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National Council of the Lewis
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Tamástslikt Cultural Institute

American Indian Alaska Native
Tourism Association

National Park Service

Lewis & Clark
National Historic Trail



Enough
GOOD
PEOPLE

REFLECTIONS ON
TRIBAL INVOLVEMENT
AND INTER-CULTURAL
COLLABORATION
2003-2006

CIRCLE OF TRIBAL ADVISORS



LEWIS & CLARK BICENTENNIAL

Good People

"Through all the fits and starts, challenges and triumphs, we never doubted that good things would happen because there were, in every situation, enough good people to push or pull or argue us through to the next step."

– Louis Adams, Salish



THANK YOU TO THE GOOD PEOPLE WHO ALWAYS GOT US TO THE NEXT STEP:

Here are the "Good People" who made tribal involvement in the Lewis & Clark Bicentennial possible and successful. We have undoubtedly left someone out and misspelled some names. Please know that your contribution was and is deeply valued. If your name is not on this list, but should be, starting in March 2010, you can go to www.lc-triballegacy.org and add yourself, or someone you know, to the ongoing list of Good People.

Circle of Tribal Advisors of the Lewis & Clark Bicentennial:
All Representatives and their Families
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All Trail State Lewis & Clark Bicentennial Commissions
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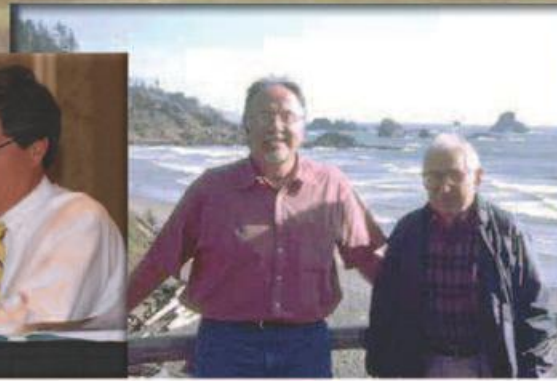
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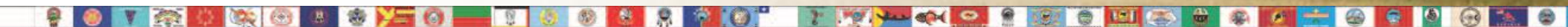
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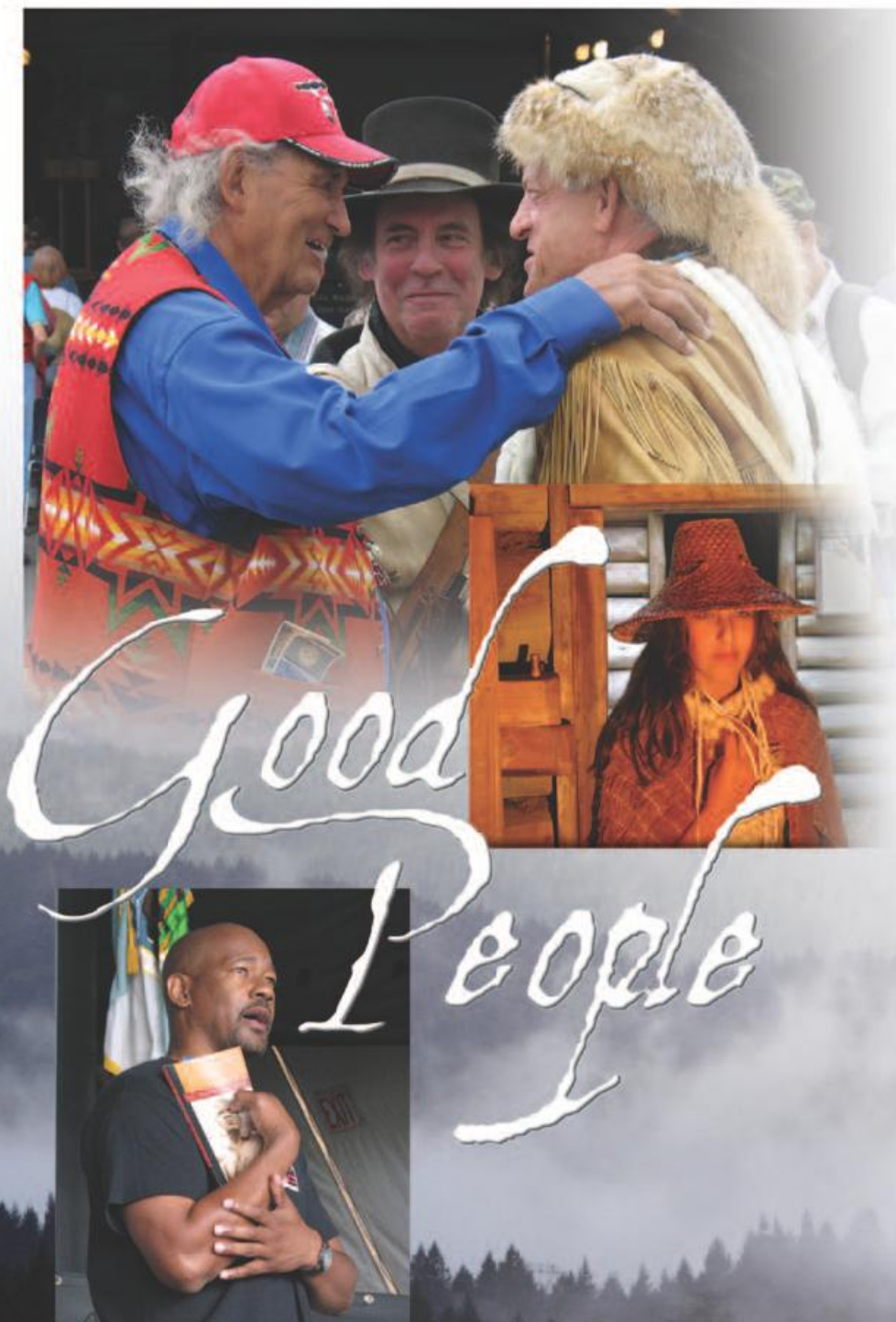
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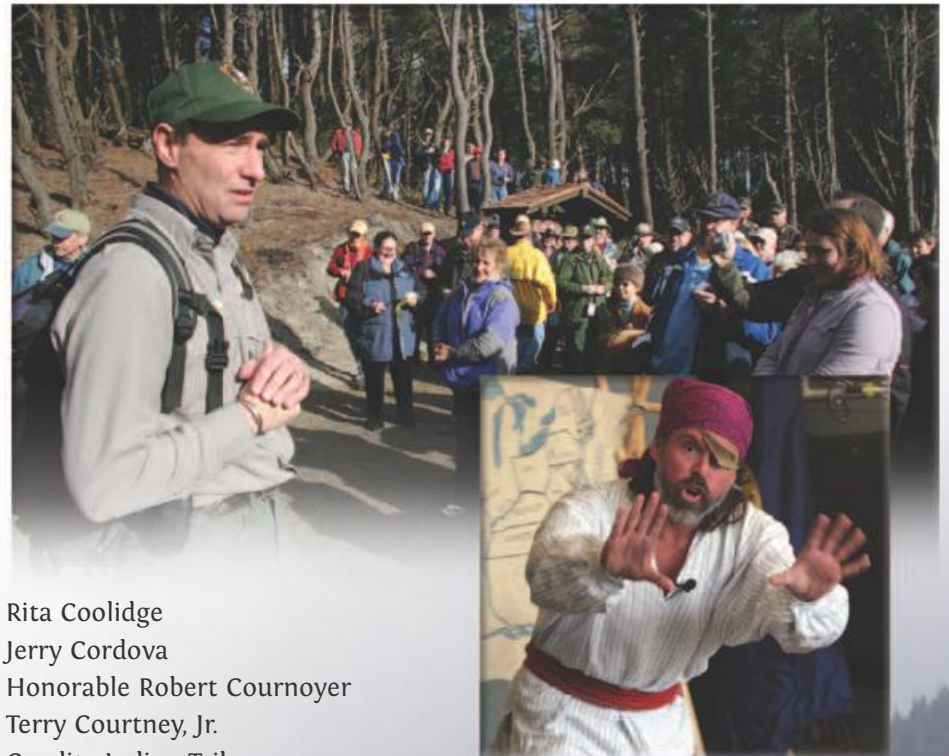


