

Unit 5: Life Skills

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Overview and Resources

The North American west was not a vacant place. Meriwether Lewis, William Clark and the Corps of Discovery found not only abundance but also great diversity in the Native American cultures. The people living west of the Mississippi River were neither “flower children” nor “savages.” They were human beings with the same concerns for themselves, their families and their identity as a society that the members of the expedition had and we have today.

President Thomas Jefferson recognized native societies as being independent and sovereign nations. He knew the United States needed to have good political relations with the indigenous inhabitants of the west in order to participate and prosper in the economics of the region. The captains held diplomatic meetings with the various Native American groups to encourage them to be cooperative with their Native American neighbors as well as with the United States. They felt this would be of benefit to all economic partners.

In the letter of instructions to Lewis, Jefferson stated: “*The commerce which may be carried on with the people inhabiting the line you will pursue, renders a knolege of these people important.*” Lewis and Clark endeavored to communicate, understand and document in their journals the characteristics of the Native American cultures they encountered. The method they used and the “*knolege*” gained was an early form of ethnography. The Lewis and Clark expedition was among the early Euro-American contacts for several Native American groups, the Shoshoni, Nez Perce and Yakama. For other groups, especially the Clatsop and Lower Chinookan peoples, the observations and ethnographic notes made by Lewis and Clark still stand as better glimpses into these cultures in the early contact period than those made by other Euro-Americans.

At times, there were difficulties between members of the expedition and the Native American people. These were often due to differences of opinion, experience, education, culture, language and backgrounds. From the Rocky Mountains west to the Pacific Coast, communication was a frequent problem for the Corps of Discovery. Cultural misunderstandings also caused confusion and problems. The expedition experienced two serious incidents with Native groups; one with the Teton Sioux Indians and another with the Piegan Blackfeet Indians.

The Corps of Discovery relied on Native American people for assistance with information about the route, various forms of transportation and supplementary food supplies. If it were not for the friendliness and helpfulness of the Native American people along the way, the expedition would have had a difficult time. The Corps of Discovery was a small group of strangers in an unfamiliar setting. They were at the mercy of the Native American people whose home territories they traveled through. Since the expedition could have been totally eliminated at any point along the

route, the tolerance and helpfulness of the Native American people was crucial to the expedition's success.

Student Opportunities

1. Read selected quotes from the journals of the Lewis and Clark expedition.
2. Explore what is meant by cultural diversity and multiculturalism.
3. Compare historic and contemporary views of certain social attitudes and the causes of these changed views.
4. Create poster displays with illustrations plus text, and give class presentations.
5. Work individually or in teams.
6. Maintain their own journals and glossary of Lewis and Clark words and terms.

Multicultural Education

“Multicultural education is a structured process designed to develop a cultural diversity knowledge base, and to foster understanding, acceptance and constructive relationships among people of differing cultures. It encompasses all aspects of culture: ethnicity, race, linguistic differences, socioeconomic and geographic differences, age, gender, religion, lifestyle and differences related to exceptionality. The outcomes of multicultural education included (a) an awareness of one's own cultural heritage and an understanding that no one culture is intrinsically superior to another, (b) an appreciation of cultures in addition to their own as a source of learning, (c) as respect for diversity in the local, national and international environment, and (d) the acquisition of analysis and communication skills that help one function effectively in multicultural environments.

“Emphasis is placed on experiential learning in the classroom and other settings, as an application of a cultural diversity knowledge base. Multicultural education is not just a set of ethnic or geographic area studies programs, but an effort to demonstrate the significance of similarities and differences among cultural groups and between individuals within those groups.”

Savario Mungo, University of Illinois, Urbana, IL

Helpful References

In this guide:

Unit 1: Language Arts:	Was Something Lost in the Translation? Lingua Franca Talking With Your Hands
Unit 2: Social Studies:	15 Stars and 15 Stripes Two Side of the Coin
Unit 3: Maps:	Navigating Across the Continent
Unit 4: Human Behavior:	On Being Different
Unit 5: Life Skills:	What’s For Dinner? Many Miles in My Moccasins Tent Shreds and Pieces
Unit 7: Visual Arts and Music:	Music of the People, For the People, By the People
Unit 8: Natural Science:	Soundscapes
Appendix A:	Timeline for the Lewis and Clark expedition
Appendix B:	People of the Lewis and Clark expedition, Biographical sketches: Sacagawea

In this unit:

- Ambrose, Stephen. “Lewis as Ethnographer: The Shoshone,” *We Proceeded On*, Vol. 21, No. 1. Great Falls: Lewis and Clark Trail Heritage Foundation, Inc., February 1995.
- _____. “Lewis as Ethnographer: The Clatsops and Chinooks,” *We Proceeded On*, Vol. 21, No. 2. Great Falls: Lewis and Clark Trail Heritage Foundation, Inc., May 1995.
- Hunt, Robert R. “Games, Sports and Amusements of Natives Encountered on the Lewis and Clark Expedition,” *We Proceeded On*, Vol. 20, No. 2. Great Falls: Lewis and Clark Trail Heritage Foundation, Inc., May 1994.

Helpful Resources

Books and Articles:

General Lewis and Clark expedition and Native American Cultures:

- Blumberg, Rhoda. *The Incredible Tourney of Lewis and Clark*. New York: William Morrow & Co., Inc., first paperback edition, 1995.
- Caduto, J. Michael and Joseph Bruchac. *Native American Gardening: Stories, Projects and Recipes for Families*. Golden: Fulcrum Publishing, 1996.
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Moulton, Gary E., ed. *The Journals of the Lewis and Clark Expedition*, Vols. 2-13. Lincoln: University of Nebraska Press, 1986-2001.

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Taylor, Colin F. and William C. Sturtevant. *The Native Americans: Indigenous People of North America*. New York: Smithmark, 1991.

Woodward, Arthur. *Indian Trade Goods*. Portland: Binford and Mort Publishers, 1989.

Pacific Northwest Coast Native Cultures:

Trafzer, Clifford E. *The Chinook, Indians of North America Series*. New York: Chelsea House Publishers, 1990.

Sauter, John and Bruce Johnson. *Tillamook Indians of the Oregon Coast*. Portland: Binford and Mort Publishers, 1974.

Suttles, Wayne, ed. *Handbook of North American Indians: Northwest Coast*, Vol. 7. Washington, D. C.: Smithsonian Institution, 1990.

Plains Native Cultures:

Ahler, Stanley A., Thomas D. Thiessen and Michael K Trimble. *People of the Willows: Prehistory and Early History of the Hidatsa Indians*. Grand Forks: University of North Dakota Press, 1991.

Bonvillian, Nancy. *The Teton Sioux, Indians of North America Series*. New York: Chelsea House Publishers, 1994.

- Suttles, Wayne, ed. *Handbook of North American Indians: Northwest Coast*, Vol. 13. Washington, D. C.: Smithsonian Institution, 2001.
- Hoxie, Frederick E. *The Crow, Indians of North America Series*. New York: Chelsea House Publishers, 1989.
- Lacey, Theresa Jensen. *The Blackfeet, Indians of North America Series*. New York: Chelsea House Publishers, no date.
- Scheider, Mary Jane. *The Hidatsa, Indians of North America Series*. New York: Chelsea House Publishers, 1989.

Plateau/Intermountain Native Cultures:

- Dramer, Kim. *The Shoshone, Indians of North America Series*. New York: Chelsea House Publishers, 1997.
- Suttles, Wayne, ed. *Handbook of North American Indians: Northwest Coast*, Vol. 12. Washington, D. C.: Smithsonian Institution, 1998.
- Landeen, Dan and Allen Pinkham. *Salmon and His People: Fish and Fishing in Nez Perce Culture*. Lewiston: Confluence Press, 1999.
- Schuster, Helen H. *The Yakima Indians of North America Series*. New York: Chelsea House Publishers, 1990.
- Trafzer, Clifford E. *The Nez Perce, Indians of North America Series*. New York: Chelsea House Publishers, 1992.

Audio Cassettes:

- Chinook Wa-wa, "In Their Own Words," available from Ft. Vancouver National Historical Park, 612 E. Reserve St., Vancouver, WA 98661, (360) 553-7958.
- Native American music and other sounds, "Sounds of Discovery," available from Makoche, P. O. Box 2756, Bismarck, ND, 58502, (800) 637-6863, website: [www:makoche.com](http://www.makoche.com).

Videos:

- "The Chinook," available from Chelsea House Publishers, New York.
- "More Than Bows and Arrows" available from: Fort Clatsop Historical Association, 92343 Fort Clatsop Road, Astoria, OR 97103, (503) 861-2471.

Not So Long Ago

President Thomas Jefferson knew the Corps of Discovery would encounter people living west of the Mississippi River. He addressed this issue in his letter of instructions to Meriwether Lewis, including recommended conduct as well as inquiries into the characteristics of these sovereign nations, especially pertaining to trade. Lewis made sure there were “Indian Presents” in the store of supplies for the journey west. After the American purchase of Louisiana from the French in 1803, President Jefferson wrote to Lewis: “***It will now be proper you should inform those through whose country you will pass, or whom you may meet, that their late fathers the Spaniards have agreed to withdraw ... that henceforward we become their fathers and friends and that we shall endeavor that they have no cause to lament the change.***” Meriwether Lewis and William Clark noted over forty different Indian nations during the two years and four months of their travels west of the Mississippi River.

Even though Lewis and Clark were fairly objective in their observations of the different Native American cultures they encountered, they still reflected the social attitudes of the early 1800s. The captains prepared speeches they read during diplomatic meetings with new Native American nations. The general approach of that period was to treat and deal with the Native American people as if they were children. The diplomatic speeches contained phrases such as: “***Children Your great father ...***” In his Speech to the Oto people and Missouri people, Lewis said that the new American father would bring peace and prosperity to the “***... red children on the troubled waters.***” At that time, Euro-Americans believed all societies went through a growth process to achieve the greatness thought to be exemplified by Euro-American culture.

Indigenous people from all over the world were brought to European and American cities to perform in zoos which supported the attitude indigenous peoples, including Native Americans, were uncivilized curiosities of nature. The collecting of objects from the indigenous populations was manipulated to support this theory. Artifacts were taken to natural history museums instead of cultural or heritage museums. These items were organized, researched, stored and exhibited by the natural history systematic classification system. Objects were arranged by kind and separated from any cultural or heritage context.

“... items were placed with like items: musical instruments were exhibited with similar kinds of musical instruments irrespective of their geographic and tribal provenance, while weapons went into a series with other weapons. Within each series, the specimens were ordered into a supposed evolutionary sequence so as to demonstrate the history of human progress from savagery to civilization.” (from *Captured Heritage* by Douglas Cole)

It was not until 1894, objects of material culture were to be arranged by ethnic group, and considered to be part of the identity of the society which made or used them.

Lewis and Clark brought back a variety of ethnographic artifacts, many of which were sent to the Peale Museum in Philadelphia. As it grew, the Peale Museum was housed in Independence Hall. This was the United States' first museum as we know and understand public museums today. There were few museums in the United States in the early 1800s. When Charles Willson Peale became elderly, he worried his amazing collection of Americana would be divided and dispersed which would cause a loss of all the valuable objects and information he had collected. He pleaded with Congress to create a national museum based on his collections.

“As early as 1802 he enquired of Jefferson as to ‘whether the United States would give an encouragement and provision for the establishment of this Museum in the city of Washington.’ He entertained fears, he said, ‘that some fatal stroke may scatter the precious deposits, the fruits of so many years of anxious care.’ Each such effort, then and thereafter, ended in failure, though not even in his moments of greatest concern did he envision how calamitous the ‘fatal stroke’ would actually be, how irretrievably his ‘precious deposits’ would be scattered and lost. He made a final effort in 1818-1819. When this attempt also proved fruitless—because Congress regarded Washington as too small to support a museum—he made a prophetic prediction. ‘The time will come,’ he said, ‘when they shall be sorry for having let it slip through their fingers.’ O his prophetic soul!”

(from Lewis and Clark: Pioneering Naturalists by Paul Cutright)

By 1828, Peale's museum collections were sold. Part of the objects went to a museum in Boston, and most of the items, including most of the Lewis and Clark material, were bought by P. T. Barnum for his new museum in New York City. Charles Peale's worst fears would be realized. Barnum's museum was destroyed by fire a number of years later with the loss of the Lewis and Clark items in its collections. The Boston collections were sold several times. Most of the surviving Lewis and Clark ethnographic artifacts (now numbering only eight items) are in the collections of the Peabody Museum of Archaeology and Ethnography at Harvard University in Cambridge, MA. Peale's worst fears had indeed happened. Most of his collections of American cultural heritage and natural history were sold, dispersed and lost.

Eventually, Peale's dream for an American national museum in the city of Washington was realized. We know it as the Smithsonian Institution. Soon, the National Museum of the American Indian will join the other institutions of our American heritage located around the Mall in Washington, D. C.

1. Have the students take turns reading the excerpts which pertain to Native Americans from Jefferson's letter of instructions to Lewis. Discuss what Jefferson intended by these instructions.
2. Discuss the 1800s attitude towards Native American cultures. What are our attitudes towards them today? Discuss the similarities and differences, how and why this came about. Discuss words like "savage" in 19th and 21st century terms.
3. Research and discuss the United States government's historic and current policies towards Native American societies. Create a timeline of significant events in the history of the indigenous people of North America.
4. Lewis and Clark recognized the cultural diversity of the Native Americans they encountered. Today, are we caught in a stereotype for the American Indians? Discuss cultural diversity, the "stereotypical Indian," prejudice, tolerance, awareness and respect.
5. If there are any students of Native American heritage in the class, ask them to talk about what it like being Native American and how they feel people react to or treat them.
6. Show the class the video, "More Than Bows and Arrows." Have a class discussion about the contributions Native American societies have made to our contemporary American cultural and lifestyle as an example of multiculturalism. Discuss multiculturalism (the blending of elements from many different cultures to make a new aspect of a culture).
7. Students will write in their own journals the examples of Native American influences in their everyday lives and community.

Excerpts About Native Americans
from President Jefferson's Letter of Instructions

“To Meriwether Lewis, esquire, Captain of the 1st regiment of infantry of the United States of America: ...you are appointed to carry ... light articles for barter, & presents among the Indians, ...

“The Object of your mission is to explore the Missouri river, & such principal stream of it, as, by it's course & communication with the waters of the Pacific Ocean, may offer the most direct & practicable water communication across this continent, for the purposes of commerce. ...

