were once attached over the Fort Mandan entryway have thankfully been removed for Geek's shots. How I wish they had been gone when Ken and I made our film!) An additional visual "star"
of this production are the stunning images that Karl Bodmer compiled when he visited the Mandans and Hidatases 30 years after Lewis and Clark—images of earth lodge villages from the inside and outside, Mandans crossing a frozen Missouri River, portraits of Hidatsa chiefs, etc. Like the Lewis and Clark journals, Bodmer's images are truly national treasures. The new interpretive center at Washburn, North Dakota, has one of the few complete collections of his prints, and they are put to wonderful use in the video—yet another lure to make an on-site visit to see them on display.

Whether it's traditional fiddle tunes or haunting Native American chants and flutes, the music from Makoche Music's "Lewis & Clark, Sounds of Discovery" adds an extra dimension to the production. Pierre Cruzatte would be proud of it; so would Black Cat and Sheheke.

It being a tradition in WPO reviews to mention any factual errors, I'll point out two for the record. The narration states that the captains probably didn't really know the Indian woman's real name and therefore referred to her only as "Janey." While it's true that Clark referred to her—once—in his journals as "Janey" and while disputes still rage over how we should spell and pronounce her Indian name, I think we can all agree that it was some version of Sacagawea/Sacajawea/Sakakawea and that Lewis and Clark understood it to mean Bird Woman. Also, the video says that the group pushing on from Fort Mandan numbered 34 people; it was 33. (These things happen: in our film, we mistakenly killed off William Clark at age 69 instead of 68.)

"Lewis & Clark at Fort Mandan" was undertaken by the North Dakota Lewis & Clark Bicentennial Foundation, made possible by a grant from MDU Resources Group, Inc.—a worthy undertaking, professionally executed, and hopefully the first of what other states and locations along the trail may emulate over the next few years.

Travelin' On...The Lewis and Clark Trail. 50 minutes. Freewheelin' Films, Ltd. Produced by Gregory S. Jacobs and directed by Peter Sellers. Available from Travelin' On Video, KOA, P.O. Box 30558, Billings, MT 59114. $9.98 plus $3.00 shipping/handling. Specify the Lewis and Clark Trail.

Reviewed by Ludd A. Trozpek

This gem of a film is an unselfconscious look at the Lewis and Clark story with a purpose in mind: it is to encourage people to get out on the trail and experience it for themselves. It is thoughtfully made. With Clay Jenkinson as the on-site host, Gary Moulton as one of the principal interpreters, and with Steve and Hugh Ambrose responsible for the historical script, we can count on the accuracy of the history. It is the kind of film you may want to purchase for your friends so they will better understand just what it is that you find fascinating about Lewis and Clark.

The film loosely follows the travels of the archetypal U.S. family: Mom and dad, young Pete and older sister Caroline. Pete is the somewhat precocious little brother who pipes up first with the answer to any question. Caroline affects the boredom of a teenager preoccupied with her CDs and portable player. Mom and dad are the earnest '90s interpretation of June and Ward Cleaver in a minivan. We meet them first at the charming Missouri River overlook in Council Bluffs, Iowa where it is clear that on this camping trip mom and dad are inculcating their kids in the history of the Corps of Discovery.

Clay Jenkinson begins narrating the journey a few minutes before this at Harper's Ferry, where the present-day shots are complemented by some particularly nice historical images of this important town and armory at the confluence of the Shenandoah and Potomac Rivers. You know this film is going to be a cut above the rest when Clay gives us the role of Harper's Ferry in the expedition. Identification of this site as important in the Lewis and Clark story, and the fact that it is within a day's drive of millions living on the east coast, may serve to make the story more immediate to many of our eastern cousins.

One thing I particularly liked about this little piece is the frequent identification of locale using old-style maps and present-day highway overlays. This is important because the film-makers show us wonderful images of places that are a little "off the beaten path": the Wood River site across from St. Louis where the expedition began in full complement; Spirit Mound just a little north of Sioux City; a Buffalo Ranch near Pierre; and Fort Union, at the confluence of the Yellowstone and Missouri.

Of special interest to me is the short tour of the Mandan earth lodges at Fort Abraham Lincoln just south of Bismarck along with a visit of the family to the Fort Mandan replica and the Lewis and Clark Interpretive Center near Washburn. Kristie Frieze, director of the center, makes a cameo appearance as a center docent.