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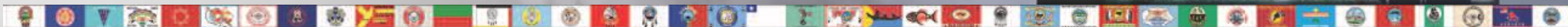
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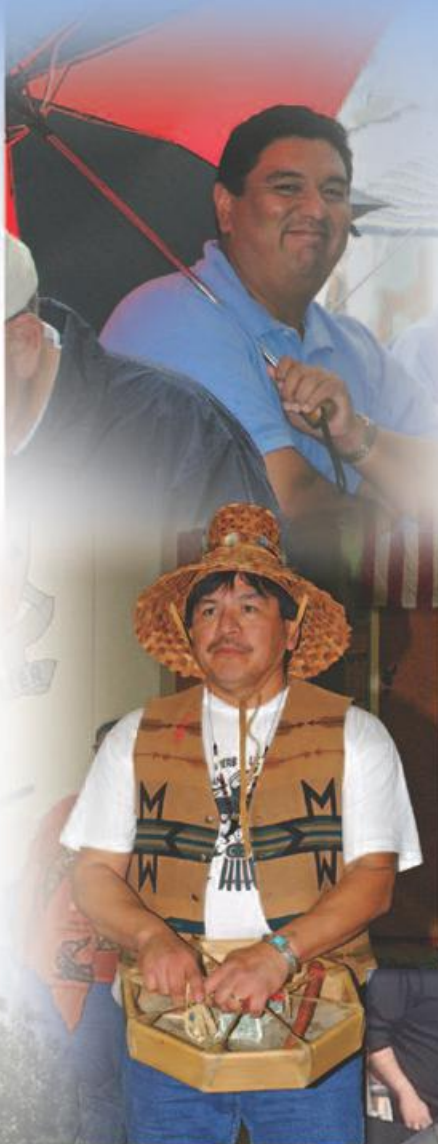


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Mrs. Asa Cunningham
Frankee Cunningham
Mrs. Frankee Cunningham
Milton Cunningham
Mrs. Milton Cunningham

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 Eagle Feather Dance Club
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 Staci Eagle Elk
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 Fort Peck Assiniboine-Sioux Tribe
 Fort Peck Community College
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 Dale Four Horns
 David Four Horns
 Carl Four Star
 Angus Fox
 Claire Fox
 Dennis Fox II
 Fred Fox



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Patty Geiser
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Camille N. George
Delores George
Emma George
Jon George
Rozina George
William P. George
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Jerry Gidner
Austin Gillette
Carolyn Gilman
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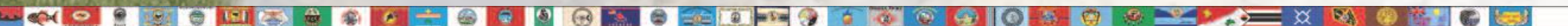
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Honor Guard
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James Grant
Bill Graves
Connie Graves
Gerald Gray, Jr.
Gerald Gray, Sr.
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Joannie Gray
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Terry Gray
Justin Gray Hawk
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Solo Greene
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 Gertrude Heavy Runner

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 Genna Henry
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Suzy Hubbell
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Clarice Hudson
Marilyn Hudson

Alvina Huesties
Feather Huesties

Don Hunger
Doug Hyde
Carl Moses-Hyipeer
Carl Moses-Hyipeer, Jr.
Esther Moses-Hyipeer
Starla Moses-Hyipeer

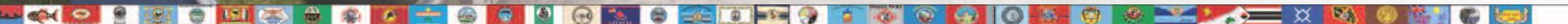
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Ellen In The Woods
Tony Incashola
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Institute of Museum and Library
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International Traditional Games
Society
Intertribal Bison Cooperative
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Kaw Nation
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Denise Keene
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 Kickapoo Veterans Association
 Kickapoo Women's Auxiliary
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 Kay Kidder
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 Maya Lin
 Dolly Linsebigler
 Tall Bull Linwood
 Tino Lira
 Chief Little Bear
 Kenny Little Bear
 Little Bighorn College
 Leland Little Dog
 Little Shell Band of Chippewa
 Indians of Montana
 August Little Soldier
 (in memoriam)
 Little Soldier Drum





Steven Littlecook
 Kevin Locke
 Leo Lockwood
 Lode Star Casino
 Carole Logan
 Danna Lombardi
 Nicola Longford
 Donald Long Knife
 Honorable Arvol Looking Horse
 Julia Lookout
 Mograin Lookout
 Anthony Guy Lopez
 Eloise G. Lopez
 Lower Brule Buffalo Interpretive Center
 Lower Brule Sioux Tribe
 Melvin Lucci
 Kim Lugthart
 Ralph Lunding