“The commerce which may be carried on with the people inhabiting the line you will pursue, renders a knolege of these people important. you will therefore endeavor to make yourself acquainted, as far as a diligent pursuit of your journey shall admit,

*with the names of the nations & their numbers; the extent & limits of their possessions; their relations with other tribes or nations; their language, traditions, monuments; their ordinary occupations in agriculture, fishing, hunting, war, arts & the implements for these;
their food, clothing, & domestic accommodations;
the diseases prevalent among them, & the remedies they use;
moral & physical circumstances which distinguish them from the tribes we know; peculiarities in their laws, customs & dispositions;
and articles of commerce they may need or furnish, & to what extent. ...*

“it will be useful to acquire what knolege you can of the state of morals, religion & information among them, as it may better enable those who endeavor to civilize & instruct them, ...

Excerpts About Native Americans
from President Jefferson's Letter of Instructions
(Page 2)

“... treat them in the most friendly & conciliatory manner which their own conduct will admit; ally all jealousies as to the object of your journey, satisfy them of it's innocence, make them acquainted with the position, extent, character, peaceable & commercial dispositions of the U.S. of our wish to be neighborly, friendly & useful to them, ... confer with them on the point most convenient as mutual emporiums, & the articles of most desireable interchange for them & us. if a few of their influential chiefs, within practicable distance, wish to visit us, arrange such a visit with them, and furnish them with authority to call on our officers, on their entering the U.S. to have them conveyed to this place at public expence. if any of them should wish to have some of their young people brought up with us, & taught such arts as may be useful to them, we will receive, instruct & take care of them. such a mission, whether of influential chiefs, or of young people, would give some security to your own party. ...

“Given under my hand at the city of Washington, this 20th day of June 1803

“Tho. Jefferson

“Pr. US of America”

Encounters With Strangers

The members of Corps of Discovery were strangers in a strange land as they traveled along the Missouri and Columbia Rivers and over the Rocky Mountains. They knew they would encounter new and different Native American cultures. Being strangers was a two way street when regarding the Lewis and Clark expedition. Not only did they want to know more about the Native Americans, but the indigenous people were just as curious about the Corps of Discovery, specially the black slave York and Lewis' Newfoundland dog, Seaman. Most of the Indian groups had not seen a black man before nor a dog as large a Newfoundland.

The Native American groups provided hospitality, food, directions, information, guidance and horses, all of which helped the expedition succeed. It is interesting to note the expedition did not see any Native Americans from the Mandan villages (April 1805) until they found the Lemhi Shoshoni band (August 1805). If it were not for the friendliness of the Shoshoni people and the Indian woman, Sacagawea, helping the expedition to obtain horses to cross the Rocky Mountains, the Corps of Discovery would have had a difficult time continuing on their journey through the mountains.

The Corps of Discovery named two of their winter forts in honor of their friendly Native American neighbors, the Mandan people in the Northern Plains and the Clatsop people on the Columbia River estuary. Lewis gave peace medals to Indian members of higher standing in the various groups. The medals came in a variety of sizes and had either President Thomas Jefferson or former President George Washington on them. Other gifts in the "Indian Bundles" were fabric, ribbons, metal buttons. U. S. flags were also given to some dignitaries.

There were a number of misunderstandings due to cultural differences. The members of the expedition did not understand the practiced bargaining techniques of the Clatsop people and Lower Chinookan people. An Arikara chief did not understand the corporal punishment of one of the expedition members. Contact and dealings with the Lewis and Clark expedition caused internal political problems among the Nez Perce people. Horses were stolen from Sgt. Pryor's detail on the return trip. The horses were likely taken by an Absaroka band. The Teton Sioux Indians demand a toll for the expedition to travel up the Missouri River. This resulted in a stand-off and the display of weapons on both sides before the expedition was allowed to continue.

The most serious incident came between a small party of the expedition and a small group of Piegan Blackfeet Indians. In the armed conflict which followed the attempted theft of the party's horses, one Blackfeet man was killed and another mortally wounded. This was indeed unfortunate event.

1. What did the expedition need from, want to tell or ask the Native Americans they met?
2. Does an encounter with a stranger (someone you do not know) have to be negative? Explain. How can it be a good contact? How could this relate to the several of the incidents between the Native Americans and the Lewis and Clark expedition?
3. Ask the students if any of them have ever traveled in a foreign country? Have them tell the class what it was like. Have a class discussion about these experiences. Include the following points:
 - a. Did they feel like a stranger or a minority?
 - b. Was there any problems communicating?
 - c. Did the local people speak the same language as the students?
 - d. Did the students see things they did not understand?
 - e. Were there any cultural differences?
4. Would you like to be a foreign exchange student? What country would you like to go to? Why? Explain the benefits you would gain and the difficulties you might encounter as a foreign exchange student.
5. Have the students independently research from the journals of Lewis and Clark, one encounter between the expedition and Native Americans. Each student will select a different example. Students will write three paragraphs in their own journals about their example. At random, select a number of students to read their paragraphs to the class and discuss.
6. Using the “Indian Presents” handout as a guide, students will research the journals of the Lewis and Clark expedition to find:
 - a. Several examples of gifts the captains gave to the various Native American groups they encountered.
 - b. If speech-making, music or dance were also a part of these diplomatic occasions.
 - c. Several examples of gifts given by the Indians to members of the Corps of Discovery.
7. Have a class discussion about the importance of exchanging gifts in terms of the Lewis and Clark expedition and today.

List of "Indian Presents"
Taken on the Lewis and Clark Expedition

		Wt.		
12	Pipe tomahawks	8¾	18	"
6½	lbs. Strips of Sheet Iron	6½	1	62
1	Ps. Red flannel 47½ yds	12¾	14	94
11	Ps. Handkerchiefs assd.	13 lb	59	83
1	doz. Ivory Combs	3 oz	3	33
1/2	catty Inda. S. Silk	7 oz	3	75
21	lbs Thread assd.	21 lbs	23	17
1	Ps Scarlet Cloth 22 yds	28¾	58	50
5½	doz fan: Floss	6¾	18	87
6	Gro: Binding	9¼	11	79
2	Cards Beads	1¾	3	80
4	doz. Butcher knives	8¾	5	33
12	doz. Pocket Looking Glasses	12½ lb	5	19
15	doz. Pewter do. do.	3 6/16	3	99
8	doz. Burning do.	11¼	12	..
2	doz. Nonesopretty	3¼	2	94
2	doz. Red strip'd tapes	1½	2	80
72	ps. Strip'd silk ribbon	3¼	39	60
3	lbs Beads	3 lbs	2	01
6	paper Small Bells	1¼	4	02
1	box with 100 larger do.	1 3/16	2	25
73	Bunches Beads assd.	20		41
3½	doz: Tinsel Bands assd	9 oz	3	75
1	doz: Needle cases	5½ oz		30
2¾	doz Locketts	3 oz	3	56
8½	lbs Red Beads	8½	25	50
2	doz: Earrings		1	
8	Brass Kettles a 4/Per lb.	20 lbs	10	67

Helpful Hint: "do." means ditto

List of “*Indian Presents*”
 Taken on the Lewis and Clark Expedition
 (Page 2)

12	lbs Brass Strips		6	80
500	Broaches	1½ lb	62	07
72	Rings		6	00
2	Corn Mills	52¾	20	00
15	doz: Scissors	17¼	18	97
12	lbs Brass Wire		7	80
14	lbs Knitting Pins	14	3	89
4600	Needles assd.	2¼	9	73
2800	Fish Hooks assd.	6 1/8		
1	Gro: Iron Combs	8½	2	80
3	Gro: Curtain Rings	1¾	1	87
2	Gro: Thimbles assd.	2½	3	21
11	doz: Knives	37	25	17
10	lbs. Brads	16	1	00
8	lbs. Red lead	8		89
2	lbs Vermillion	2	3	34
130	Rolls of Tobacco (pigtail)	63	14	25
48	Calico Ruffled Shirts		71	04
15	Blankets (from P. Store)		3	50
8	Groce Seat or Mockasin awls		15	67
			669	50

Adapted from *The Original Journals of the Lewis and Clark Expedition* by Reuben Gold Thwaites.

Make Yourself Acquainted

Ethnology is the study of socio-economic characteristics and cultural heritage, especially the factors influencing cultural growth and technology. By going about fulfilling part of President Thomas Jefferson's instructions pertaining to Native Americans, the captains were able to learn about, distinguish and recognize the diversity in Native American societies. Meriwether Lewis and William Clark were pioneering ethnographers.

Meriwether Lewis also had a list of questions to use. This list consisted of ten major sections with numerous questions under each general topic. The subject headings were:

- 1st Physical History and Medicine***
- 2nd Relative to Morals***
- 3rd Relative to Religion***
- 4th Traditions or National History***
- 5th Agriculture and Domestic economy***
- 6th Fishing & Hunting***
- 7th War***
- 8th Amusements***
- 9th Clothing Dress & Ornaments***
- Customs & Manners Generaly***

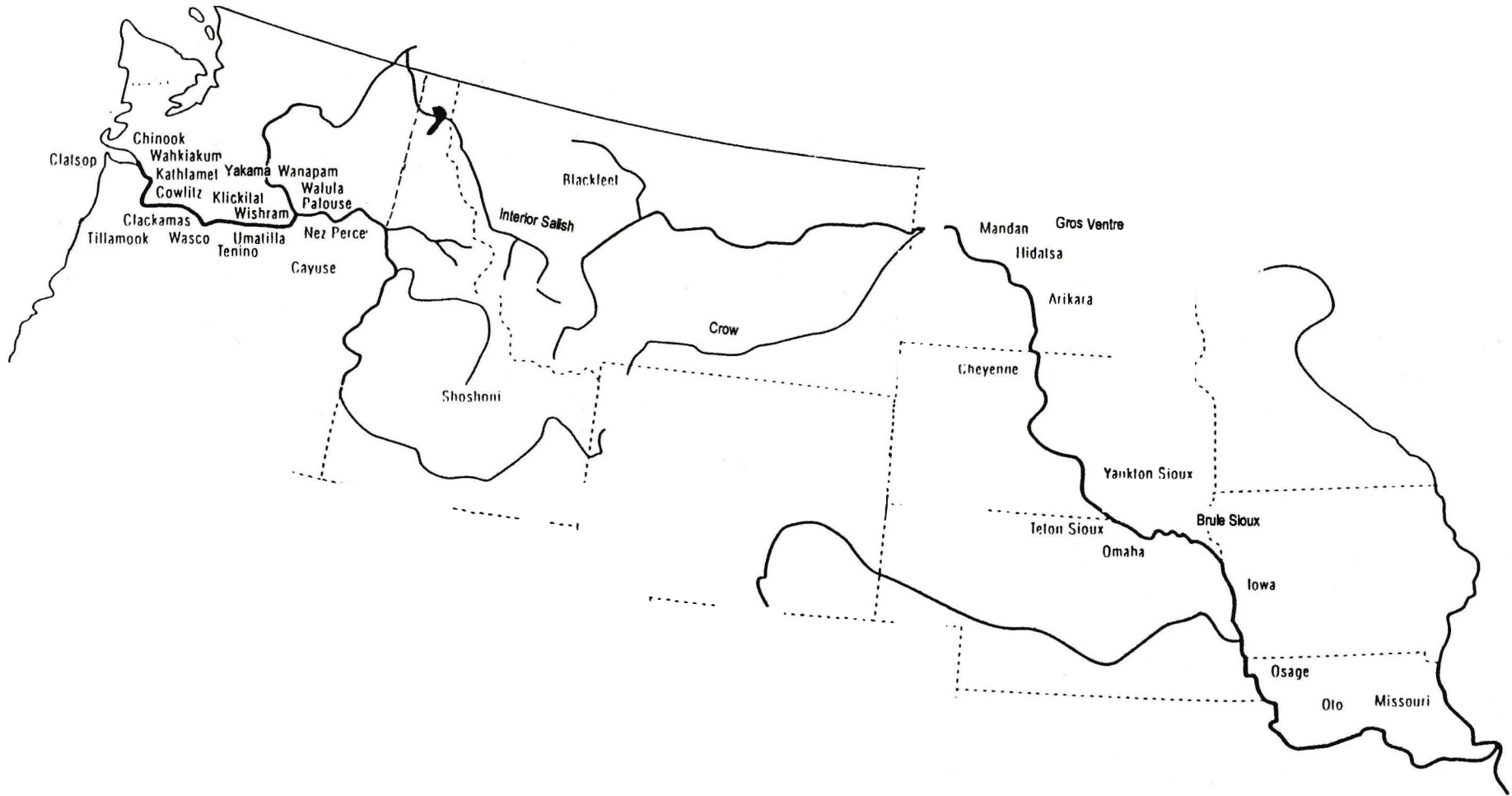
President Jefferson gave Lewis a list of vocabulary words to use to compare the languages of the Native people the expedition encountered. This list would also provide basic words which could help in future contact with these people.

1. Have the students read the two articles (found in this unit): "Lewis as Ethnographer: The Shoshones" and "Lewis as Ethnographer: The Clatsops and Chinooks" by Stephen Ambrose.
2. Have the class create a list of questions they would want to know about a Native American culture. These questions should be based on President Jefferson's instructions regarding the American Indians and the ten headings from the list above. Students will copy the questions the class creates into their own journals.
3. The students 'Will now be ethnographers.
 - a. Each student will draw a name of one of the Native American groups which Lewis and Clark encountered. Be sure one student draws the name of your local American Indian tribe even if it is not one associated 'With the Corps of Discovery.
 - b. Each student will research his/her assigned tribe by using the expedition journals and other sources such as those listed in the Helpful Resources section near the beginning of the Native American Cultures unit. The students will use the class-created ethnographic questions as guidelines.

- c. Each student will present his/her new found information on a 24" X 36" (minimum size) poster. The poster can be in any arrangement and any combination of text, maps, graphics, illustrations or photos.
 - d. Display the Native American Culture posters all around the classroom. Each student will then tell the class about his/her assigned tribe by using the poster as part of the presentation. Discuss the similarities, differences and what may influence those characteristics among the tribes.
4. Students can work the "Native American Cultures Associated with the Lewis and Clark Expedition" word match handout.

Answers: 1. g. 2. k. 3. a. 4. j.
 5. h. 6. c 7. b 8. d
 9. f 10. i 11. e

5. Students can learn about the Native American groups today. Student can research and give a presentation about:
- a. Tribal businesses.
 - b. Tribal cultural centers and museums.
 - c. Reservations in your state.
 - d. Tribal issues.