Clay Jenkinson says at the beginning of the film "the only way you can possibly understand the significance of their achievement is to get out here onto the Lewis and Clark Trail." One of the film's strengths is the retelling of the story by real people.
Our family, mom and dad, Caroline and Pete, reading the journals together atop Spirit Mound or the Fort Rock. A canoe guide on the wild and scenic stretch of the Missouri telling of Sacagawea saving the journals when a boat capsized. Scenes of the Great Falls Lewis and Clark Festival showing not only the re-enactors, but the couple who had followed the Lewis and Clark Trail from St. Louis and the lady who was all the more impressed with the expedition because it had been done without gas stations and Dairy Queens. Time and again it is the power of a trip along the trail to make the thing real that is brought out. The re-enactor who built and paddled a dugout canoe on the Clearwater River who caught himself “looking at the hill—the speed we were traveling—and realizing we were seeing the same thing they were...”

Clay Jenkinson and the peripatetic family bring the story from Three Forks, to the high rivulet that is the source of the Missouri, to Lemhi Pass. There, dad explains the disappointment the party must have felt at seeing range upon range of mountains rather than a quick portage to a navigable river. “He must have been, like, totally bummed,” Caroline observes of Meriwether Lewis.

On the steep slopes of the Lolo Trail, Harlan Opdahl relates a bit of the difficult crossing of the Bitterroots. The Opdahls—Harlan and Barb—have made their life together interpreting this crucial portion of the journey. No one who spends any time with them can fail to be sensitive to this area: sensitive to the impact of too many visitors up on the ridge, aware of the Native American sacred sites dotted along it, and mindful that this 200-mile route is a monument to the rugged courage of the Lewis and Clark party and to the friendliness of the Shoshoni, Flathead, and Nez Perce whose generosity and kindness made the crossing possible.

The final riverine legs of the journey on the Clearwater, Snake, and Columbia Rivers are briefly covered. Again, the accessibility of this trail for tourists interested in history—and an excursion on the sternwheeler “Columbia Gorge” are featured. The trip, and film, closes with a visit to Fort Clatsop and the wonderful reconstruction there, and with the family walking along the beach near Seaside—“this is as far West as they got”.

In a mere 50 minutes, the film cannot possibly cover all details of the journey. It doesn’t pretend to. As Clay Jenkinson teases us at the end, “but all that is another story...” Throughout, Steve Ambrose and Gary Moulton, Ken Karsmizki and Harry Fritz, Clay Jenkinson and series host James Whitmore make it clear that this is a story of abiding interest and with layers of depth. The family and people they meet along the trail tell us it is also a story that can be introduced at an overlook, understood in part while packing camp, or imagined while driving in mere hours what took the expedition many weeks. I find very little about this film to take issue with. At one point Clay tells the legend of Sacagawea without then relating her probably true story. While he gives the correct orthography of the Indian woman’s name, apparently he could not convince his co-host Whitmore to use the hard “g” as opposed to the “j” sound. Perhaps Whitmore’s segments were already in the can. At one point, in a wrong note, Ken Karsmizki gives an advertising encomium for one of the film’s sponsors; but Ken’s enthusiasm carries the scene as he describes his work at the Lower Portage Camp. My biggest bone to pick is with the copywriter for the blurbs on the video box: the text implies that the party decided to stay a month at the Great Falls because they were stunningly beautiful; it implies that Highway 93 traverses the exact route the expedition took across the Bitterroots; and I am still puzzled by the mental image that “rocky crags rip through the surf of Cannon Beach.” I am also puzzled by some of the imagery on the front of the box. Why was the faux Jefferson letter necessary?

And what are we to make of what is evidently a photograph of Sacagawea—a new contribution to the historical record? Enjoy the video, ignore the box.

Gary Moulton tells us that “Lewis and Clark did it right...that America can look at them as a story of heroism because Lewis and Clark went with good aims, they went with the sort of ideals that Americans hold dear.” Steve Ambrose adds, “It is just a great story”. This is such a good story that it even reaches jaded teenager Caroline who, while packing camp one morning, asks her father, “Oh Dad—will you, um, leave out the journals so I can read them later?”

Ludd A. Trozpek is the foundation secretary.

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CLASSIFIEDS

FOR SALE: Two map set of the Great Falls Portage, Lewis and Clark campsite map of Montana. Cost of each $25. Buy either, receive a one year membership in Portage Route Chapter.