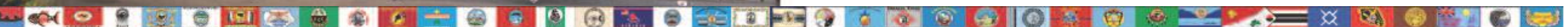
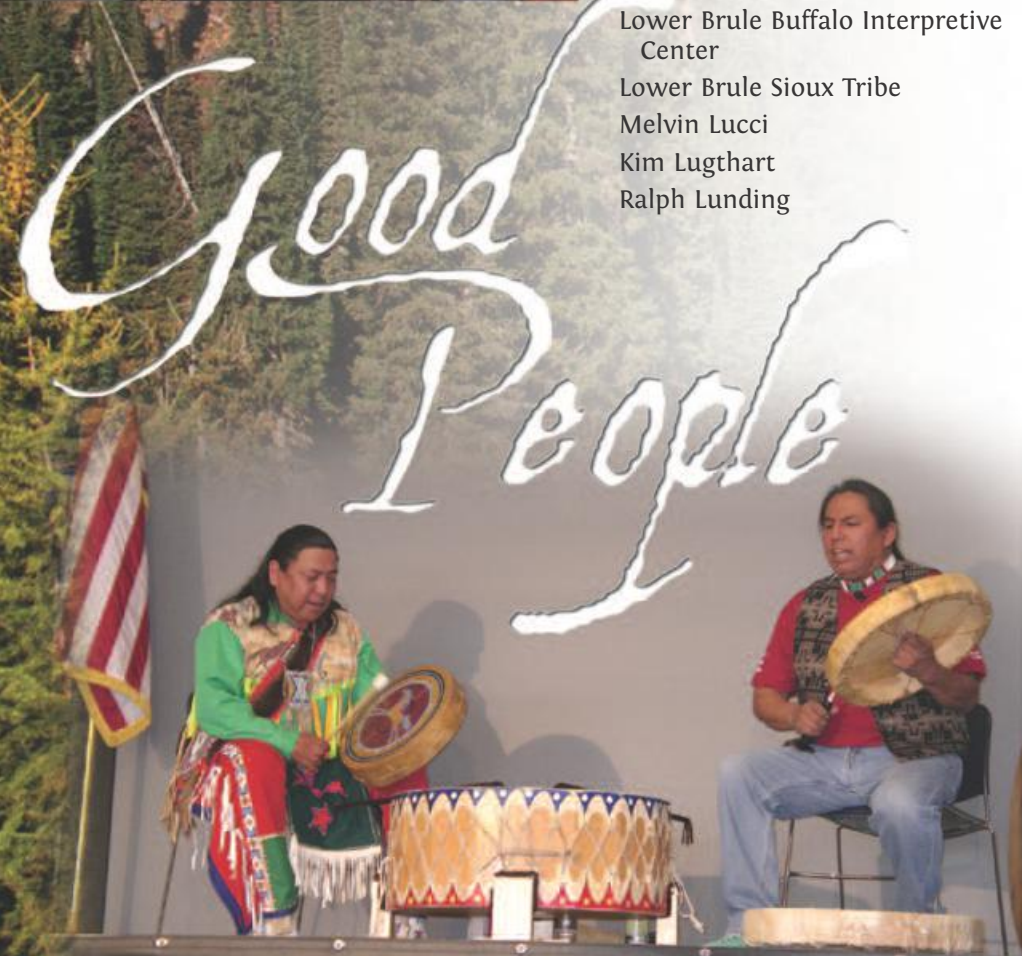
Elizabeth Cook Lynn
 Pearl Lyon
 Honorable Oren Lyons

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 Walter Jerome Main
 Fran Mainella
 John Maker
 Leonard Maker
 Mrs. Leonard Maker
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 Marilyn Skahan-Malatare
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Lena Malnourie
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 Mandaree School
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 Marie Marek
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 Chris Martin
 Darrell Martin (in memoriam)
 Archie Mason
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 Betty Matthews
 Molly Matthews
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 Rich Mayer
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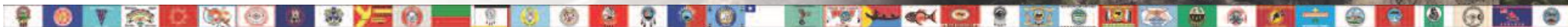
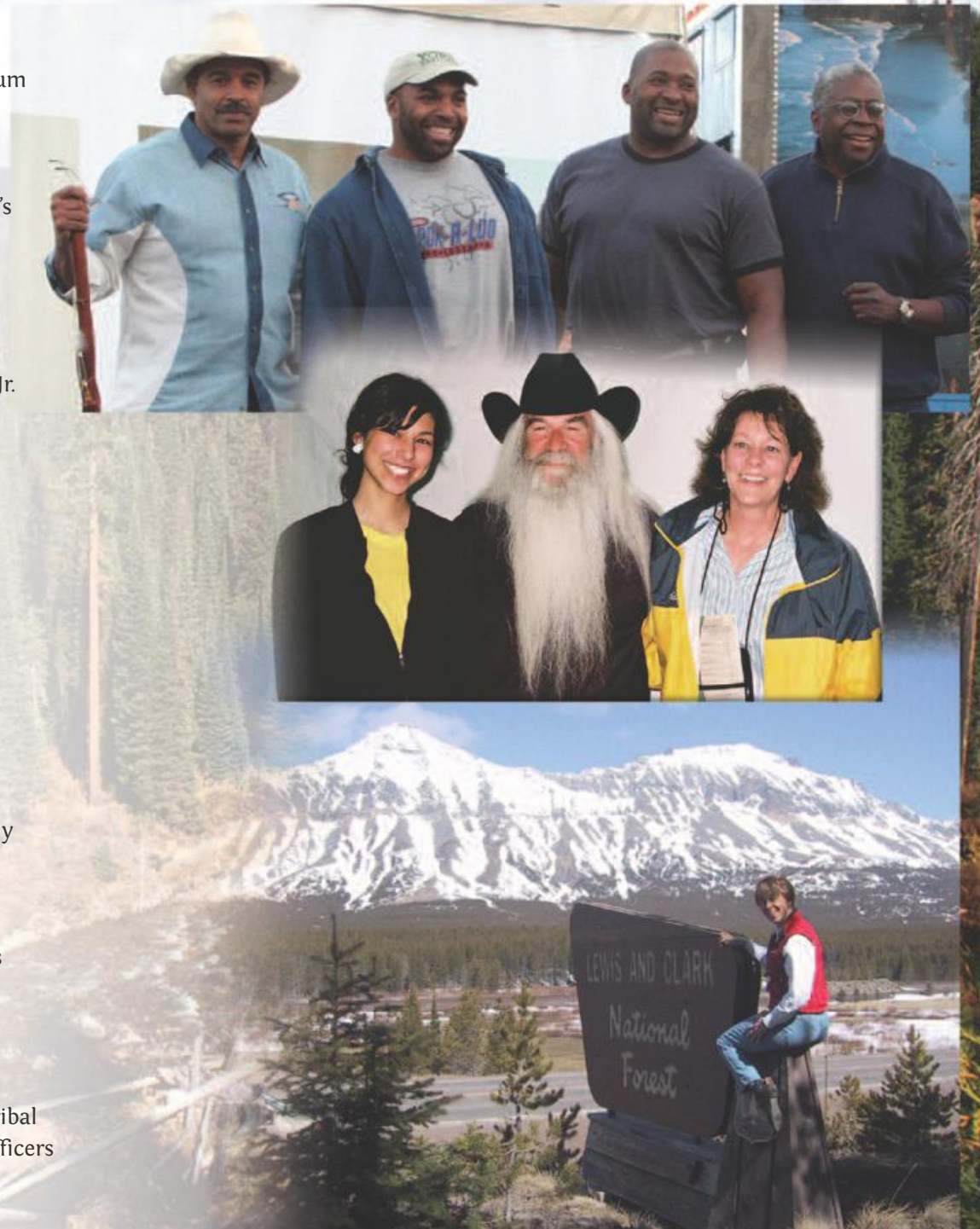
John McCarthy
 Danielle McCartney
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 Erin McCoskey
 Virginia McCoskey
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 Wynona Medicine
 Joseph Medicine Crow
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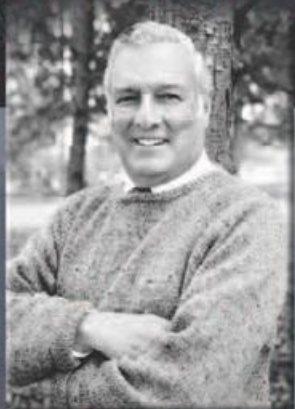