Map of the Native American Groups
Associated With the Lewis and Clark Expedition

Native American Cultures Associated
With the Lewis and Clark Expedition

Name: _____ Date: _____

1. Dakota
 2. Lower Columbia River
 3. Mandan people
 4. Nez Perce people
 5. Arikara people
 6. Blackfeet band
 7. Northern Plains
 8. Shoshoni people
 9. Salish language family
 10. Chinook people
 11. Hidatsa people
- a. Earthen lodges
 - b. Cold in winter, hot in summer
 - c. Piegan people
 - d. Sacagawea
 - e. Charbonneau
 - f. Interior Salish people
 - g. Sioux groups
 - h. Trading center
 - i. Salmon
 - j. Expedition Olympics
 - k. High density of population

Native American Nations and Cultures of the Plains
Encountered by the Lewis and Clark Expedition (1803–1806)

Current Names	Native Name	Lewis and Clark Names	Language Affiliation
Arikara			Caddoan
Awaxawis Hidatsa		Wattasoon	Siouan
Cheyenne			Algonquian
Cree			Algonquian
Crow	Absaroka	Yellowstone	Siouan
Hidatsa		Minnetare	Siouan
Lakota			
Teton Sioux	Oglala Band	Teton Sioux	Siouan-Lakota
	Brule Band		
Mandan			Siouan
Missouri			Siouan-Chiwere
Nakota			
Assiniboin			Siouan-Nakota
Yankton Sioux			Siouan-Nakota
Omaha			Siouan
Osage			Siouan-Dhegiha
Oto			Siouan-Chiwere
Piegán Blackfeet	Amskapipikuni		Algonquian
(Southern Band)			

Native American Nations And Cultures of the Plateau/Intermountain
Encountered by the Lewis and Clark Expedition (1803–1806)

Current Names	Native Name	Lewis and Clark Names	Language Affiliation
Cayuse	Waiilapu	Pishquitpah	Maidu
Interior Salish		Oolashoot	Salishan
		Tushepan	
Klickitat		Wahhowpum	
Sahaptian			
Lemhi Shoshoni	Agaiduka	Snake	Uto-Aztecan
Nez Perce	Nimipu	Chopunnish	Sahaptian
Palouse			Sahaptian
Umatilla		Pishquitpah	Sahaptian
Wallawalla	Walula		Sahaptian
or Walla Walla			
Wanapam		Sokulk	Sahaptian
Wayampam			Sahaptian
Wishram		Eneeshur	Sahaptian
Yakama		Chimnapums	Sahaptian

Native American Nations And Cultures Of The Northeast Woodlands
Encountered by the Lewis and Clark Expedition (1803–1806)

Current Names	Native Name	Lewis and Clark Names	Language Affiliation
Kickapoo			Algonquian

Native American Nations and Cultures of the Pacific Northwest
Encountered by the Lewis and Clark Expedition (1803–1806)

Current Names	Native Name	Lewis and Clark Names	Language Affiliation
Cascades	Watlala or Shalala	Shahala	Upper Chinookan
	Clahclellah Band		Upper Chinookan
	Wahclellah Band		Upper Chinookan
	Yhehuh Band		Upper Chinookan
Cathlamet	Kathlamet		Upper Chinookan
Cathlapotle			Upper Chinookan- Clackamas Dialect
Chehalis		Chiltz	Salishan
Chilluckittequaw		Smocksop	Upper Chinookan
		Wooocksockwillicum	Upper Chinookan
Chinook-Proper			Lower Chinookan
Clatskanie		Claxstar	Athabaskan
Clatsop			Lower Chinookan
Multnomah	Clahnaquahas Band		Upper Chinookan- Clackamas Dialect
	(Sauvies Island)		
Shoalwater Bay Chinook		Chinook	Lower Chinookan
Skilloot			Upper Chinookan- Clackamas Dialect
Tillamook		Killamox	Salishan
Wahkiakum			Upper Chinookan
Wasco		Echeloot	Upper Chinookan

Lewis As Ethnographer: The Shoshones

by Steven Ambrose

EDITOR'S NOTE: Steven Ambrose has generously given *WPO* readers a sneak preview of his new book on Meriwether Lewis. Due to be published in early 1996, the working title is *Of Courage Undaunted; Meriwether Lewis, Thomas Jefferson and the Opening of the American West*. His co-author is Moira West. Ambrose is the Boyd Professor of History at the University of New Orleans and author of books on Crazy Horse, Custer, Eisenhower, Nixon and others. A second preview chapter will be printed in the May *WPO*.

If the Shoshones were fascinated by the men and equipment of the expedition, Lewis was no less fascinated by them. They were the first Indians he had seen since the Mandans. They were about as close to being untouched by contact with whitemen as it was possible for any tribe to be at the beginning of the 19th Century. Cameahwait's people had perhaps seen a Spaniard or two; they had some trade goods of European manufacture, not much; they had three indifferent rifles.

The biggest effect of the whiteman on the Shoshones was horses, brought to the New World by the Spanish. Next came rifles, provided by the English and French to their trading partners on the Plains, the Blackfeet, Hidatsas and some others. As Cameahwait so movingly noted, the arms trade with the enemies of the Shoshones put his people at a terrible disadvantage and regulated their lives. They had to sneak onto the Plains, make their hunt as fast as possible, and retreat into their mountain hide-a-way, or as Lewis put it, "alternately obtaining their food at the risk of their lives and retiring to the mountains."

The civilized world knew nothing about the Shoshones. In describing them, Lewis was breaking entirely new scientific ground. His account, written mostly at Camp Fortunate, is therefore invaluable as the first description ever of a Rocky Mountain tribe, in an almost pre-contact stage.

Lewis's ethnography, if not up to the standards of academic ethnographers of the late Twen-

tieth Century, was wide-ranging. His curiosity, his catholic interests, and his responsibility to report to Jefferson on the tribes he met combined to make for an informative, invaluable and altogether enchanting picture of Cameahwait's people. Lewis covered their appearance, personal characteristics, customs, population, clothing, health, economy, the relations between the sexes, and politics. The richness of detail can only be hinted at here; interested readers are urged to go to the original journals for the full account.

* * * * *

The Shoshones were "deminutive in stature, thick ankles, crooked legs, thick flat feet and in short but illy formed, at least much more so in general than any nation of Indians I ever saw." Their complexion was darker than that of the Hidatsas or the Mandans. As a consequence of the losses they had suffered in the spring to the Blackfeet, men and women alike had their hair cut at the neck: "This constitutes their ceremony of mourning for their deceased relations. : Cameahwait had his hair cut close all over his head.

As to their demeanor "notwithstanding their extreme poverty they are not only cheerful but even gay, fond of gaudy dress and amusements; like most other Indians they are great egotists and frequently boast of heroic acts which they never performed." They loved to gamble. "They are frank, communicative, fair in dealing, generous with the little they possess, extremely honest, and by no means beggarly."

Cameahwait's band numbered about 100 warriors, 300 women and children. There were few old people among them and so far as Lewis could tell the elderly were not treated with much tenderness or respect. As to relations between the sexes, "the man is the sole propyretor of his wives and daughters, and can barter or dispose of either as he thinks proper." Most men had two or three wives, usually purchased as infant girls for horses or mules. At age 13 or 14 the girls were surrendered to their "soverign lord and husband."

Sacagawea had been thus disposed of before she was taken prisoner, and her betrothed was still alive and living with this band. He was in his thirties and had two other wives. He claimed Sacagawea as his wife "but said that as she had had a child by another man, who was Charbono, that he did not want her."

That was lucky, because Sacagawea was accompanying the expedition to the Pacific. Neither Captain Lewis nor Captain Clark ever thought to discuss the matter in his journal, so it is unclear whether she chose to leave her people after a reunion of less than a month, or Charbonneau forced her to come along. As she had never been in the territory they were entering, and so could recognize no landmarks, and as her linguistic abilities would be of little help with the Nez Perce or any other tribe west of the mountains, the captains had no pressing need to bring her along. One would like to think that the question of whether she should stay with the expedition never came up, that she was by now so integral a member of the party that it was taken for granted that she would remain with it.

Lewis noted, with disapproval, that the Shoshones "treat their women but with little respect, and compel them to perform every species of drudgery. They collect the wild fruits and roots, attend to the horses or assist in that duty, cook dress the skins and make all their apparel, collect wood and make their fires, arrange and form their lodges, and when they travel pack the horses and take charge of all the baggage; in short the man dose little else except attend his horses hunt and fish."

Lewis failed to note that the warriors had to be always prepared to defend the village, which required them to be constantly on the alert, with their hands free. He did point out that the men had their best war horse tied to a stake near their lodges at night.

"The man considers himself degraded if he is compelled to walk any distance," Lewis noted. He did not add that in this they were very like Virginia gentlemen. The literal translation of Cameahwait, as best Lewis could make it out, was "One Who Never Walks."

* * * * *

"The chastity of their women is not held in high estimation," Lewis wrote. The men would

barter their wives' services for a night or longer, if the reward was sufficient, "tho' they are not so importunate that we should caress their women as the sioux were and some of their women appear to be held more sacred than in any nation we have seen." Lewis ordered his men to give the Shoshone braves "no cause of jealousy" by having a sexual relationship with their women without the husband's knowledge and consent. To prevent such affairs altogether, he recognized, would be "impossible to effect, particularly on the part of our young men whom some months abstinence have made very polite to those tawney damsels."

Knowing that the Shoshones had no contact with whites, Lewis wrote that "I was anxious to learn whether these people had the venereal." His purpose was immediate—he had the health of his men in mind—but also scholarly. One of the oldest questions in medical history, still a subject of debate today, was whether syphilis originated in the Americas and spread to Europe after 1492, or was native to Europe and spread to the North American Indians by Europeans.

Through Sacagawea, Lewis made inquiries as to the presence of venereal disease among the Shoshones. He learned that it was a problem "but I could not learn their remedy; they most usually die with it's effects." So far as he was concerned, "this seems a strong proof that these disorders bothe gonaroeah and Louis venerae are native disorders of America."¹

But it was not conclusive, as Lewis realized, because the Shoshones had suffered much from the small pox "which is known to be imported," so they must have contracted it from other tribes that did have intercourse with whitemen. They might have contracted venereal disease in the same manner. Still, the Shoshones were "so much detached from all communication with the whites that I think it most probable that those disorders [venereal disease] are original with them."

* * * * *

One part of Shoshone culture Lewis could observe and describe without having to go through a translation chain or Drouillard's sign language was clothing and general appearance. He wrote at great length about the Shoshone shirts, leggings, robes, chemises and other items, about their use of sea shells, beads, arm bands, leather

collars, porcupine quills dyed various colors, earrings and so forth.

Lewis pronounced the tippet of the Shoshones "the most elegant piece of Indian dress I ever saw." It was a sort of cloak made of dressed otter skin to which 100 to 250 rolls of ermine skin were attached. Cameahwait gave him one, which he prized.² Footwear could also be ornamental. "Some of the dressy young men," Lewis noted, "ornament the tops of their moccasins with the skins of polecats [skunks] and trail the tail of that animal on the ground at their heels as they walk."

* * * * *

For all that he wrote on clothing and customs, Lewis was most interested in Shoshone economics and politics. Here his goal was specific, to integrate the tribe into the trading empire the United States was going to create in Louisiana and beyond the mountains. The first requirement was a general peace along the Missouri River and in the mountains, but of course the Shoshones needed no prodding in that direction. They were not aggressors, but victims.

What the Shoshones could contribute to the overall goal was ermine, otter, and other exotic skins of the mountain animals, if they could be taught to trap and if they could be made dependent on a steady flow of the whiteman's goods. The Shoshones were so desperately poor that there was almost no economy to speak of. In the spring and summer they lived on salmon, in the fall and winter on buffalo.

That they could successfully hunt buffalo was thanks to their horses, the sole source of wealth among them. Having few to no rifles, without horses they would have been indifferent hunters at best. On August 23, Lewis watched a dozen young warriors pursuing mule deer from horseback. The chase covered four miles and "was really entertaining."

Shortly after noon the hunters came in with two deer and three pronghorns. To Lewis's surprise, there was no division of the meat among the hunters. Instead the families of the men who had made the kill took it all. "This is not customary among the nations of Indians with whom I have hitherto been acquainted," Lewis wrote. "I asked Cameahwait the reason why the hunters did not divide the meat; he said that meat

was so scarce with them that the men who killed it reserved it for themselves and their own families."

Their implements for preparing food and eating were primitive. They had neither ax nor hatchet to cut wood; instead they used stone or elk's horn. Their utensils consisted of earthen jars and spoons made of buffalo horn. Lewis did an inventory of the metal objects possessed by Cameahwait's people: "a few indifferent knives, a few brass kettles, some arm bands of iron and brass, a few buttons, worn as ornaments in their hair, a spear or two of a foot in length and some iron and brass arrow points which they informed me they obtained in exchange for horses from the Crow or Rocky Mountains Indians." Any people so primitive that they were forced to trade horses for a few metal arrowheads obviously needed to get into a more extensive trading system.

What the Shoshones valued above all else, and depended on absolutely, was the bravery of their young men. Their child-rearing system was designed to produce brave warriors. "They seldom correct their children," Lewis wrote, "particularly the boys who soon become masters of their own acts. They give as a reason that it crows and breaks the Spirit of the boy to whip him, and that he never recovers his independence of mind after he is grown."

In politics, they followed not the oldest or wisest or the best talker, but the bravest man. They had customs, but no laws or regulations. "Each individual man is his own sovereign master," Lewis wrote, "and acts from the dictates of his own mind."

From this fact sprang the principle of political leadership: "The authority of Chief [is] nothing more than mere admonition supported by the influence which the propriety of his own exemplary conduct may have acquired him in the minds of the individuals who compose the band. the title of chief is not hereditary, nor can I learn that there is any ceremony of instalment, or other epoch in the life of a Chief from which his title as such can be dated. in fact every man is a chief, but all have not an equal influence on the minds of the other members of the community, and he who happens to enjoy the greatest share of confidence is the principal Chief."

(Continued on page 30)

AMBROSE (Continued from page 15)

As bravery was the primary virtue, no man could become eminent among the Shoshones "who has not at some period of his life given proofs of his possessing [it]." There could be no prominence without some war-like achievement, a principle basic to the entire structure of Shoshone politics.

These observations led Lewis to an insight into the problems the Americans were going to have in integrating not just the Shoshones but all the Indians west of the Mississippi River into their trading empire. He recalled the day at Fort Mandan when he was explaining to the Hidatsa chiefs the advantages that would flow to them from a general state of peace among the nations of the Missouri. The old men agreed with him, but only because they "had already gathered their harvest of furs, and having forceably felt in many instances some of those inconveniences attending a state of war." But a young warrior put to Lewis a question that Lewis could not answer: "[He] asked me if they were in a state of peace with all their neighbours what the nation would do for Chiefs?"

The warrior went on to make a fundamental point: "The chiefs were now old and must shortly die and the nation could not exist without chiefs."

In two sentences, the Hidatsa brave had exposed the hopelessness of the American policy of inducing the Missouri River and Rocky Mountain Indians to become trappers and traders. They would have to be conquered and cowed before they could be made to abandon war. Jeffersons' dream of establishing through persuasion and trade a peaceable kingdom among the western Indians was as much an illusion as his dream of an all-water route to the Pacific.