COMPACT DISK of the Symphony “From the Journals of Lewis and Clark.” performed by the Great Falls Symphony to outstanding reviews. Cost is $12.50, includes postage. Offers good through August 1. Send checks to Portage Route Chapter, Box 2424, Great Falls, Montana 59404.
A nice addition to the **Home Front Chapter** membership application brochure is a list of what they have done, what they have learned about at their meetings, and where they have visited.

An article in their newsletter tells about the Missouri Historical Society (MHS) sending a telescope belonging to descendants of Meriwether Lewis to Colonial Williamsburg to determine whether or not it was used on the expedition. Lewis descendants thought the brass and mahogany telescope might have been used on the expedition, but were never sure. MHS Special Projects Historian Carolyn Gilman also sent a Lewis watch and Clark’s watch chain to be checked out.

This coming June the **Portage Route Chapter** will be celebrating its 16th birthday. The chapter is starting the William P. Sherman Lecture Series. The invited lecturer will be a nationally recognized researcher/author in the field of Lewis and Clark history. Albert Furtwangler, author of *Acts of Discovery*, was the first lecturer in March. The Second Annual Montana History Essay Contest sponsored by the Dennis and Phyllis Washington Foundation and the chapter is underway. The topic is the Lewis and Clark Expedition and its effect on Montana history.

The **Idaho Chapter** newsletter reports that last October, artist Robert Thomas and several students painted a large mural on the side of Pankey’s Grocery Store on the main street of Kooskia, Idaho. The mural shows members of the Lewis and Clark Expedition on a hill in the Clearwater River Valley below Nez Perce Indian longhouses. If you are traveling Highway 12, stop and see it.

The **Washington State Chapter** will hold a joint meeting with the **Idaho Chapter** on September 18, 1999 at Lewis and Clark Trail State Park, Waitsburg/Dayton. The meeting will include a lecture, tour, and potluck lunch.

Barry Gough, a Canadian historian and author of a book about Alexander Mackenzie, will speak at the Washington State History Museum (Tacoma) at noon on May 15. His talk will be “Lewis and Clark, Jefferson, and Mackenzie.” Luncheon fee is $15. Reservations can be made with a credit card through Marie Delong at (253) 798-5901.

The new **Missouri-Kansas River Bend Chapter** reports that upcoming chapter meetings are scheduled June 19 at Fort Osage, Sibley, Missouri, featuring Brett Dufur, photographer and author of several Missouri guidebooks and a participant on Discovery Expedition voyages on the Missouri River in 1996 and 1998; and September 25 at Atchison, Kansas, featuring the annual Lewis and Clark Heritage Day in the town’s riverfront Independence Park.

“Sacagawea in Wintertime” might be a title for this snow/ice sculpture of the frozen lady at the McCall, Idaho, Winter Ice Carnival.
Opuntia, Sagittaria Latifolia and Other Latin Names

Did you know the Sahaptin-speaking people along the middle Columbia River dried prickly pear cactus (Opuntia polyacantha) to use as fuel? Did you know that the wapato, "a round root near the size of a hens egg" has "an agreeable taste and answers very well in place of bread"? or that wapato roots [Sagittaria latifolia] are "... excelent roots nearly like potatoes..."?

Do you know what whin is? Or the "wild soap"?

Can you identify this tree that Captain Meriwether Lewis found in the Pacific Northwest? The tree has "little oval burries which grow in clusters at the extremeties of the twigs...the fruit is of a brown colour, oval form...the rind is smooth and tough...the pulp is soft of a pale yellow colour; and when the fruit has been touched by the frost is not unpleasant..."?

Join Dr. Gary Moulton on Saturday, July 17, 1999, in the heart of the Columbia Gorge: The Garden of the Lewis and Clark Expedition, for an educational and entertaining evening. Using slides, quotes from the Journals and anecdotes from his own research, Dr. Moulton will share the fascinating story of the expedition's well-traveled botanical specimens.

Dr. Moulton's lecture is sponsored in part through the generosity of the Columbia Gorge Interpretive Center, the Governor's [Washington state] Lewis and Clark Trail Committee, Skamania Lodge in Stevenson, Washington, the Lewis and Clark Trail Heritage Foundation and the Washington Chapter of the foundation.

Dr. Moulton's lecture will begin at 7 p.m. on Saturday, July 17, in the auditorium of the Columbia Gorge Interpretive Center. The lecture is free and open to the public.