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 David Melmer
 Honorable Jerry Meninick
 Tim Mentz, Sr.
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 Pierre Merrick
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 Brent Merrill
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 Nez Perce Dancers and Drum
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Nez Perce Early Childhood
 Development Students
 Nez Perce Tribe
 Nez Perce National Historical Park
 Nez Perce Young Horsemen
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 Peggy O'Dell
 Roy Ogden
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 Reservation
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 Barney Old Coyote
 Darrin Old Coyote

Latonna Old Elk
 Dale Old Horn
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 Omaha Tribe of Nebraska
 Ora Lee Drummers
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 Oregon Historical Society
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 (in memoriam)
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 Otoe-Missouria Tribe
 Our Way of Life Dance Troupe
 Nikkia Owl Child
 Meredith Rapp Oxborough

Sam Pablo
 Zach Pahmahmie
 Jeff Painter
 Sherry Paisley
 Junior Pappe
 Allan Pard
 Parker Singers
 Agnes Pokerjim Paul
 (in memoriam)
 Clarice Paul



John Peter Paul (in memoriam)
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 Rock Pipestem
 Greg Pitcher

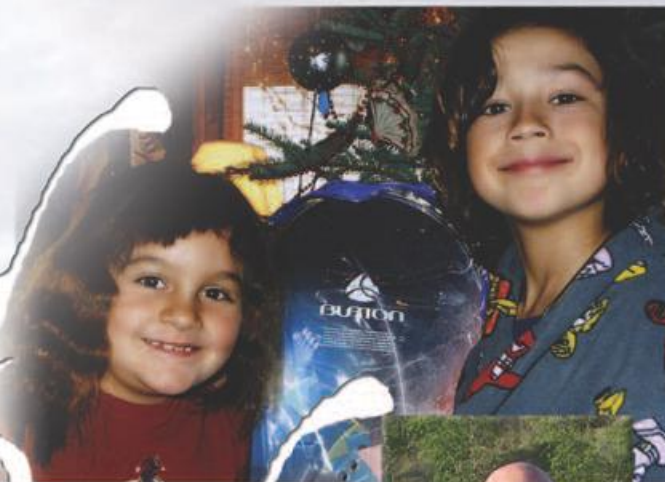
Louie Pitt, Jr.
 Pittsburg American Indian
 Center
 Mardell Plainfeather
 Plateau Social Dancers
 Honorable Earl Pomeroy
 Ponca Tribal Museum
 Ponca Tribe of Nebraska
 Ponca Warrior Society Dancers
 Ron Pond
 Audrey Ponzo
 Al Potts
 Prairie Band Potawatomi Nation
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 Burton Pretty On Top
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 Kim Prill
 Lucille Pullhide-Eldridge
 Melia Pullhide-Eldridge
 Terry Purcell


 Mildren Quaempts
 Josephine Paul Quequesah
 Clifton Queton
 Ernest Quintana
 Rob Quist
 Elaine Quiver
 Qwest Corporation

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 Jodi Rave
 Midori Raymore
 Shawn Realbird
 Laura Red Bird
 Kathryn Red Corn
 Darryl Red Eagle
 Eddy Red Eagle
 Gina Red Eagle

Johnny Red Eagle
 Wenix Red Elk
 Noella Red Hawk
 Shane Red Hawk
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 David Rhodes
 Honorable Ronald Rice
 Dora Rides Horse
 Leslie Riggs
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 Marlene Rivero
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Good People





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Sam Robinson
King Rockhill
Craig Rockwell
Rocky Boys Dancers
Dennis Rogers
James Ronda
Rose
Rosebud Sioux Tribe
Anna Rubia

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Sac and Fox Nation of Missouri
Bobbie Rae Sage
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Charis Satepauhoodle
Susan Saul
Corwin Saunsoci
Matt Schanandore
Annette Schilling
Carrie Schuster
Robert Schneiders
Bessie Scott
Wilfred Scott
Joe Scovell
Maecel Scovell
Mark A. Scovell
Karen Seaberg
Ladd Seaberg
Lee Seth
Harrison Shackelford
Chris Shade
Steve Shane
Jerry Shaw
Marquel Shawl
Shawnee Tribe
Rudy Shebala
Nessie Sheepskin
Val Sheker
Joseph Sheppard
Mitchell Sheridan
Ben Sherman
James Parker Shield
Kenny Shields
Cheryl Shippentower
Gene Shippentower
Frank Shopterse
Mark Shore
Ruth Short Bull
Daryl Shortman
Frank Shortey
Shoshone Bannock Tribes
Sierra Club

Karla Sigala
Cliff Sijohn
Dominick Sillitti
Joyce Silverthorn
Lynn Simons
Honorable John Sinclair
Catlin Sitting Bear
Jeremy Skinner
Allen Slickpoo, Jr.
Elsie Slides Off
Suzie Slockish
Daniel Slosberg
Edwin Small Legs
Stephen Smallsalmon
Art Smith
Cassidy Smith
Frank Smith
Honorable Gordon Smith
Jim Smith
Thompson Smith
Smithsonian Institution
Smithsonian Magazine
Ken Smoker, Jr.
Honorable Cliff Snider
Angel Sobota
Amelia Sohapp & Family
Richard So Happy
Linda Somuah
Vera Sonneck
Minerva Soucie
Mary Jane Souther
Honorable Ron Sparkman
Sandra Speiden
(in memoriam)
Dirk Spencer
J.R. Spencer
Joyce Spoonhunter
Kellie Spotted Bear