This was a great disappointment, but it could not be helped. It was characteristic of the men of the Enlightenment to face facts. Lewis's ethnology helped establish the facts. It was therefore a great contribution to general knowledge—exactly the kind of contribution Lewis berated himself for not making in his thirty-first birthday musings.

—NOTES—

¹*Lues venerea* is Latin for syphilis. Gonorrhoea was often confused with syphilis at the beginning of the 19th Century, but Lewis here made a clear distinction. Moulton, *Journals*, vol. 5, 125.

²In 1807 the artist Charles B.J.F. de Saint-Memin painted Lewis wearing the robe. See illustration above.



Engraving of Lewis by William Strickland, done in 1816 from an original drawing by Charles de Saint-Mémin. Lewis is dressed in a tippet, presented to him by the Shoshoni chief, Cameahwait.

Lewis as Ethnographer: The Clatsops and the Chinooks

by Steven Ambrose

EDITOR'S NOTE: Steven Ambrose has generously given *WPO* readers a sneak preview of his new book on Meriwether Lewis. Due to be published in early 1996, the working title is *Of Courage Undaunted: Meriwether Lewis, Thomas Jefferson and the Opening of the American West*. His co-author is Moira West. Ambrose is the Boyd Professor of History at the University of New Orleans and author of books on Crazy Horse, Custer, Eisenhower, Nixon and others. This is the second and final preview chapter.

Important as Lewis's biological and Clark's geographical work at Fort Clatsop was, Lewis's ethnological studies were even more valuable, because the plants and animals and the rivers and mountains they described in such painstaking detail are, mostly, still with us, but the coastal Indians are not. Badly depleted by two small pox epidemics in the decades before Lewis and Clark arrived, the Clatsops and Chinooks and their relatives were decimated by an epidemic of malaria in 1825-26. The handful of survivors mingled with whites and lost much of their culture. Within a generation of the winter of 1805-06, the once flourishing Chinookan family had almost ceased to exist. Lewis gave the world the first and by far the fullest description of this tribe.¹

He did his ethnology on a daily basis, using his ears, eyes and tongue. He made a vocabulary. He

described what he saw. And he spent hours interviewing Clatsops and Chinooks about their way of life.

The conversations were difficult. The sign-language of the Plains Indians was inadequate on the Pacific Coast, the Americans learned few Chinookan words, and the natives had only some bits and pieces of English. Lewis recorded on January 9 they used such words as "musquit, powder, shot, nife, file, damned rascal, sun of a bitch &c." That wasn't much. There was no Chinookan Sacagawea to translate for him.

Under the circumstances Lewis did his best, and although he complained about his inability to get into depth on such subjects as religion or politics, his portrait of the coastal Indians was rich and fascinating, if not complete.



They were unlike any Indians that Americans (other than sea captains and their crews) had ever encountered. They were "a mild inoffensive people." Lewis wrote on January 4, in his first set of observations, "but will pilfer." They were "great higlers in trade," a consequence of their regular contact with trading vessels. But if a buyer walked away from an Indian seller, the Indian would be back the next day with a much reduced price. And sometimes they would sell a valuable article "for a bauble which pleases their fancy."

Lewis did not at all approve of these practices, but he had to endure them while trying to profit

from them. In his view, the cause was "an avaricious all grasping disposition." But there were redeeming features. On January 6, Lewis described the Indians as "very loquacious and inquisitive; they possess good memories and have repeated to us the names [of the] captains of the vessels &c of many traders." That was potentially useful information for the captains, who made a list of the ships and their skippers who traded regularly at the mouth of the Columbia.¹

Physically Lewis found the natives "generally low in stature, proportionably small...and much more illy formed than the Indians of the Missouri." They had "thick broad flat feet, thick ankles, crooked legs wide mouths thick lips nose moderately large, fleshy, wide at the extremity with large nostrils, black eyes and black coarse hair."² They bound their women's ankles, to produce swollen legs, a mark of beauty with them. They squatted rather than sat, which helped swell the legs. They practiced head-flattening by compressing the infant's head between two boards.

They were always barefoot, and women as well as men covered themselves only from the waist up, for the good reason—as Lewis took care to note—that they lived in a damp but mild climate and were in and out of their canoes in waist deep water much of their time. Lewis remarked that he could do a visual examination for venereal disease on every man who came to the fort. He described their

cloaks, furs, hats and ornaments in considerable detail, then rendered his final, scathing judgment: "I think the most disgusting sight I have ever beheld is these dirty naked wenches."³

Disconcerting as it was to a Virginia gentlemen to have fully exposed men and women squatting in front of him, Lewis was able to overcome his disgust and point out various positive attributes of the Clatsops and Chinooks. They built solid wood houses, 20 feet wide and up to 60 feet in length, divided into rooms where extended families lived. They had a fire in the center, slept on boards raised from the ground, and dried their fish and meat in the smoke. They had wooden bowls and spoons for eating, and woven baskets to store food.

Their bows were small, only two-and-a-half feet, but "extremely neat and very elastic." They were good for small game and fish, but not very effective with elk. "Many of the Elk we have killed since we have been here," Lewis noted on January 15, "have been wounded with these arrows, the short piece with the barb remaining in the animal and grown up in the flesh."

They had no rifles, their only firearms "being old refuse American and British muskets which have been repaired for this trade...invariably in bad order." Therefore, their principal method of getting elk was to trap them in deadfalls and pits.

Their hats were a masterpiece of design. They were conic in shape, made of the bark of cedar and beargrass (obtained in trade with upriver Indians) woven tightly together, and held in place by a chin strap. The shape "casts the rain most effectually," Lewis noted.⁴ He and Clark found them so attractive and practical that they ordered two made-to-measure hats from a

Clatsop woman. When the work was done, Lewis reported that they "fit us very well" and satisfied so completely that the captains bought hats for each of the men. Lewis remarked that the style of the hat "is that which was in vogue in the United States and Great Britain in the years 1800 & 1801."

The canoes beat anything Lewis or Clark had ever seen. "I have seen the natives near the coast riding waves in these canoes with safety and apparently without concern where I should have thought it impossible for any vessel of the same size to live a minute," Lewis wrote on February 1. Some of the larger canoes were up to 50 feet long and could carry five tons or thirty people. They were "waxed painted and ornamented with curious images at bow and stern." Their paddles, too, were of a superior design. They chiseled out the canoes using only old files embedded in a block of wood as a handle. "A person would suppose that the forming of a large canoe with an instrument like this was the work of several years," Lewis wrote, but to his astonishment "these people make them in a few weeks."

So impressed was Lewis that he came as close as he ever did to praising the Clatsops and Chinooks. The canoes, he wrote, along with "the woodwork and sculpture of these people as well as these hats and their waterproof baskets evince an ingenuity by no means common among the Aborigines of America."⁵

"They are generally cheerful but never gay," Lewis observed. He described their games and their gambling proclivities, but apparently saw no dances or celebrations. For pleasure, he found that they were "excessively fond of smoking tobacco." They inhaled deeply, swallowing the smoke from

many draws "until they became surcharged with this vapour when they puff it out to a great distance through their nostrils and mouth." Lewis had no doubt that smoking in this manner made the tobacco "much more intoxicating." He was convinced that "they do possess themselves of all its [tobacco's] virtues in their fullest extent."

To Lewis's approval, "these people do not appear to know the use of spirituous liquors, they never having once asked us for it." He assumed that the captains on the trading vessels never paid for furs with whiskey, "a very fortunate occurrence, as well for the natives themselves, as for the quiet and safety of those whites who visit them."

They were peaceful people who fought neither among themselves nor against others. "The greatest harmony appears to exist among them," Lewis wrote. Their chiefs were not hereditary. A chief's "authority or the deference paid him is in exact equilibrium with the popularity or voluntary esteem he has acquired among the individuals of his band." His power "does not extend further than a mere reprimand for any improper act of an individual." Their laws consisted of "a set of customs which have grown out of their local situations."⁶

The Chinookan Indians at the mouth of the Columbia were at the center of a vast trade empire that ran from the Rocky Mountains to the Hawaiian Islands and on to the Orient. Lewis was keenly interested in how it worked and made such inquiries as he could.

"There is a trade continually carried on by the natives of this river," he learned, "each trading some article or other with their neighbours above and below them; and thus articles which are vendible by the whites at the entrance of

this river, find their way to the most distant nations inhabiting it's water."⁷

The trading ships came to the Columbia in April and remained until October. The whites did not come ashore to establish trading posts; instead the natives would visit them in their canoes, bringing furs and other items to barter. The ships anchored in today's Baker Bay, which was "spacious and commodious, and perfectly secure from all except the S. and S.E. winds. . .fresh water and wood are very convenient and excellent timber for refitting and repairing vessels."⁸

No sailing vessel could possibly come to the Pacific Northwest from London or Boston in one year, which led Lewis to speculate that there had to be a trading post down the coast, to the southwest, or perhaps on some island in the Pacific. He was wrong about the trading post, right about the island. Although he never knew of its existence, the trading base was Hawaii.

Lewis was always interested in how Indian tribes treated their women. His comparisons were between one tribe and another, never between Indian male-female relations and those between Virginia planters and their women, much less between slave-owners and female slaves.

He noted first that the Indians had no compunctions about discussing their women even in their presence, "and of their every part, and of the most familiar connection." They did not hold their virtue in high estimation "and will even prostitute their wives and daughters for a fishinghook or a stran of beads." As with other Indians, the women did every kind of domestic work, but unlike other tribes, Chinookan men shared the drudgery. Even more surprising to

Lewis, "notwithstanding the survile manner in which they treat their women [the men] pay much more respect to their judgment and opinions in many respects than most indian nations; their women are permitted to speak freely before them, and sometimes appear to command with a tone of authority."

Old people were treated with rather more deference and respect than among the Plains Indians, in Lewis's judgment because the old timers among the Chinookans made a contribution to obtaining a livelihood. That observation got him off on a philosophical point. "It appears to me that nature has been much more deficient in her filial tie than in any other of the strong affections of the human heart," he wrote. So far as he could tell, the American practice of seeing to the ease and comfort of their old folks was a product of civilization, not human nature.

That got him to thinking about the Plains Indians. When their men or women got too old to keep up on a hunt or journey, it was the practice of their children "to leave them without compunction or remose; on those occasions they usually place within their reach a small peace of meat and a platter of water, telling the poor old superannuated wretch for his consolation, that he or she had lived long enough, that it was time they should dye and go to their relations who can afford to take care of them much better than they could."⁹

When Clark copied that passage, it reminded him of an experience he had the previous winter among the Mandans. An old man had asked him for something to ease the pain in his back. "His grand Son a Young man rebuked the old man and Said it was not worth while, that it was time for the old man to die."

The Chinookan people buried their dead in canoes. The craft were placed on a scaffold, with a paddle, furs, eating implements and other articles. A larger canoe was then lifted over the canoe-casket and secured with cords. "I cannot understand them sufficiently to make any enquiries relative to their religeous opinions," Lewis lamented, "but presume from their depositing various articles with their dead, that they believe in a state of future existence."

Although Lewis never acknowledged it, obviously the Corps of Discovery could not have gotten through the winter on the coast without the Clatsops and Chinooks. They provided priceless information—where the elk were, where the whale had come ashore, who the ships' captains were and when they came—along with critical food supplies. It was only thanks to the natives' skills as fishermen and root collectors that the American got through the winter.

Lewis called them savages, even though they never threatened—much less committed—acts of violence, however great their numerical advantage. Their physical appearance disgusted him. He condemned their petty thievery and sexual morals, and their sharp trading practices. Except for their skill as canoe builders, hat makers, and wood workers, he found nothing to admire in his winter neighbors.

And yet the Clatsops and Chinooks, without rifles, managed to live much better than the Americans on the coast of the Pacific Northwest. They had adjusted to their environment far better than the men of the expedition managed to do. The resources they drew on were renewable, whereas the Americans had shot out all the

(Ethnographer continued on page 31)

CLATSOP—*Cont. from Page 19*
elk in the vicinity in just three months. With the coming of spring, the Corps of Discovery had no choice but to move on. The natives stayed, living prosperous lives on the riches of the Pacific Northwest, until the white man's diseases got them.

—NOTES—

¹Cutright, *Lewis and Clark: Pioneering Naturalists*, pp. 272-73; for a full discussion of Lewis and Clark with the Chinookans, see Chapter Six, "Cloth Men Soldiers," in Robert H. Ruby and John A. Brown, *The Chinook Indians: Traders of the Lower Columbia River*. Norman, University of Oklahoma Press, 1976.

¹It is used today by historians of the fur trade.

²Journal entry of March 19.

³March 19 Journal entry.

⁴January 30 Journal entry.

⁵Journal entry of February 22.

⁶Journal entry of January 19.

⁷Journal entry of January 11.

⁸Entry of January 13.

⁹Entry of January 6.

Ask Mr./Ms. Manners

Different cultures have different customs. Meriwether Lewis and William Clark had to maintain their identity while showing respect for the Native American people they encountered over the two year and four month journey.

An example is the trading which took place between the members of the expedition and the Clatsop and Chinookan peoples during the winter of 1805-1806. The captains complained that the Indians were asking too high a price for items of trade. Yet the Clatsop and Chinookan peoples would come back the next day and try to make a trade for the same items after the captains had refused the day before. While Lewis and Clark thought this a very strange business practice, Chinookan people were always willing to find an agreeable compromise. It was part of their negotiation practices to allow a difficult deal to rest overnight and then resume bargaining again the next day.

1. Have the students read the quotes on the “Manners and Customs” pages.
 - a. On the right side of the paper, students can write down what they think is happening in each situation.
2. One student will be “Mr./Ms. Manners.” They will tell if the situation was handled well, or why it was not handled in the best manner possible, and explain how the situation might have been handled differently.
3. Have a class discussion on:
 - a. Methods of greeting. We shake hands with new people we meet. What do the Japanese do?
 - b. House guest manners Lewis and Clark expedition-style and our house guest manners today. What does it mean to be a good guest? What does it mean to be a good host?
 - c. Practice of taking off your shoes when you enter someone’s home. The Japanese do it; the Norwegians do it. Do you take off your shoes when you come home? Why or why not?
4. Have each student write a “thank you” letter to one of the Native American tribes that helped the Lewis and Clark expedition. Be specific about the kindness, service or gift received by the expedition from the Indians. Students will add this thank you letter to their own journals.