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In December 1997, Congress passed a law to create a new dollar coin to replace the Susan B. Anthony dollar. With the bicentennial of the Lewis and Clark Expedition starting in 2003, and the desire to have a coin honoring a woman, Sacagawea seemed to many people to be the obvious choice. Others wanted the Statue of Liberty, and still others recommended other famous American women.

Having an Indian on a coin was not a new or unusual idea. In 1911, James Earle Fraser, a world renowned sculptor and student of Saint-Gaudens, designed an Indian head coin with a buffalo on the reverse side. Fraser said the Indian head was a "type rather than a portrait". He went on to say his models included an Indian chief named Iron Head who fought Custer at the Little Big Horn. Other models have been identified as Two Moons and Chief John Tree. The buffalo (bison) was modeled after Black Diamond, a resident of Central Park Zoo in New York.

Although Fraser's design was an immediate hit, it took until 1913 to get approval to mint the coin. The 1913 Indian head design was replaced in 1916 with a new Indian portrait with a longer nose. It continued to be minted through 1938.

In contrast, the process for the selection of Sacagawea and final design selection from 13 final designs took just a little over a year. The committee then selected three obverse (heads) and four reverse (tails). On December 17, 1998, the U.S. Commission on Fine Arts recommended one obverse and one...
reverse design to Treasury Secretary Robert Rubin, who will make the final selection.

Santa Fe sculptor Glenna Goodacre designed all three obverse designs using a 22-year-old Shoshone college student as her model. Goodacre, who is best known for her sculpture honoring women at the Vietnam Veterans Memorial site, told The Washington Post, “It’s amazing to me to think that I’ll have a small piece of sculpture in people’s pockets for years.”

Foundation member Lydia Justice Edwards was one of several foundation members who served on the design selection committee. She is the recently retired state treasurer of Idaho.

She says the committee's job was to choose the profile of the spirit of Sacagawea. They recommended Design #99 showing Sacagawea in a three-quarter position with baby Pomp on her back. The coin design appears to be showing Sacagawea looking east. The committee recommended turning it around so she is looking west. The Lewis and Clark Trail Heritage Foundation also sent an official letter to the mint in December 1998 in support of the committee’s recommended design. Until the final design is out it is not known if this change will be made.

Edwards strongly recommends recognizing two people for their involvement in choosing Sacagawea for the 2000 coin. First, she says, is Treasury Secretary Robert Rubin “who accepted the suggestion and held fast”. Second is Mary Ellen Withrow, Treasurer of the United States, who “when told of the history and initiative of this woman, seized the banner, and advocated nationwide for Sacagawea”. She asked for books and material, which I sent, and I also spoke with her many times. Having served together as fellow state treasurers made this contact a pleasure for me.” Withrow will be the foundation’s guest at the annual meeting in Bismarck.

Other foundation members who served on the selection committee are: Gary Moulton, Dayton Duncan, Ken Thomasma, and Laura MacGregor Bettis.

CLASSIFIEDS

LEWIS AND CLARK TOUR—July 2-8, 1999. Follow the steps of the explorers from the Great Falls of the Missouri to Travelers Rest. 6 nights - 7 days. Motor coach transportation, accommodations, meals, historians, events, attractions and much more. Discounts and group rates. $1,525. Double occupancy. For further information 1-800-792-7483.

OBITUARIES

BOB SCRIVER

Bob Scriv er, one of the premier sculptors of western and Lewis and Clark bronzes, died January 29, 1999, at the age of 84. Scriver, who was also a musician and a taxidermist, died of heart problems at his studio in Browning, Montana.

The prolific sculptor was known to members of the Lewis and Clark Expedition at Giant Springs and was also known to members of the Lewis and Clark club in Browning, Montana.

Scriv er's three Lewis and Clark bronzes at Fort Benton and Great Falls. His “Explorers at Giant Springs” was donated to the interpretive center in Great Falls when it opened last year.

“I've been a student of Lewis and Clark since I was knee-high,” Scriv er said last spring after he hauled the bronze from Browning to Great Falls in his pickup truck.

He also sculpted the portrait statue of western artist Charles Russell for the Charlie Russell Museum in Great Falls. An award at the Annual C.M. Russell Auction of Original Western Art was named in Scriv er's honor.

Scriv er was born in Browning, where his father operated Brown in g Art was named in Scriv er's honor.