Leland Spotted Bird
 Aljoe Spotted Elk
 Emerson Squeiemphen
 Michael A. Squeochs
 Standing Eagle Native Song and
 Dance Troup
 Standing Rock Sioux Tribe
 Duncan Standing Rock
 Kenneth Standing Rock
 Pauline Standing Rock
 Alisha Standish
 Patrick Stands Over The Bull
 Sharon Stands Over The Bull
 Honorable Tracy Stanhoff
 John Stanislaw
 Hal Stearns
 Honorable John Yellow Bird Steele
 Pamela Steele
 Sharen Stevens
 June Stewart
 Leo Stewart
 Leon Stewart
 Marvin Stewart
 Randy Stewart
 Adrian Stimson
 Phyllis Stone
 Don Striker
 Peter Strikes With A Gun
 Student Conservation Association
 Ruby Stump
 Vidal Stump
 Honorable Ronald Suppah, Sr.
 Victor Sure Chief
 Jim Swenson
 Mark Swetland
 Valerie Switzler
 Cliff Sygna
 Crystal Szezepanski

Clifford Tail Feathers
 Jesse Taken Alive
 Rusty Talbot
 William Allen Talks About
 Linwood Tall Bull
 Mary Tall Bull
 Max Tahmalwash
 Reese Tahmalwash
 Tamástslikt Cultural Institute
 William Tanner
 Tatanka Oyate Singers
 Vermay Taylor
 Howard Teasley
 Emory Tendoy
 Gelicka Tendoy
 Merle Tendoy
 Randy'L Teton
 Dark Rain Thom
 James Alexander Thom
 Thomas Jefferson Foundation
 John Thomas, Sr.
 J.T. Thomas
 Honorable Lester Thompson, Jr.
 Sally Thompson
 Syreeta Thompson
 Patti Thomsen
 Three Tribes Museum
 Leonard Tiger
 Tony Tighe
 Chris Tobar-Dupres
 Bob Tom
 Lloyd Top Sky
 Mary Top Sky
 Shirley Trahan
 Mark N. Trahant
 Trenton Indian Service Area
 Myrna Leader Charge Trimble

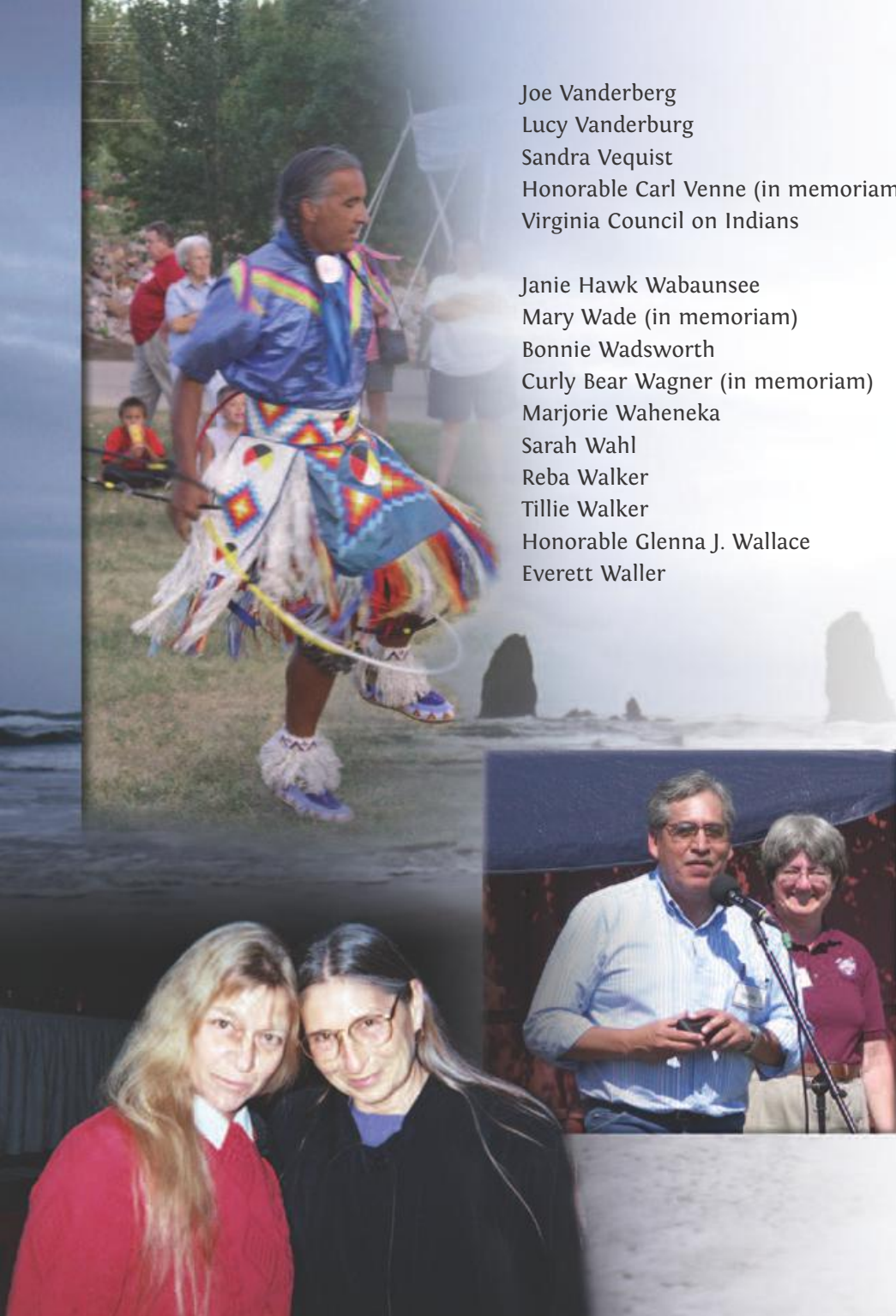
Lindy Trolan
 Randy J. Trosper
 Cindy Tryon
 Samuel Tso
 Scott Tucker
 Seth Tupper
 Jeff Turning Heart
 Twin Buttes School
 Luann Tyler
 Lois Tyler Navo
 Laurie Tynes



US Army Corps of Engineers
 US Department of Education
 US Department of the Interior
 US Fish & Wildlife Service
 US Forest Service
 US Mint
 US National Guard
 United Tribes Technical College
 University of Montana Regional
 Learning Project
 Raymond Uses The Knife

Katie Hunn Van Allen
 Eneas Vanderberg





Joe Vanderberg
Lucy Vanderburg
Sandra Vequist
Honorable Carl Venne (in memoriam)
Virginia Council on Indians

Janie Hawk Wabaunsee
Mary Wade (in memoriam)
Bonnie Wadsworth
Curly Bear Wagner (in memoriam)
Marjorie Wahleneka
Sarah Wahl
Reba Walker
Tillie Walker
Honorable Glenna J. Wallace
Everett Waller