Lewis meeting the Shoshoni men

“... I advanced toward them with the flag leaving my gun with the party about 50 paces behind me. The chief and two others ... then advance and embrace me very affectionately in their way which is by putting their left arm over your right shoulder clasping your back, while they apply their left cheek to yours and frequently vociferate the word ah-hi-e, ah-hi-e that is, I am much pleased, I am much rejoiced. Both parties now advanced and we all carressed and besmeared with their grease and paint till I was heartily tired of the national hug.”

Lewis, 13 August 1805

With the Nez Perce people

“As these people had been liberal with us with respect to provision I directed the men not to crowd their lodge in search of food in the manner hunger has compelled them to do at most of the lodges we have passed, and which the Twisted hair had informed me was disagreeable to the natives.”

Lewis, 10 May 1806

Helpful Hint: Twisted Hair was a Nez Perce chief

Lewis meeting the Shoshoni people

“... I now had the pipe lit and gave them smoke; they seated themselves in a circle around us and pulled off their mocersons before they would receive or smoke the pipe. This is a custom among them as I afterwards learned indicative of a sacred obligation of sincerity in their profession of friendship p given by act of receiving and smoking the pipe of a stranger. Or which is as much as to say that they wish they may always go barefoot if they are not sincere; a pretty heavy penalty if they are to march through the plains of their country. After smoking a few pi pes with them I distributed some triffies ... I informed the chief that the object of our visit was a friendry one, ... they now put on their mockersons ...”

Lewis, 13August 1805

Games, Sports and Amusements

The Native American people participated in many sports. These were games of childhood, games of chance and games of skill. The captains said the Chinookan people were very fond of the bone game, where two pieces of bone are passed from one hand to the other and the opponent(s) have to guess which hand holds the unmarked piece. While the Corps of Discovery was waiting for the snow to leave the mountains, the men engaged in sports and athletic contests with the Nez Perce men. This was to sharpen the men's skills, reaction time, maintain their physical conditioning, and encourage friendly relations with the Nez Perce people.

1. Have students read the article (found in this unit): "Games, Sports and Amusements of the Natives Encountered on the Lewis and Clark Expedition" by Robert R. Hunt.
2. Have students listen to and learn the "Bone Game Song" on the Chinook Wa- wa audio cassette.
3. Divide the class into four groups. Each group will learn a Native American game and then teach it to the rest of the class.





Many North American Indian tribes played a ball and racket game similar to lacrosse.

From *The World of Games* by Jack Boterman.

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Games, Sports and Amusements of Natives Encountered on the Lewis and Clark Expedition

by Robert R. Hunt



William Clark is typically designated the "mapmaker" of the Lewis and Clark Expedition, in deference to his particular specialty in the Corps of Discovery. But he also had a special interest in observing customs and habits of the native people encountered during the Expedition. He drew up a "list of questions" about such matters at winter quarters, 1803-1804, near St. Louis which he labeled "Inquiries relative to the Indians of Louisiana."¹ These questions were based in part on suggestions from Thomas Jefferson's scientific friends in Philadelphia. Clark's list became an important supplement to the Instructions issued

by President Jefferson which would govern the conduct of the Expedition. With respect to the native nations, Jefferson had ordered that the party was to report upon "their ordinary occupations in agriculture, fishing, hunting, war, arts, & the implements for these", as well as "peculiarities in their laws, customs & dispositions..."² Clark's supplemental list however had a separate *special* category on native amusements and diversions. Here is that list:

Have they any and what are they?

Do they with a view to amusement only make a feist?

Do they play at any games of risk, what are they?

Have their women any games particularly

to themselves, or do they even engage in those common to the men?

Do they ever dance and what is the ceremony of their dance.

Have they any music, and what are their musical instruments.³

The captains conscientiously throughout the journey compiled their observations in response to these questions. Their journals include general comments about amusements of particular tribes with whom they spent the most time, as well as descriptions of specific games observed elsewhere en route.

AMUSEMENTS OF THE NATIONS—IN GENERAL

- **The Mandans:** Clark writes: “The amusements of the men of Mandans & neighbours are playing the Ball & Rackets, Suffustence Feists to bring the Buffolow (in which all the young & handsom women are giving to the old men & strangers to embrace, []) many other feists & Dances of a similar kind—the women have a kind of game which they play with a Soft Ball with their foot, they being viewed as property & in course Slaves to the men have not much leisure time to spear—”⁴

- **The Nez Perce:** Clark writes: “Their amusements appear but few as their Situation requires the utmost exertion to procure food they are generally employed in that pursute, all the Summer and fall fishing for the Salmon, the winter hunting the deer on snow shoes in the plains and takeing care of their emence numbers of horses, & in the Spring cross the mountains to the Missouri to get Buffalow robes and meet etc.”⁵

Lewis added more about the Nez Perce: “they appear to be cheerfull but not gay; they are fond of gambling and of *their amusements* which consist principally in shooting their arrows at a bowling target made of willow bark, and in riding and exercising themselves on horseback, racing etc. they are expert marksmen and good riders.”⁶

- **The Shoshones:** Lewis writes: “notwithstanding their extream poverty they are not only cheerfull but even gay, fond of gaudy dress and amusements...they are also fond of games of wrisk...”⁷

Aside from these general comments about specific tribes, the Indian amusements which attract the most frequent mentions in the journals are horse racing and gambling. The Captains greatly admired the horses they saw with the Shoshones and the Nez Perce, comparing them with those back in the “U.States”—they “would make a figure on the South side of the James River or the land of fine horses,”⁸ and “look like the fine English coarsers,”⁹ “marked much like our best blooded horses in virginia, which they resemble as well in fleetness...as in form and colours.”¹⁰ The Captains were entertained by racing matches with these horses:

Lewis at Camp Chopunnish

May 19, 1806

“we amused ourselves about an hour this afternoon in looking at the men running their horses”

Clark at “Clarks Fork”

July 2, 1806

“The Indians and some of our men amused themselves in running races on foot as well as with their horses”

There are also passing references in the journals to other illustrative sports and games:

Clark Near Dewey Co., S.D.

October 4, 1804

Skipping ball on the river

Clark Near Sioux Co., N.D.

October 16, 1804

“boys in the water Swimming amongst the goats & killing them with Sticks”

Clark at Fort Mandan

March 29, 1805

“extraordinary dexterity of the Indians in jumping from one Cake of ice to another...”

Lewis at Missouri River Breaks

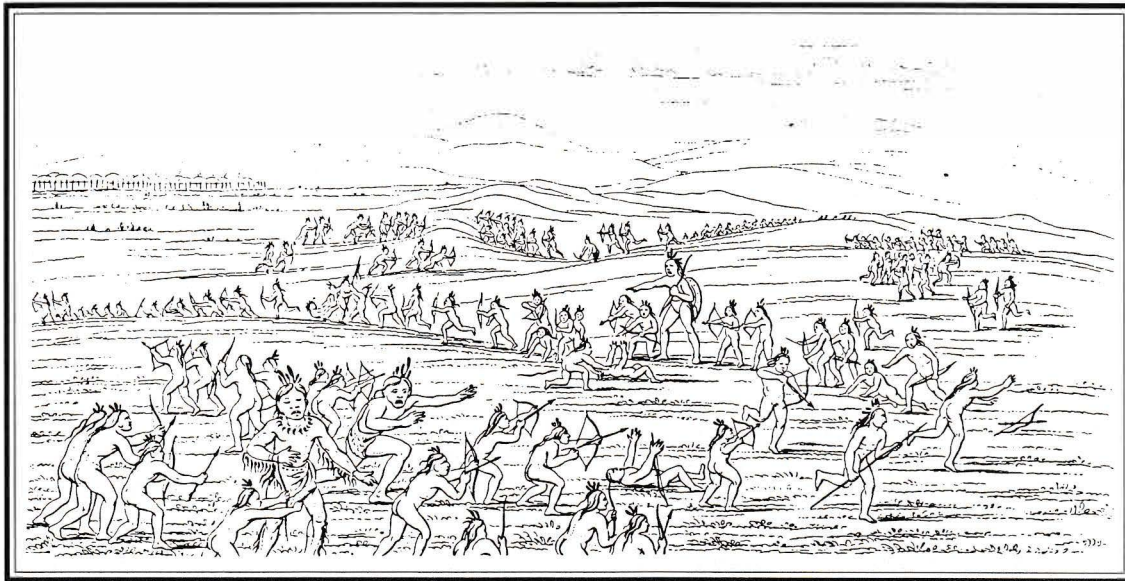
May 28, 1805

“found...a football...is such as I have seen among the Minataries of Fort de Prarie.”

Lewis at Ft. Clatsop

February 2, 1806

“boys amuse themselves with their bows and arrows as those do of every Indian with which I am acquainted.”



Sham war for Mandan boys.

From George Catlin, *Letters and Notes on the North American Indians*, Edited by Michael MacDonald Mooney.



Mandan horse racing.

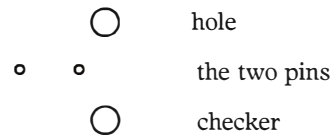
From George Catlin, *Letters and Notes on the North American Indians*, Edited by Michael MacDonald Mooney.

SPECTATOR PUZZLES

In watching some of the native sports and games, Clark acknowledged that he did not fully understand what was happening. Sergeant John Ordway, one of the party who also made “arresting ethnographic observations,” had the same difficulty.¹¹ Journal entries on these subjects leave the reader guessing, not only as to the rules of the native games but also as to lack of details perhaps observed but not reported by the journalists. For example, with the Nez Perce on June 8, 1806, Clark reports that “several foot races were run.”¹² The reader wants to know more. Were these sprints, if so, how far—or were they for longer distances? Further example: Clark’s entry of December 9, 1805 describing a Clatsop game “with round pieces of wood much the shape of the [blank] Backgammon which they role thro between 2 pins,” adding also “I do not properly understand it.”¹³ Lewis’s entry of February 2, 1806 adds to the mystery of this same game when he acknowledges that “the principals of the game I have not learn not understanding their language sufficiently to obtain an explanation.”¹⁴ However, further entries in the journals, together with explanations by later editors and observers, can clarify some of these mysteries. Aided by additional information now available, the reader today can share those native amusements, even learn to revive those games and participate in them as in the earlier time.

BIDDLE’S SLEUTHING

Nicholas Biddle in Philadelphia was the first to face up to reader problems with journal ambiguities. Accepting the task of editing and preparing the raw material of the journals for publication, Biddle visited with Clark in Virginia in April 1810. During that visit he drew up his own “list of questions” (The “Notes”)¹⁵ on a wide variety of matters about which he needed more information than the original journals provided. Clark tried to fill in the answers, but throughout these visits and ensuing correspondence, questions continued to crop up about native games and amusements. Apparently Biddle was able during these exchanges to resolve the mystery of the “pins and checker” game noted above. His editorial notes include the following diagram and remarks:



“placed about 1 foot apart, they roll about 10 feet—if go into hole thro the pins—win—if thro pins not in hole—not lose—if outside of pins Checker about 1 inch diam.”¹⁶

Following the Virginia visit, Biddle write from Philadelphia to Clark in St. Louis on July 7, 1810 with further “catechism of inquiries with which you remember I importuned you not a little when I had the pleasure of seeing you.” Included in this “catechism” of twenty questions was one about games:

“Describe if you can a game among the Mandans which is mentioned only in Ordway’s journal, but which a gentleman told me Capt. Lewis described to him as resembling billiards very much.”¹⁷

Rather apologetically, Biddle adds “there are you know a great many things of very little consequence, but still it is of some importance not to be wrong when we speak of them.”

For further help to Biddle, Clark meanwhile had arranged to send an eye witness, George Shannon, off to Philadelphia. (Shannon had been the youngest member of the Expedition and had pursued law studies at Lexington, Kentucky after the party disbanded in the fall of 1806.) As to the Mandans and “Ordway’s game,” Clark passed the buck to Shannon. With a note of frustration he wrote Biddle on December 7, 1810:

I can’t describe the game among the Mandans mentioned in O[r]dways journal if Shannon can’t no one in this country can the Interpreter [i.e. Charbonneau] who is now with me can’t describe it, it resembles Billiards very much.”¹⁸

Fortunately for readers of *We Proceeded On*, Arlen Large has already considered Biddle’s quandary about this game and how he “finally doped it out.”¹⁹ Perhaps Shannon helped or

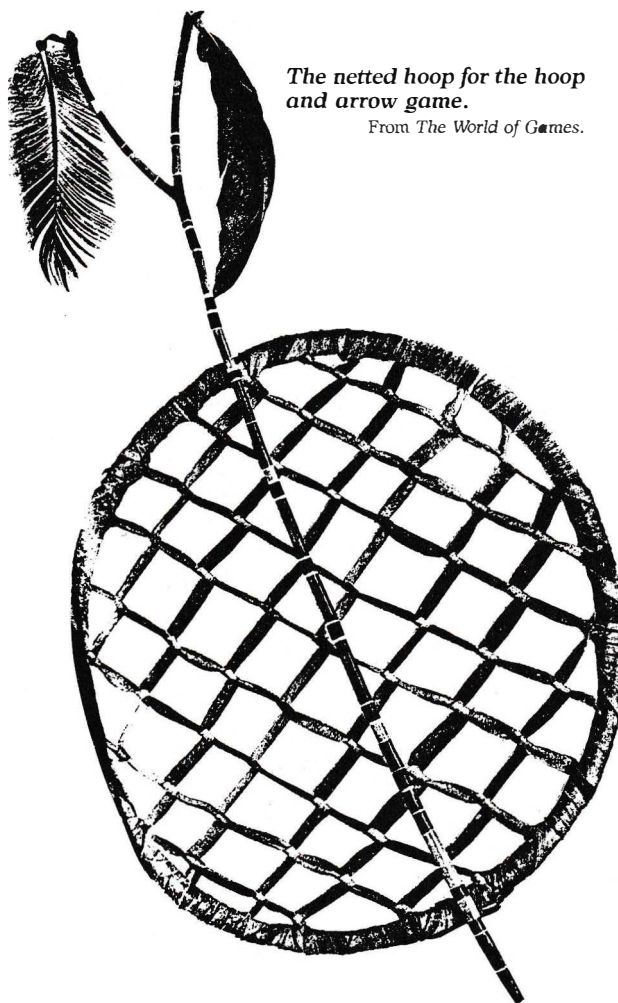
perhaps, as Large notes, Biddle “just inferred...from Ordway’s general description” how the game was supposed to resemble billiards. The reader is invited to make his/her own interpretation as to the billiards connection by reviewing, just as Biddle did, Ordway’s own language quoted herewith:

“They had feattish [flattish] rinks made out of clay Stone & two men had Sticks about 4 feet long with 2 Short peaces across the fore end of it, and neathing on the other end, in Such a manner that they would slide Some distance. They had a place fixed across about 50 yards to the 2 chiefs lodge, which was Smothe as a house flour. They had a Battery fixed for the rings to Stop against. Two men would run at a time with Each a Stick & one carried a ring. They run about half way and then Slide their Sticks after the ring.²⁰

Does that sound like billiards?! James Ronda comes up perhaps with the most plausible connection, dim though it may seem—”Because the long throwing sticks looked like billiard cues, later white observers insisted that the Mandans and Hidatsas played billiards.”²¹ (But who could have been “the gentleman” who told Biddle that *Capt. Lewis* had described the game as “resembling billiards very much?”)