Bob Scriv er will be remembered and honored at the Great Falls Lewis and Clark Festival opening ceremonies on June 24th at Overlook Park near his statue of Lewis and Clark, York, and Seaman. Tentative plans being developed by the Lewis and Clark Interpretive Association and the Portage Route Chapter, include a musical tribute that would include the Great Falls Municipal Band with a piece of coronet music—because that was Scriv er's instrument.

GERTRUDE HELEN PAINTER “JUDY” MARTIN

Gertrude Helen Painter “Judy” Martin died at Circle of Friends adult family home in Snohomish County, Washington, March 10, 1999. She was 87.

She was the great granddaughter of expedition member Patrick Gass and had a lifelong interest in the Lewis and Clark Expedition.

She was born in Independence, Pennsylvania, and received a teaching certificate from California State Teachers College in Pennsylvania. She married George S. Martin and they moved to Everett, Washington, in 1945, where she taught first grade at Hawthorne School until her retirement.

She is survived by daughters MaryVee Westlund and GeorgiaDee MacLeod and husband John, all of Everett, six grandchildren and two great grandchildren. Two brothers and a sister also survive.

She was preceded in death by her husband.

Donations may be made to the Lewis and Clark Trail Heritage Foundation, P.O. Box 3434, Great Falls, MT 59403, Hospice of Snohomish County, or a favorite charity.
back to the United States. The surveyor labeled the remains "Log Hut".

What is important on the map is a notation that says, "Breadth of River at its mouth from 4 to 500 yards—Distance from mouth of River to Hut, where Lewis & Clark wintered, about 2 miles." That notation is the first scientific validation of the site. But, it still leaves room for further research as to the specific site. "...about 2 miles" leaves plenty of room for speculation.

The journals of the expedition are consistent in locating the fort on a rise about 30 feet above the high tide line and 200 yards from the west bank of the Netul River, now the Lewis and Clark River. At the turn of the century, the Oregon Historical Society made an educated guess on how far up the river the fort was located by talking to former homesteaders.

The National Park Service is digging in the area of the present fort replica in an effort to find the first scientific evidence of the fort.

James Thomsen, senior archaeologist with the National Park Service in Seattle, is directing a five-year archaeological research project at the site that started in 1996.

"The map reconfirms that we are looking in the right place," he says.

Meanwhile, Scott Byram plans to return to the National Archives to continue the research.

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**Short Quiz**

Q: What flower did Meriwether Lewis collect on May 8, 1806 whose leaves Iroquois women ate as a method of birth control?

A: The Glacier Lily or Erythronium grandiflorum.

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**CLASSIFIEDS**

**LEWIS AND CLARK TOUR**—Seven day Motorcoach Tours through the Rocky Mountains of Montana. Our July 14-20 tour guide will be Dr. Joseph Mussulman, creator of the acclaimed www.lewis-clark.org website and mapmaker for the indispensable book, *Along the Trail with Lewis and Clark*. Tour begins and ends in Great Falls and includes visits to the Marias River, Lewis and Clark Interpretive Center, Gates of the Mountains, Three Forks, Beaverhead Rock, Camp Fortunate, Ross’s Hole, Travelers Rest, Camp Disappointment, and much more. Presentations by chapter members of the Lewis and Clark Trail Heritage Foundation each day. July, August and September Tours. Contact Rocky Mountain Discovery Tours, www.rmdt.com or 1-888-400-0048.

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**Visitors’ Comments on Visiting the North Dakota Lewis & Clark Interpretive Center**

"Terrific way to educate—Thanks!"

"Very Well Done"

"Great— even the second time through!"

"Inspiring!"

"Nice as displays we saw in Washington, D.C."

"Impressive hands-on. Beautifully arranged."

"History Came Alive!"

"Even the kids were interested!"

"We are proud to bring our guests through!"

"I will be back!"

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Julianne Ruby (standing) is the librarian at the new foundation archives/library in the Interpretive Center in Great Falls. The library has over 800 volumes of Lewis and Clark and western history. Summer hours, starting June 1, are Tuesday through Saturday, 1-5 p.m.
The main Chief of the mandans Sent 2 Cheifs for [us] to envite us to Come to his Lodge, and here what he has to Say    I with 2 interpetes walked down, and with great Cerimony was Seated on a Robe by the Side of the Chief; he threw a Robe highly decoraterd over my Sholders, and after Smokeing a pipe with the old men in the Circle, the Chief Spoke "he belived all we had told him, and that peace would be genl. which not only gave himself Satisfaction but all his people; they now Could hunt without fear & their women could work in the fields without looking every moment for the ememey..."