Fred Wallulatum, Sr.
Honorable Nelson Wallulatum
Wanapum Dam Heritage Center
Wanapum Indian Tribe
Warm Springs 4-H Dancers
Honorable Lavina Washines
Washington State Historical Society
Bryce Washington
Gary Watson
Larry Eaglebear Watson
Lisa Watt
Gordon A. Watters (in memoriam)
Darci Weaselhead
Patrick Weaselhead
Marvin Weather Wax, Jr.
Lynn Webber
Jane Weber
William Weddell
Duane Weinbender
Gloria Wells-Norlin
Roger Wendlick
Barbara Wendzillo (in memoriam)
Phil Wendzillo
Caree Wesselmann
Frank Wesley
Anita West
Wesley West
David Westcott
WE-TA-SE American Legion Post 410
Honorable Lawrence Wetsit
Wilson Wewa
Doug Whalen
Deanna Wheeler
Bridget Whipple
Jackie Whisler
Whistling Wind Drum
White Shield Singers
Crystal White

Germaine White
Maxine White
Rufus White
Greta White Calf
Angellica White Horse
Honorable Alex White Plume
White Wolf Song and Dance
4-H Club
Harvey White Woman
Francis Whitebird
Tonaya Whitegrass
Patricia Whitetemple
Silas Whitman
Gloria Whitworth
Naomi Wildbill
Wildcat Dance Troupe
Wildhorse Resort & Casino
Amy Wilkins
Chuck Williams
Damon Williams
Dick Williams
Jenny Williams
Nakia Williamson
Huel Willis
Janice Wilson
Mary Louise Defender Wilson
Roxanne Wilson
Simone Wilson
Harry Windland
Dallas Winishut
Brigitte Wipple
Wisdom of the Elders
Wayne Withers
Rebecca Wodder
Althea Wolf
David Wolf
Malcolm Wolf
Jeanette Wolfley





Deborah Wood
 Karenne Wood
 Ryan Woodcock
 Tim Woodward
 Elizabeth Woody
 Philip Wu
 Honorable Ron Wyden
 Addie Wyena
 Irene Wyena
 Pat Wyena, Jr.
 Angel Wynn

Yakama Nation Cultural Center
 Yankton Sioux Tribe of South
 Dakota
 David Yarlott
 Phyllis Yeager

Jon Yearout
 Rosa Yearout
 Loren Yellow Bird
 Loren Yellow Bird, Jr.
 Marla Yellow Bird
 Monte Yellow Bird, Sr.
 Patrick Yellow Bird
 Bill Yellowtail
 Chandra L. Young
 Julia Young
 R.J. Young, Jr.
 Judy Young Bear
 Steve Young Eagle
 Young Generation
 Dancers & Singers
 Marilyn Youngbird

Naz Zantesan
 Rex Ziak
 Dennis Zotigh
 John Zweig

Good
 People



Thank You

THANK YOU TO THE TRIBAL MUSEUMS AND COLLEGES THAT PLAYED IMPORTANT ROLES:

Many visitor centers along the Lewis & Clark National Historic Trail tell the story of the expedition's journey. The following organizations are owned and operated by tribes and/or non-tribal partners. Each institution represents tribal perspectives:



IDAHO

Nez Perce National Historical Park – National Park Service & Nez Perce Tribe, Spalding, Idaho
Shoshone-Bannock Tribal Museum – Shoshone-Bannock Tribes, Fort Hall, Idaho

KANSAS

George W. Ogden Cultural Museum – Iowa Tribe of Kansas and Nebraska, White Cloud, Kansas
Haskell Indian Nations University – Lawrence, Kansas

MONTANA

Fort Belknap Museum – Gros Ventre & Assiniboiné Tribes, Fort Belknap Indian Reservation, Harlem, Montana
Fort Belknap Community College – Gros Ventre & Assiniboiné Tribes, Fort Belknap Indian Reservation, Harlem, Montana
Fort Peck Tribal Museum – Fort Peck Assiniboiné & Sioux Tribes, Poplar, Montana
Fort Peck Community College – Fort Peck Assiniboiné & Sioux Tribes, Poplar, Montana
Museum of the Plains Indian – Indian Arts & Crafts Board, Blackfeet Indian Reservation, Browning, Montana
Blackfeet Heritage Center – Blackfeet Nation, Browning, Montana
Blackfeet Community College – Blackfeet Nation, Browning, Montana
The Peoples Center – Confederated Salish and Kootenai Tribes, Pablo, Montana
Salish-Kootenai College – Confederated Salish and Kootenai Tribes, Pablo, Montana
Little Bighorn College – Crow Tribe, Crow Agency, Montana
Cheyenne Indian Museum – St. Labre Indian School, Northern Cheyenne Indian Reservation, Ashland, Montana
Chief Dull Knife College – Northern Cheyenne Tribe, Lame Deer, Montana
Stone Child College – Rocky Boys Chippewa Cree Tribes, Box Elder, Montana

NEBRASKA

Ponca Tribal Museum – Ponca Tribe of Nebraska, Niobrara, Nebraska
Winnebago Cultural Center & Museum – Winnebago Tribe of Nebraska & Little Priest Tribal College, Winnebago, Nebraska
Little Priest Tribal College – Winnebago Tribe of Nebraska, Winnebago, Nebraska
Nebraska Indian Community College – Omaha, Winnebago, Santee Sioux & Ponca Tribes, Macy, Nebraska

NORTH DAKOTA

Three Tribes Museum – Mandan-Hidatsa-Arikara Nation, New Town, North Dakota
Fort Berthold Community College – Mandan-Hidatsa-Arikara Nation, New Town, North Dakota
United Tribes Technical College – United Tribes of North Dakota (Mandan-Hidatsa-Arikara Nation, Spirit Lake Tribe, Sisseton Wahpeton Sioux Tribe, Standing Rock Sioux Tribe and Turtle Mountain Band of Chippewa), Bismarck, North Dakota
Sitting Bull College – Standing Rock Sioux Tribe, Fort Yates, North Dakota
Turtle Mountain Chippewa Heritage Center – Turtle Mountain Band of Chippewa Indians, Belcourt, North Dakota
Turtle Mountain Community College – Turtle Mountain Band of Chippewa Indians, Belcourt, North Dakota
Cankdeska Cikana Community College – Spirit Lake Sioux Tribe, Fort Totten, North Dakota



OKLAHOMA

Citizen Potawatomi Nation Tribal Museum – Citizen Potawatomi Tribal Nation, Shawnee, Oklahoma

Kanza Museum – Kaw Nation, Kaw City, Oklahoma

Osage Tribal Museum, Library & Archives – Osage Nation, Pawhuska, Oklahoma

OREGON

Tamástslikt Cultural Institute – Confederated Tribes of the Umatilla Indian Reservation, Pendleton, Oregon.