At this point, the reader is entitled to an updated explanation of this Hoop and Pole (or Hoop and Arrow) game as subsequently clarified by later observers (but don’t look for a billiard table, ball or cue):

“The game of Hoop and Arrow was played in one form or another by Indian tribes throughout the North American continent. It was a target game and consisted essentially of throwing a pole, or shooting or throwing an arrow at a hoop or ring, the score being determined by the way the pole or arrow fell with reference to the target. There were two basic forms of the game. In one, a small beaded hoop was rolled along the ground



The netted hoop for the hoop and arrow game.

From The World of Games.

towards a log. Just before the hoop hit the log, the contestants hurled their poles at the hoop, points being scored according to which part of the hoop was in contact with the pole when it fell. In the other form of the game, a netted hoop was rolled along the ground between the contestants, who attempted to throw the arrows so that they passed between the strings as near to the center of the hoop as possible. Hoop-and-arrow games demanded a high degree of skill and large wagers were laid on the outcome of contests.”²²

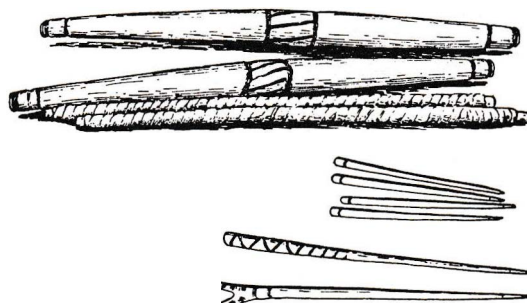
GUESSING AND GAMBLING

Biddle apparently found it easier to follow journal descriptions (December 9, 1805) of one of the most popular “games of wrisk,” a bean guessing game observed at Fort Clatsop on the Pacific, described by the Captains in considerable detail with several variations. Biddle succinctly boils down these descriptions as follows:

“The most common game was one in which one of the company was banker, and played against all the rest. He had a piece of bone, about the size of a large bean, and having agreed with any individual as to the value of the stake, would pass the bone from one hand to the other, with great dexterity, singing at the same time to divert the attention of his adversary; and then holding it in his hands, his antagonist was challenged to guess in which of them the bone was, and lost or won as he pointed to the right or wrong hand. To this game of hazard they abandoned themselves with great ardor; sometimes everything they possess is sacrificed to it, and this evening several of the Indians lost all the beads which they had with them.”²³

This game was observed not only at Clatsop but also among the Shoshones. There was a variation of it known as the “band game” in which teams of men on opposing sides guess at locating two bones hidden in their opponents’ hands. Clark observed this game being played between a group of Klickitats and a group of Skillutes on April 18, 1806. He also observed (same date) another “game of wrisk” among the “Skad-datts” (i.e. a division of the Klickitats) called the “4 sticks” game about which he gives great detail; again he adds that “this is a very intricate game and I cannot sufficiently understand to describe it.” This game has been later described by another observer as follows:

“The game consists in one of them having his hands covered with a small round mat resting on the ground. He has four small sticks in his hands, which he disposes under the mat in certain positions, requiring the opposite party to guess how he has placed them. If he guesses right, the mat is handed round to the next, and a stick is stuck up as a counter in his favor. If wrong, a stick is stuck up on the opposite side as a mark against him. This, like almost all the Indian games, was accompanied with singing; but in this case



Four-stick game; lengths of sticks, 12 and 11¹/₄ inches. Counting sticks for four-stick game; lengths, 6¹/₂, 11¹/₄ and 19¹/₂ inches; Klamath Indians, Klamath Agency, Oregon.

From Games of the North American Indians, Stewart Cullin.

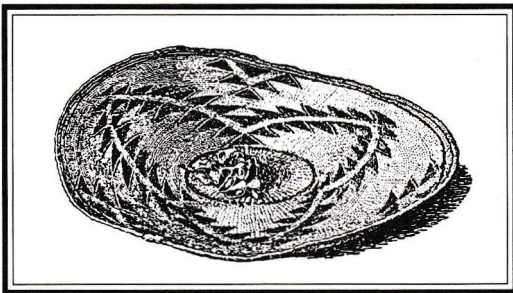
the singing was particularly sweet and wild, possessing a harmony I never heard before or since amongst Indians."²⁴

Illustrations of the four sticks, the masking basket, and the counting sticks used for this game appear at left and below.²⁵

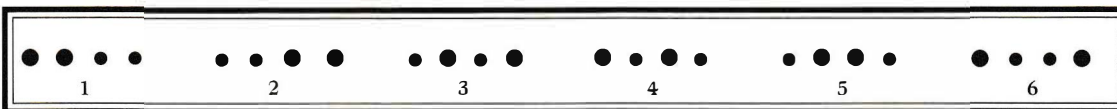
The Nicholas Biddle notes include this intriguing comment about amusements in general (as distinguished from comments about specific games such as noted above), apparently based on the Biddle-Clark visit in Virginia in 1810:

"The amusement most common among all is dancing chiefly at entertainments. Our frontier Indians play cards—in the Western mountains, they are very fond of horse racing & foot racing for wagers. Single horse racing & a purse also. Some ten or twelve run at a time to a certain point from 3 miles back again. On the Columbia near ocean the game with hands [?] (described)"²⁶

These Biddle comments as we have seen, partially fill in the gaps on ambiguous entries in the journal. The reader learns from the above note, for example, that at least some of the foot races were for intermediate distances, not just sprints.



Basket for four-stick game; diameter, 18 inches; Klamath Indians, Klamath Agency, Oregon.



Possible combinations of large and small sticks in the four-stick game; Klamath Indians, Oregon.

From Dr. George A. Dorsey.

MUSIC AND DANCE?

There are of course, as Biddle noted, numerous references in the journals to tribal dancing with various chanting and percussive accompaniments. Should these occasions be subsumed under the heading of "play and amusements?" Clark must have thought so, considering his inclusion of "feists," along with dance and music, in his "Amusements Questions." But it has seemed for the present purposes of this paper that native dancing, at least as described by the journalists, had special characteristics beyond a definition of "play" as shared leisure or "purposeless activity." The dancing was usually ceremonial, quasi-religious, communal—involving the entire "nation" all at once, and for specific purposes such as inviting the buffalo, or initiatory for the warrior sect, thus a larger subject in itself. Similar issues emerge when considering origins or motivations behind the games observed—their relation for example to skills of hunting, warfare, and commerce. Were native games really "just for fun" or were they a kind of "professional" training?...Lewis and Clark doubtless also observed, or heard about, other kinds of games—games of courtship, children's toys, dog and horse tricks. But these are speculative considerations beyond our focus here, which is deliberately limited to those spontaneous, impromptu diversions in the unguarded moments of native life, as specifically noted in Expedition journals.

Thanks to the accounts of Lewis, Clark, and their companions, with the help of Biddle and later editors, the reader may better perceive how native Americans in the Great West enjoyed their own sport and amusements. And with these insights one also glimpses how human beings everywhere, through sport, discover that "euphoric sense of wholeness, autonomy, and potency which is often denied...in the dreary rounds" of ordinary routine—²⁷ whether of American natives in the 1800s, or of any other race or time.

(Notes on page 14)

—NOTES—

(Where italicized words appear in the foregoing text, the italics have been added by the author.)

¹Donald Jackson, ed. *Letters of the Lewis and Clark Expedition with Related Documents 1783-1854*. Second Edition 1978, University of Illinois Press, Urbana Chicago London. Vol. 1, pp. 157-161.

²*Jackson*: pp. 61-66

³*Ibid*: p. 160

⁴Gary E. Moulton, ed. *The Journals of the Lewis & Clark Expedition*, University of Nebraska Press, Lincoln and London 1986, vol. 3, p. 488. All quotations or references from the journals noted herein are from Moulton, by date indicated in the text, unless otherwise stated in these notes.

⁵*Moulton*, 5:259

⁶*Ibid*, 7:252

⁷*Ibid*: 5:119

⁸*Ibid*: 5:92

⁹*Ibid*: 6:313

¹⁰*Ibid*: 6:313

¹¹James P. Ronda, *Lewis and Clark Among the Indians*, University of Nebraska Press, Lincoln, 1984. p. 119.

¹²*Moulton*: 7:237i

¹³*Ibid*: 6:118-120

¹⁴*Ibid*: 6:273 et seq.

¹⁵*Jackson*: 2:497-545

¹⁶*Ibid*: 2:541

¹⁷*Ibid*: 2:550-54

¹⁸*Ibid*: 2:562

¹⁹Arlen J. Large, "The Biddle-Clark Interview," *We Proceeded On*, August 1980, pp. 7-8.

²⁰Milo M. Quaife, ed., *The Journals of Captain Meriwether Lewis and Sergeant John Ordway kept on the expedition of western exploration, 1803-1806*. Madison, Wis., 1916 p. 172. With respect to this passage, Professor Ronda also refers the reader to (among other references) Elliott Coues, ed., *History of the expedition under the Command of Lewis and Clark, etc.*, 4 vols. New York, 1893. VI:213-14. Additional references also cited in *Large*, note 19 above.

²¹*Ronda*, pp. 119-20.

²²Jack Boterman et al., *The World of Games, Their Origins, How to Play Them, and How to Make Them*, Facts on File, Inc., New York & Oxford, 1989 first English edition. p. 199.

²³Nicholas Biddle, *History of the Expedition Under the Command of Captains Lewis and Clark, etc.* By order of the government of the United States, prepared for the press by Paul Allen, esquire. 2 vols. Philadelphia, 1814. II:342.

²⁴Stewart Culin, *Games of the North American Indians*, Twenty-Fourth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1902-1903 by W.H. Holmes, Chief, Government Printing Office, Washington 1907. p. 328.

²⁵*Culin*: pp. 330, 331, and 329

²⁶*Jackson*, 2:528-29

²⁷Allen Guttmann, *From Ritual to Record, The Nature of Modern Sports*, Columbia University Press, New York, 1978. p. 3. Bartlett Giamatti, past president of Yale University, referred to Guttmann as "our most distinguished contemporary thinker on the nature and role of sport in society" (in *Take Time for Paradise, Americans and Their Games*, Summit Books, New York London Toronto Sydney Tokyo 1989. p. 14).

Foundation member Robert R. Hunt is a frequent contributor to WPO. He is a member of the WPO editorial board.

Content Knowledge Standards by Lesson

Unit 6: Native American Cultures

The lessons in Unit 6 provide students with opportunities to develop and practice the following content knowledge standards and benchmarks which are organized by discipline (alphabetical order) for each lesson. However, there are a number of content knowledge standards and benchmarks which are relevant to all lessons in this unit. To save pages, these are listed first.

Behavior Studies

Group and cultural influences that contribute to human development, identity, behavior:

- Understands that “acceptable” human behavior varies from culture to culture and from one time period to another, but there are some behaviors that are “unacceptable” in almost all cultures, past and present.
- Understands that the way a person views an incident reflects personal beliefs, experiences and attitudes.
- Understands that each culture has distinctive patterns of behavior that are usually practiced by most of the people who grow up in it.

Social group, general implications of groups membership, different ways that groups function:

- Understands that different groups, societies, and cultures may have different ways to meeting similar wants and needs.
- Understands that a variety of factors contribute to the ways in which groups respond differently to their physical and social environments and to the wants and needs of their members.
- Understands how language, literature, the arts, architecture, other artifacts, traditions, beliefs, values, and behaviors contribute to the development and transmission of culture .

Understanding that interactions among learning, inheritance, and physical development affect human behavior:

- Understands that all behavior is affected by both inheritance and experience.

Civics

Understanding of the role of diversity in American life and the importance of shared values, political beliefs, and civic beliefs in an increasingly diverse American society:

- Knows a variety of forms of diversity in American society (e.g., regional, linguistic, ethnic, socioeconomic).
- Knows how diversity encourages cultural creativity.

Language Arts

Gathering and using information for research purposes:

- Determines the appropriateness of an information source for a research topic.
- General skills and strategies of the reading process:
- Reflects on what has been learned after reading and formulates ideas, opinions or personal responses to text.

General skills and strategies for reading a variety of informational texts:

- Uses prior knowledge and experience to understand and respond to new information.
- Evaluates the clarity and accuracy of information.

Speaking and listening as tools for learning:

- Listens to classmates and adults in order to understand speaker's topic, purpose or perspective.

Life Skills (Thinking and Reasoning)

Mental processes that are based on identifying similarities and differences (compares, contrasts, classifies):

- Understands that one way to make sense of something is to think how it is like something more familiar.

Basic trouble-shooting and problem-solving techniques:

- Analyzes the problems that have confronted people in the past in terms of major goals and obstacles to those goals.
- Represents a problem accurately in terms of resources, constraints, and objectives.
- Examines different options for solving problems of historical importance and determines why specific courses of action were taken.

Decision-making techniques:

- Analyzes decisions that were major turning points in history and describes how things would have been different if other alternatives had been selected.

Life Skills (Working With Others)

Working well with diverse individuals, in diverse situations:

- Works well with people from different ethnic groups.

Not So Long Ago

Behavior Studies

Group and cultural influences that contribute to human development, identity, behavior and:

- Understands that usually within any society there is broad general agreement on what behavior is “unacceptable,” but that the standards used to judge behavior vary from different settings and different subgroups and may change with time and in response to different political and economic conditions.

Social group, general implications of groups membership, different ways that groups function:

- Knows that language, stories, folktales, music, and artistic creations are expressions of culture.
- Understands that affiliation with a group can increase the power of members through pooled resources and concerted action.
- Understands how the diverse elements that contribute to the development and transmission of culture function as an integrated whole.
- Understands that groups have patterns for preserving and transmitting culture even as they adapt to environmental and/or social change.

Understanding that interactions among learning, inheritance, and physical development affect human behavior:

- Understands that human beings can use the memory of their past experiences to make judgements about new situations.

Elements of conflict, cooperation, and interdependence among individuals, groups and institutions:

- Knows that communicating different points of view in a dispute can often help people to find a satisfactory compromise.
- Understands how role, status, and social class may affect interactions of individuals and social groups.

Civics

Understanding of the role of diversity in American life and the importance of shared values, political beliefs, and civic beliefs in an increasingly diverse American society:

- Knows major conflicts in American society that have arisen from diversity (e.g., suffrage and other rights of Native Americans, conflict about civil rights of minorities and women, ethnic conflicts).
- Knows ways in which conflicts about diversity can be resolved in a peaceful manner that respects individual rights and promotes the common good.

Understanding of how the world is organized politically into nation-states, how nations states interact with one another, issues surrounding U. S. foreign policy:

- Knows that the world is divided into nation-states that claim sovereignty over a defined territory and jurisdiction over everyone within it, and understands why the nation-state is the most powerful form of political organization at the international level.

- Knows that most important means used by nation-states to interact with one another (e.g., trade, diplomacy, cultural exchanges, treaties and agreements, humanitarian aid, economic incentives and sanctions, military force and the threat of force).

Geography

Location of places, geographic features, patterns of environment:

- Knows the factors that influence spatial perception (e.g., culture, education, age, gender, occupation, experience).

Characteristics and uses of spatial organization on Earth's Surface:

- Understands principles of location, (e.g., based on costs, market, resource, transportation, climate).

Understanding of the physical and human characteristics of place:

- Knows the causes and effects of changes in a place over time (e.g., physical changes such as forest cover, water distribution, temperature fluctuations; human changes such as urban growth, land use and development).

Concepts of regions:

- Understands ways regional systems are interconnected (e.g., watersheds and river systems, regional connections through trade, cultural ties between regions).

Understanding that culture and experience influence people's perception of places and regions:

- Understands ways in which people view and relate to places and regions differently.
- Knows how technology affects the ways in which culture groups perceive and use places and regions.
- Knows the ways in which culture influences the perception of places and regions (e.g., belief systems, language and tradition).

Understanding of the nature, distribution, migration of human populations:

- Knows the spatial distribution of population.
- Knows the causes and effects of human migration (e.g., European colonists, African slaves to America, the effects of physical geography on national and international migration, cultural factors).

Understanding of the nature and complexity of Earth's cultural mosaics:

- Knows the similarities and differences in characteristics of culture in different regions (e.g., in terms of environment and resources, technology, food, shelter, social organization, beliefs and customs).
- Understands how different people living in the same region maintain different ways of life (e.g., cultural differences of Native American groups and European groups).
- Understands how cultures differ in their use of similar environments and resources.
- Knows the distinctive cultural landscapes associated with migrant populations.
- Knows ways in which communities reflect the cultural background of their inhabitants.

Understanding of the patterns and networks of economic interdependence:

- Knows the various ways in which people satisfy their basic needs and wants through the production of goods and services in different regions.
- Knows how regions are linked economically and how trade affects the way people earn their living in each region.
- Understands historic and contemporary economic trade networks.
- Understands historic and contemporary systems of transportation and communication in the development of economic activities.

Understanding of the patterns of human settlement and their causes:

- Knows reasons for similarities and differences in the population size and density of different regions (e. g., length of settlement, environment and resources, cultural traditions, historic accessibility).

Understanding of how human actions modify the physical environment:

- Understands the environment consequences of people changing the physical environment. Understanding of changes that occur in the meaning, use, distribution and importance of resources:
- Knows the relationship between economic activities and resources.
- Understands the relationship between resources and exploration, colonization and settlement of different regions.

How geography is used to interpret the past:

- Knows how physical and human geographic factors have influenced major historic events and movements.
- Knows historic and current conflicts and competition regarding the use and allocation of resources.
- Knows the ways in which the spatial organization of society changes over time.
- Knows significant physical features that have influenced historic events.

Understanding of global development and environmental issues:

- Understands how the interaction between physical and human systems affects current conditions.

History

Basics of historical perspective:

- Chronological relationships, and patterns of change and continuity in the historical succession of related events.

Basics of historical perspective and analyze:

- Influence ideas had on a period of history.
- United States expansion after 1801 (especially the Louisiana Purchase) and how it affected relations with Euro-American powers and Native American cultures.
- Impact of the expansion of Euro-American influences on the Native American cultures.

General skills and strategies of the writing process:

- Uses a variety of prewriting strategies (e.g., makes outlines, uses published pieces as writing models, brainstorms, builds background knowledge).
- Writes, organizes and presents information that reflects knowledge about the topic.
- Writes in response to significant issues in a journal or other sources.

Gathering and using information for research purposes:

- Gathers data for research topics from interviews.
- Uses a variety of resource materials to gather information for research topics (e.g., magazines, newspapers, dictionaries, journals and atlases).
- Organizes information and ideas from multiple sources in systematic ways (e.g., timelines or outlines).
- Evaluates the reliability of primary and secondary source information and uses intonation accordingly in reporting on a research topic.

General skills and strategies of the reading process:

- Determines the meaning of unknown words using a glossary or dictionary.
- Identifies the author's purpose.
- Uses specific strategies to clear up confusing parts or text (e.g., rereads text, consults another source, draws upon background knowledge or asks for help.)
- Extends general or specialized vocabulary.

General skills and strategies for reading a variety of informational texts:

- Summarizes and paraphrases information in texts.
- Identifies the author's viewpoint in an informational text.
- Uses new information to adjust and extend personal knowledge.
- Seeks peer help to understand information.
- Differentiates between fact and opinion in informational text.
- Determines the effectiveness of techniques used to convey viewpoint.

Speaking and listening as tools for learning:

- Contributes to group discussions and asks questions to enrich classroom discussions.
- Responds to questions and comments.
- Reads aloud to class.

Life Skills (Thinking and Reasoning)

Analyzing chronological relationships, patterns:

- Understands that personal values influence the types of conclusions people make.
- Recognizes situations in which a variety of conclusions can be drawn from the same information.

Mental processes that are based on identifying similarities and differences (compares, contrasts, classifies):

- Orders information and events chronologically or based on frequency of occurrence.
- Articulates abstract relationships between existing categories of information.

- Compares different sources of information for the same topic in terms of basic similarities and differences.

Decision-making techniques:

- Analyzes important decisions made by people in the past in terms of possible alternatives that were considered.
- Analyzes decisions that were major turning points in history and describes how things would have been different if other alternatives had been selected.

Life Skills (Working With Others)

Contributing to the overall effort of a group:

- Engages in active listening.

Effective interpersonal communication skills:

- Displays politeness with others.
- Communicates in a clear manner during conversations.

Technology

Understanding of the relationships among science, technology, society and the individual:

- Knows that science cannot answer all questions and technology cannot solve all human problems or meet all human needs.
- Knows ways in which technology has influenced the course of history (e.g., agriculture, medicine, transportation, communication).
- Knows ways in which technology and society influence one another.

Encounters With Strangers

Behavior Studies

Group and cultural influences that contribute to human development, identity, behavior:

- Understands that usually within any society there is broad general agreement on what behavior is “unacceptable,” but that the standards used to judge behavior vary from different settings and different subgroups and may change with time and in response to different political and economic conditions.

Social group, general implications of groups membership, different ways that groups function:

- Understands that the “rules” for group behaviors and expectations sometimes are written down and strictly enforced or are just understood from example.
- Know that language, stories, folktales, music, and artistic creations are expressions of culture.
- Understands that affiliation with a group can increase the power of members through pooled resources and concerted action.
- Understands how the diverse elements that contribute to the development and transmission of culture function as an integrated whole.
- Understands that groups have patterns for preserving and transmitting culture even as they adapt to environmental and/or social change.

Understanding that interactions among learning, inheritance, and physical development affect human behavior:

- Understands that human beings can use the memory of their past experiences to make judgements about new situations.
- Understands roles as learned behavior patterns in group situations (e.g., team member).

Elements of conflict, cooperation, and interdependence among individuals, groups and institutions:

- Knows that communicating different points of view in a dispute can often help people to find a satisfactory compromise.
- Understands how role, status, and social class may affect interactions of individuals and social groups.

Civics

Understanding of the role of diversity in American life and the importance of shared values, political beliefs, and civic beliefs in an increasingly diverse American society:

- Knows major conflicts in American society that have arisen from diversity (e.g., suffrage and other rights of Native Americans, conflict about civil rights of minorities and women, ethnic conflicts).
- Knows ways in which conflicts about diversity can be resolved in a peaceful manner that respects individual rights and promotes the common good.

Understanding of how the world is organized politically into nation-states, how nations states interact with one another, issues surrounding U. S. foreign policy:

- Knows that the world is divided into nation-states that claim sovereignty over a defined territory and jurisdiction over everyone within it, and understands why the nation-state is the most powerful form of political organization at the international level.
- Knows that most important means used by nation-states to interact with one another (e.g., trade, diplomacy, cultural exchanges, treaties and agreements, humanitarian aid, economic incentives and sanctions, military force and the threat of force).

Economics

Concept that scarcity of productive resources requires choices:

- Understands that scarcity of resources necessitates choice at both the personal and the societal levels.
- Understands that the evaluation of choices is subjective and differs across individuals and societies.

Foreign Language

Patterns to communicate and apply this knowledge to the foreign language:

- Understands that an idea may be expressed in multiple ways in the target language.
- Understands how idiomatic expressions have an impact on communication and reflect culture.

Geography

Characteristics and uses of spatial organization on Earth's surface:

- Understands principles of location, (e.g., based on costs, market, resource, transportation, climate).

Concepts of regions:

- Understands ways regional systems are interconnected (e.g., watersheds and river systems, regional connections through trade, cultural ties between regions).

Understanding that culture and experience influence people's perception of places and regions:

- Knows how technology affects the ways in which culture groups perceive and use places and regions.

Understanding of the nature and complexity of Earth's cultural mosaics:

- Knows the similarities and differences in characteristics of culture in different regions (e.g., in terms of environment and resources, technology, food, shelter, social organization, beliefs and customs).
- Understands how different people living in the same region maintain different ways of life (e.g., cultural differences of Native American groups and European groups).

Understanding of changes that occur in the meaning, use, distribution and importance of resources:

- Knows the relationship between economic activities and resources.
- Understands the relationship between resources and exploration, colonization and settlement of different regions.

Health

How to maintain mental and emotional health:

- Knows behaviors that communicate care, consideration, and respect of self and others.
- Understands how one responds to the behavior of others and how one's behavior may evoke responses in others.

History

Basics of historical perspective and analyze:

- Impact specific individuals had on history.
- Influence ideas had on a period of history.
- Effects of specific decisions had on history.
- United States expansion after 180 I (especially the Louisiana Purchase) and how it affected relations with Euro-American powers and Native American cultures.
- Foreign (Euro-American) claims and traditional territories (Native American) on the North American continent in the early 1800s.
- Impact of the expansion of Euro-American influences on the Native American cultures.
- Significance of the Lewis and Clark Expedition including its role as a scientific expedition and its relations with Native American cultures.

Language Arts

General skills and strategies of the writing process:

- Uses style and structure appropriate for specific audiences and purposes (e.g., to entertain, to influence, to inform).
- Writes, organizes and presents information that reflects knowledge about the topic.
- Writes in response to significant issues in a journal or other sources.

Stylistic and rhetorical aspects of writing:

- Uses descriptive language that clarifies and enhances ideas.

Gathering and using information for research purposes:

- Uses a variety of resource materials to gather information for research topics (e.g., magazines, newspapers, dictionaries, journals and atlases).
- Evaluates the reliability of primary and secondary source information and uses information accordingly in reporting on a research topic.

General skills and strategies of the reading process:

- Identifies the author's purpose.

General skills and strategies for reading a variety of informational texts:

- Summarizes and paraphrases information in texts.
- Uses prior knowledge and experience to understand and respond to new information.
- Identifies the author's viewpoint in an informational text.
- Differentiates between fact and opinion in informational text.

Speaking and listening as tools for learning:

- Contributes to group discussions and asks questions to enrich classroom discussions.
- Responds to questions and comments.
- Reads aloud to class.

Life Skills (Thinking and Reasoning)

Analyzing chronological relationships, patterns:

- Understands that personal values influence the types of conclusions people make.
- Recognizes situations in which a variety of conclusions can be drawn from the same information.

Mental processes that are based on identifying similarities and differences (compares, contrasts, classifies):

- Articulates abstract relationships between existing categories of information.
- Compares different sources of information for the same topic in terms of basic similarities and differences.

Decision-making techniques:

- Analyzes important decisions made by people in the past in terms of possible alternatives that were considered.

Life Skills (Working With Others)

Contributing to the overall effort of a group:

- Engages in active listening.

Effective interpersonal communication skills:

- Displays politeness with others.
- Communicates in a clear manner during conversations.

Technology

Understanding of the relationships among science, technology, society and the individual:

- Knows ways in which technology has influenced the course of history (e.g., agriculture, medicine, transportation, communication).
- Knows ways in which technology and society influence one another.

Make Yourself Acquainted

Arts (Visual Arts I

Media techniques, and processes related to the visual arts:

- Uses art materials and tools in a safe and responsible manner.
- Understands what makes different art media, techniques, and processes effective (or ineffective) in communicating various ideas.

Use of structures and functions of art:

- Knows some of the effects of various visual structures (e.g., design elements such as line, color, shape) and functions of art.
- Understands what makes various organizational structures effective (or ineffective) in the communication of ideas.
- Knows how the qualities of structures and functions of art are used to improve communication of ideas.

Range of subject matter, symbols, and potential ideas in visual arts:

- Knows how visual, spatial, and temporal concepts integrate with content to communicate intended meaning in artwork.
- Understands how visual, spatial, temporal, and functional values of art are tempered by culture and history.

Characteristics and merits of artwork:

- Knows that artworks are created and related to historical and cultural contexts.

Behavior Studies

Social group, general implications of groups membership, different ways that groups function:

- Knows that language, stories, folktales, music, and artistic creations are expressions of culture.
- Understands that affiliation with a group can increase the power of members through pooled resources and concerted action.
- Understands how the diverse elements that contribute to the development and transmission of culture function as an integrated whole.
- Understands that groups have patterns for preserving and transmitting culture even as they adapt to environmental and/or social change.

Understanding that interactions among learning, inheritance, and physical development affect human behavior:

- Understands that human beings can use the memory of their past experiences to make judgements about new situations.
- Understands roles as learned behavior patterns in group situations (e.g., team member).

Elements of conflict, cooperation, and interdependence among individuals, groups and institutions:

- Understands how role, status, and social class may affect interactions of individuals and social groups.

Civics

Understanding of the role of diversity in American life and the importance of shared values, political beliefs, and civic beliefs in an increasingly diverse American society:

- Knows major conflicts in American society that have arisen from diversity (e.g., suffrage and other rights of Native Americans, conflict about civil rights of minorities and women, ethnic conflicts).
- Knows ways in which conflicts about diversity can be resolved in a peaceful manner that respects individual rights and promotes the common good.