The Museum at Warm Springs – Confederated Tribes of the Warm Springs Reservation, Warm Springs, Oregon

SOUTH DAKOTA

Akta Lakota Museum & Cultural Center – St. Joseph's Indian School, Chamberlain, South Dakota

Buechel Memorial Lakota Museum – St. Francis Mission, Rosebud Indian Reservation, St. Francis, South Dakota

Buffalo Interpretive Center – Lower Brule Sioux Tribe, Lower Brule, South Dakota

Harry V. Johnston, Jr. Lakota Cultural Center – Cheyenne River Sioux Tribe, Eagle Butte, South Dakota

The Heritage Center – Red Cloud Indian School, Pine Ridge Reservation, Pine Ridge, South Dakota

Oglala Lakota College – Oglala Sioux Tribe of the Pine Ridge Reservation, Kyle, South Dakota

Sicangu Heritage Center – Sinte Gleska University, Rosebud Sioux Tribe, Mission, South Dakota

Sinte Gleska University – Rosebud Sioux Tribe, Mission, South Dakota

Sioux Indian Museum at the Journey Museum – Indian Arts & Crafts Board, Rapid City, South Dakota

Yankton Sioux Museum – Yankton Sioux Tribe, Marty, South Dakota

Sisseton-Wahpeton College – Sisseton Wahpeton Sioux Tribe, Sisseton, South Dakota

VIRGINIA

Monacan Ancestral Museum – Monacan Indian Nation, Amherst, Virginia

WASHINGTON

Wanapum Heritage Center – Wanapum Tribe & Grant County Public Utility District, Ephrata, Washington

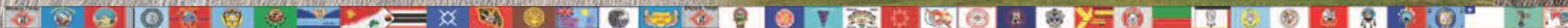
Yakama Nation Museum & Cultural Heritage Center – Confederated Tribes & Bands of the Yakama Nation, Toppenish, Washington

Columbia Pacific Heritage Museum (formerly Ilwaco Heritage Museum) – Chinook Indian Tribe & Ilwaco Heritage Foundation, Ilwaco, Washington

Colville Tribal Museum – Confederated Tribes of the Colville Reservation, Coulee Dam, Washington

WYOMING

Shoshone Tribal Cultural Center – Eastern Shoshone Tribe, Wind River Indian Reservation, Fort Washakie, Wyoming

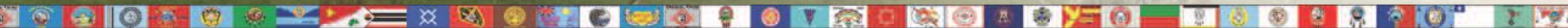
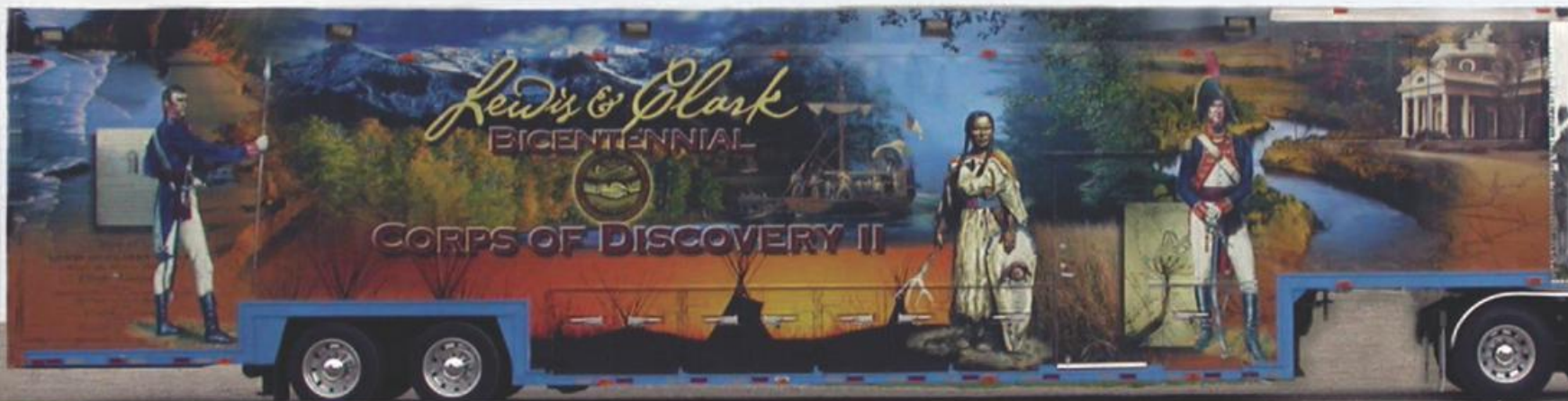


Many Voices

THANK YOU TO CORPS OF DISCOVERY II: 200 YEARS TO THE FUTURE:

AT FOUR REGIONAL TRIBAL LISTENING SESSIONS IN 1999, the National Park Service explained its plan for a bicentennial “traveling classroom,” *Corps of Discovery II: 200 Years to the Future*, that would follow the route and schedule of the original Corps of Discovery. This after-the-fact consultation and absence of collaboration with American Indians offended many of the attending tribal members, and none of them embraced the concept. That resistance slowly changed after the Park Service installed Gerard Baker as Superintendent of the Lewis & Clark National Historic Trail and *Corps II*. Gerard traveled across the country to meet face-to-face with more than ninety tribal delegations and enlist tribal participation.

Because of his commitment to including American Indian perspectives in *Corps II*, from January 13, 2003, through September 26, 2006, more than 400 Native people gave more than 1800 hours of presentations in *Corps II's Tent of Many Voices*. Our deepest appreciation goes to Gerard and those 400 storytellers, artists, musicians, historians, scholars and leaders:



PRESENTER

Rose Ann Abrahamson

Arleen Adams

Louis Adams

George Aguilar, Sr.

Lonnie Alexander

Patricia Allen

Phill Allen

Blake Alvarez

Roger Amerman

Curly Anderson

Henry Anderson

Joe Anderson

Becky Archibald

Greg Archuleta

Toyen Aripa

Leo Ariwite, Sr.