Understanding of how the world is organized politically into nation-states, how nations states interact with one another, issues surrounding U. S. foreign policy:

- Knows that the world is divided into nation-states that claim sovereignty over a defined territory and jurisdiction over everyone within it, and understands why the nation-state is the most powerful form of political organization at the international level.
- Knows that most important means used by nation-states to interact with one another (e.g., trade, diplomacy, cultural exchanges, treaties and agreements, humanitarian aid, economic incentives and sanctions, military force and the threat of force).

Economics

Concept that scarcity of productive resources requires choices:

- Understands that scarcity of resources necessitates choice at both the personal and the societal levels.
- Understands that the evaluation of choices is subjective and differs across individuals and societies.

Foreign Language

Patterns to communicate and apply this knowledge to the foreign language:

Understands how idiomatic expressions have an impact on communication and reflect culture.

Geography

Characteristics and uses of spatial organization on Earth's surface:

- Understands principles of location, (e.g., based on costs, market, resource, transportation, climate).

Understanding of the physical and human characteristics of place:

- Knows the causes and effects of changes in a place over time (e.g., physical changes such as forest cover, water distribution, temperature fluctuations; human changes such as urban growth, land use and development).

Concepts of regions:

- Understands ways regional systems are interconnected (e.g., watersheds and river systems, regional connections through trade, cultural ties between regions).

Understanding that culture and experience influence people's perception of places and regions:

- Understands ways in which people view and relate to places and regions differently.
- Knows how technology affects the ways in which nilture groups perceive and use places and regions.
- Knows the ways in which culture influences the perception of places and regions (e.g., belief systems, language and tradition).

Understanding of the nature, distribution, migration of human populations:

- Knows the spatial distribution of population.
- Knows the causes and effects of human migration (e.g., European colonists, African slaves to America, the effects of physical geography on national and international migration, cultural factors).

Understanding of the nature and complexity of Earth's cultural mosaics:

- Knows the similarities and differences in characteristics of culture in different regions (e.g., in terms of environment and resources, technology, food, shelter, social organization, beliefs and customs).
- Understands how different people living in the same region maintain different ways of life (e.g., cultural differences of Native American groups and European groups).
- Understands how cultures differ in their use of similar environments and resources.
- Knows the distinctive cultural landscapes associated with migrant populations.
- Knows ways in which communities reflect the cultural background of their inhabitants.

Understanding of the patterns and networks of economic interdependence:

- Knows the various ways in which people satisfy their basic needs and wants through the production of goods and services in different regions.
- Knows how regions are linked economically and how trade affects the way people earn their living in each region.
- Understands historic and contemporary economic trade networks.
- Understands historic and contemporary systems of transportation and communication in the development of economic activities.

Understanding of the patterns of human settlement and their causes:

- Knows reasons for similarities and differences in the population size and density of different regions (e. g., length of settlement, environment and resources, cultural traditions, historic accessibility).

Understanding of how human actions modify the physical environment:

- Understands the environment consequences of people changing the physical environment.

Understanding of changes that occur in the meaning, use, distribution and importance of resources:

- Knows the relationship between economic activities and resources.
- Understands the relationship between resources and exploration, colonization and settlement of different regions.

How geography is used to interpret the past:

- Knows how physical and human geographic factors have influenced major historic events and movements.
- Knows historic and current conflicts and competition regarding the use and allocation of resources.
- Knows the ways in which the spatial organization of society changes over time.
- Knows significant physical features that have influenced historic events.

Understanding of global development and environmental issues:

- Understands how the interaction between physical and human systems affects current conditions.

Health

How to maintain mental and emotional health:

- Knows behaviors that communicate care, consideration, and respect of self and others.
- Understands how one responds to the behavior of others and how one's behavior may evoke responses in others.

History

Basics of historical perspective:

- Understand that historical accounts are subject to change based on newly uncovered records and interpretations.
- Know what of primary and secondary sources are and understand the motives, interests and bias expressed in these sources (e.g., letters, journals, artifacts, oral tradition, hearsay, illustrations, photos, magazine and newspaper articles and other forms of media).

Basics of historical perspective and analyze:

- United States expansion after 1801 (especially the Louisiana Purchase) and how it affected relations with Euro-American powers and Native American cultures.
- Foreign (Euro-American) claims and traditional territories (Native American) on the North American continent in the early 1800s.
- Impact of the expansion of Euro-American influences on the Native American cultures.
- Significance of the Lewis and Clark Expedition including its role as a scientific expedition and its relations with Native American cultures.

Language Arts

General skills and strategies of the writing process:

- Uses a variety of prewriting strategies (e.g., makes outlines, uses published pieces as writing models, brainstorms, builds background knowledge).

- Uses style and structure appropriate for specific audiences and purposes (e.g., to entertain, to influence, to inform).
- Writes, organizes and presents information that reflects knowledge about the topic.
- Writes in response to significant issues in a journal or other sources.

Gathering and using information for research purposes:

- Uses a variety of resource materials to gather information for research topics (e.g., magazines, newspapers, dictionaries, journals and atlases).

General skills and strategies of the reading process:

- Identifies the author's purpose.
- Uses specific strategies to deal up confusing parts or text (e.g., rereads text, consults another source, draws upon background knowledge or asks for help.)

General skills and strategies for reading a variety of informational texts:

- Summarizes and paraphrases information in texts.
- Identifies the author's viewpoint in an informational text.
- Differentiates between fact and opinion in informational text.
- Determines the effectiveness of techniques used to convey viewpoint.

Speaking and listening as tools for learning:

- Contributes to group discussions and asks questions to enrich classroom discussions.
- Responds to questions and comments.
- Presents prepared reports to class.

Life Skills (Thinking and Reasoning)

Analyzing chronological relationships, patterns:

- Understands that personal values influence the types of conclusions people make.
- Recognizes situations in which a variety of conclusions can be drawn from the same information.

Mental processes that are based on identifying similarities and differences (compares, contrasts, classifies):

- Articulates abstract relationships between existing categories of information.
- Compares different sources of information for the same topic in terms of basic similarities and differences.

Decision-making techniques:

- Analyzes important decisions made by people in the past in terms of possible alternatives that were considered.

Life Skills (Working With Others)

Contributing to the overall effort of a group:

- Engages in active listening.

Effective interpersonal communication skills:

- Displays politeness with others.
- Communicates in a clear manner during conversations.

Technology

Understanding of the relationships among science, technology, society and the individual:

- Knows that science cannot answer all questions and technology cannot solve all human problems or meet all human needs.
- Knows ways in which technology has influenced the course of history (e.g., agriculture, medicine, transportation, communication).
- Knows ways in which technology and society influence one another.

Ask Mr. / Ms. Manners

Behavior Studies

Group and cultural influences that contribute to human development, identity, behavior:

- Understands that usually within any society there is broad general agreement on what behavior is “unacceptable,” but that the standards used to judge behavior vary from different settings and different subgroups and may change with time and in response to different political and economic conditions.

Social group, general implications of groups membership, different ways that groups function:

- Understands that the “rules” for group behaviors and expectations sometimes are written down and strictly enforced or are just understood from example.
- Understands that groups have patterns for preserving and transmitting culture even as they adapt to environmental and/or social change.

Understanding that interactions among learning, inheritance, and physical development affect human behavior:

- Understands that human beings can use the memory of their past experiences to make judgements about new situations.

Elements of conflict, cooperation, and interdependence among individuals, groups and institutions:

- Understands how role, status, and social class may affect interactions of individuals and social groups.

Geography

Understanding that culture and experience influence people’s perception of places and regions:

- Understands ways in which people view and relate to places and regions differently.
- Knows how technology affects the ways in which culture groups perceive and use places and regions.
- Knows the ways in which culture influences the perception of places and regions (e.g., belief systems, language and tradition).

Understanding of the nature and complexity of Earth’s cultural mosaics:

- Knows the similarities and differences in characteristics of culture in different regions (e.g., in terms of environment and resources, technology, food, shelter, social organization, beliefs and customs).
- Understands how different people living in the same region maintain different ways of life (e.g., cultural differences of Native American groups and European groups).

Health

How to maintain mental and emotional health:

- Knows behaviors that communicate care, consideration, and respect of self and others.
- Understands how one responds to the behavior of others and how one's behavior may evoke responses in others.

History

Basics of historical perspective and analyze:

- Influence ideas had on a period of history.
- Effects of specific decisions had on history.
- United States expansion after 1801 (especially the Louisiana Purchase) and how it affected relations with Euro-American powers and Native American cultures.
- Impact of the expansion of Euro-American influences on the Native American cultures.
- Significance of the Lewis and Clark Expedition including its role as a scientific expedition and its relations with Native American cultures.

Language Arts

General skills and strategies of the writing process:

- Uses style and structure appropriate for specific audiences and purposes (e.g., to entertain, to influence, to inform).
- Writes, organizes and presents information that reflects knowledge about the topic.

Stylistic and rhetorical aspects of writing:

- Uses descriptive language that clarifies and enhances ideas.

General skills and strategies of the reading process:

- Determines the meaning of unknown words using a glossary or dictionary.
- Extends general or specialized vocabulary.

General skills and strategies for reading a variety of informational texts:

- Summarizes and paraphrases information in texts.
- Uses prior knowledge and experience to understand and respond to new information.

Speaking and listening as tools for learning:

- Contributes to group discussions and asks questions to enrich classroom discussions.
- Responds to questions and comments.
- Reads aloud to class.

Life Skills (Thinking and Reasoning)

Analyzing chronological relationships, patterns:

- Understands that personal values influence the types of conclusions people make.

Mental processes that are based on identifying similarities and differences (compares, contrasts, classifies):

- Articulates abstract relationships between existing categories of information.

Decision-making techniques:

- Analyzes important decisions made by people in the past in terms of possible alternatives that were considered.
- Analyzes personal decisions in terms of the options that were considered.

Games, Sports and Amusements

Arts (Music)

Relationships between music, history, culture:

- Understands the functions music serves in various cultures.

Behavior Studies

Social group, general implications of groups membership, different ways that groups function:

- Understands that the “rules” for group behaviors and expectations sometimes are written down and strictly enforced or are just understood from example.

Understanding that interactions among learning, inheritance, and physical development affect human behavior:

- Knows that human beings have different interests, motivations, skills and talents.
- Understands that many skills can be practiced until they become automatic, and that if the right skills are practiced, performance may improve.
- Understands roles as learned behavior patterns in group situations (e.g., team member).

Civics

Understanding of the role of diversity in American life and the importance of shared values, political beliefs, and civic beliefs in an increasingly diverse American society:

- Knows major conflicts in American society that have arisen from diversity (e.g., suffrage and other rights of Native Americans, conflict about civil rights of minorities and women, ethnic conflicts).
- Knows ways in which conflicts about diversity can be resolved in a peaceful manner that respects individual rights and promotes the common good.

Understanding of how the world is organized politically into nation-states, how nations states interact with one another, issues surrounding U. S. foreign policy:

- Knows that the world is divided into nation-states that claim sovereignty over a defined territory and jurisdiction over everyone within it, and understands why the nation-state is the most powerful form of political organization at the international level.
- Knows that most important means used by nation-states to interact with one another (e.g., trade, diplomacy, cultural exchanges, treaties and agreements, humanitarian aid, economic incentives and sanctions, military force and the threat of force).

Health

How environmental and external factors affect individual and community health:

- Knows how personal health can be influenced by society (e.g., culture) and science (e.g., technology).
- Knows cultural belief, socioeconomic considerations, and other environmental factors within a community that influence the health of its members.
- Understands how peer relationships affect health.
- Understands how environment influences the health of the community.

- Understands how cultural diversity enriches and challenges health behaviors.

How to maintain mental and emotional health:

- Knows behaviors that communicate care, consideration, and respect of self and others.
- Understands how one responds to the behavior of others and how one's behavior may evoke responses in others.

Language Arts

General skills and strategies of the writing process:

- Uses a variety of prewriting strategies (e.g., makes outlines, uses published pieces as writing models, brainstorms, builds background knowledge).

Stylistic and rhetorical aspects of writing:

- Uses descriptive language that clarifies and enhances ideas.

Gathering and using information for research purposes:

- Uses a variety of strategies to identify topics (e.g., group discussion, brainstorming).
- Uses a variety of resource materials to gather information for research topics (e.g., magazines, newspapers, dictionaries, journals and atlases).

General skills and strategies of the reading process:

- Determines the meaning of unknown words using a glossary or dictionary.
- Uses specific strategies to clear up confusing parts or text (e.g., rereads text, consults another source, draws upon background knowledge or asks for help.)
- Extends general or specialized vocabulary.

General skills and strategies for reading a variety of informational texts:

- Uses prior knowledge and experience to understand and respond to new information.
- Seeks peer help to understand information.
- Uses discussions with peers as a way of understanding information.

Speaking and listening as tools for learning:

- Listens and responds to oral directions.
- Presents prepared reports to class.

Life Skills (Working With Others)

Contributing to the overall effort of a group:

- Demonstrates respect for others in the group.
- Identifies and uses the strengths of others.
- Engages in active listening.
- Evaluates the overall progress of a group toward a goal.
- Contributes to the development of a supportive climate in Groups.

Working well with diverse individuals, in diverse situations:

- Works well with the opposite gender. Effective interpersonal communication skills:

- Displays politeness with others.
- Communicates in a clear manner during conversations.

Leadership skills:

- Occasionally serves as a leader in groups.
- Occasionally serves as a follower in groups.

Physical Education

Basic movements:

- Uses mature form and appropriated sequence in combinations of fundamental locomotor, object control, and rhythmical skills that are components of games, sports, and dances.
- Uses intermediate sport skills for individual, dual, and team sports.
- Uses intermediate skills for outdoor activities. Concepts and principles in development of motor skills:
- Understands principles of practice and conditioning that improve performance.
- Understands principles of training and conditions for specific physical activities.
- Understanding of the benefits and costs associated with participation in physical activity:
- Understands activities that provide personal challenge (e.g., risk-taking, adventure, and competitive activities).
- Understands how various factors (e.g., age, gender, ethnicity, culture) affect physical activity preferences and participation.

Social and personal responsibility associated with participation in physical activity:

- Knows how to develop and use rules, procedures, and etiquette that are safe and effective for specific situations.
- Understands the role of physical activities in learning more about others of like and different backgrounds (e.g., gender, culture, ethnicity, and disability).
- Works with others in a physical activity to achieve a common goal.
- Understands how participation in physical activity fosters awareness of diversity (e.g., culture, ethnic, gender, physical).
- Includes persons of diverse backgrounds and abilities in physical activity.
- Understands the role of physical activity in a diverse world (e.g., usefulness of dance as an expression of multiculturalism).
- Understands the concept of “sportsmanship” and the importance of responsible behavior while participating in physical activities.

Technology

Nature of technological design:

- Evaluates a product or design (e.g., does design meet the challenge to solve a problem) and make modifications based on results.