Leona Ariwite

Rod Ariwite

TRIBAL AFFILIATION

Lemhi Shoshone

Salish-Kootenai

Salish

Warm Springs

Nez Perce

Grand Ronde

Nez Perce

Shoshone-Bannock

Choctaw

Big Hole National Battlefield

Little Shell Chippewa Cree

Blackfeet

Shoshone Bannock

Grand Ronde

Nez Perce

Lemhi Shoshone

Lemhi Shoshone

Lemhi Shoshone

TOPIC

Cultural History Perspectives of Sacajawea and her People

Traditional Native Games

Lewis and Clark Meeting the Salish Indians
Salish Place Names of the Bitterroot Valley

When The River Ran Wild: Celilo Falls

Photography - A Native Perspective

Living off the Land

Nez Perce Past and Present

Horses and the Shoshone Bannock People: History
and Culture

Native Traditional Art

Montana After Lewis and Clark

Traditional Native American Games

Old Medicine Singers

NIVA Color Guard and Title VII Youth Drum

Lifeways of the Grand Ronde Tribes

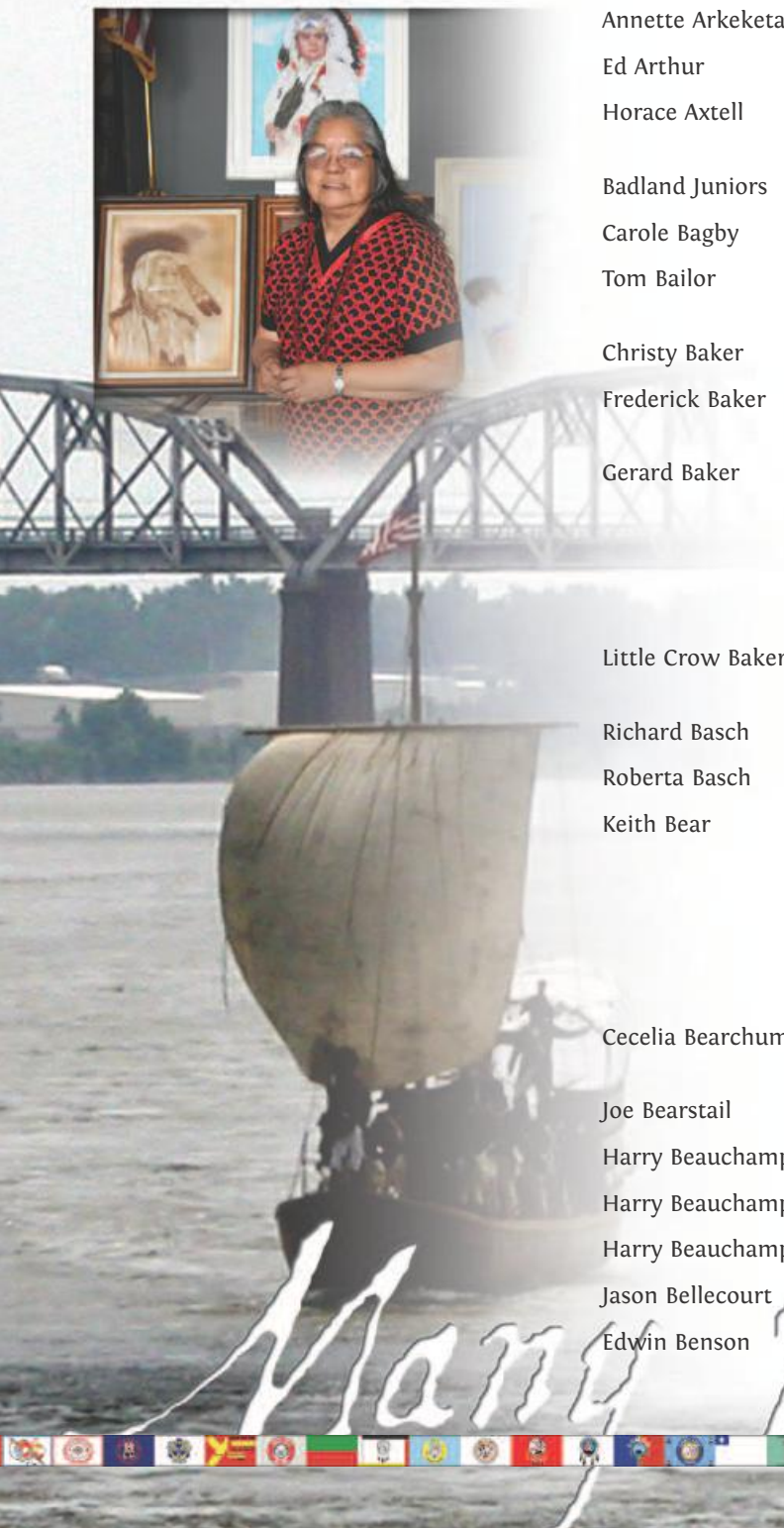
Early Childhood Development
Nez Perce Language in Preschool

Dillon Opening Ceremony

Dillon Opening Ceremony

Sacajawea - Sacajawea?
The People of Sacajawea
Past, Present and Future of the Lemhi Shoshone
The Land and the People 200 Years Later Panel Discussion





Annette Arkeketa

Ed Arthur

Horace Axtell

Badland Juniors

Carole Bagby

Tom Bailor

Christy Baker

Frederick Baker

Gerard Baker

Little Crow Baker

Richard Basch

Roberta Basch

Keith Bear

Cecelia Bearchum

Joe Bearstail

Harry Beauchamp

Harry Beauchamp, Jr.

Harry Beauchamp III

Jason Bellecourt

Edwin Benson

Otoe-Missouria

Cowlitz

Nez Perce

Crow, Brockton Middle School

Omaha

Confederated Tribes of the
Umatilla Indian Reservation

Mandan-Hidatsa

Mandan-Hidatsa

Mandan-Hidatsa

Ft. Peck Community College

Clatsop-Nehalem

Puyallup/Coeur d' Alene

Mandan-Hidatsa

Wallulapam

Mandan-Hidatsa

Assiniboine

Assiniboine

Assiniboine

Rocky Boy Chippewa Cree

Mandan, Hidatsa, Arikara

Otoe-Missouria History and Culture

Wild Horses and the Cowlitz

Nez Perce Drums
Earth Our Mother

Drum Group Performance

History of the Blackbird Park

Panel Discussion on Restoring Salmon, Lamprey & Freshwater
Mussels to Columbia River

Mandan-Hidatsa History and Culture
History of the Upper Missouri River Trade

American Indian Voices
Welcoming Remarks at Corps II Openings
Growing up Mandan-Hidatsa
Tipi Set-Up Training
Lewis & Clark Among the Mandans
Tribes that Lewis & Clark Encountered

Drum Group Performance (with Native Soul)
Traditional Dance and Regalia

Lewis & Clark Through Indian Eyes, Author Program

Lewis & Clark Through Indian Eyes, Author Program

Flute Music
Mandan-Hidatsa Music and Stories
American Indians, Warriors and Leaders
Traditional Stories and Flute Music
Along the River
The Water Speaks
Mandan-Hidatsa Music and Stories

Umatilla History and Culture
Language and Culture of the Wallulapam

Opening Ceremonies, Washington, DC

Assiniboine Culture and Dance

Assiniboine Regalia

Assiniboine Culture and Dance

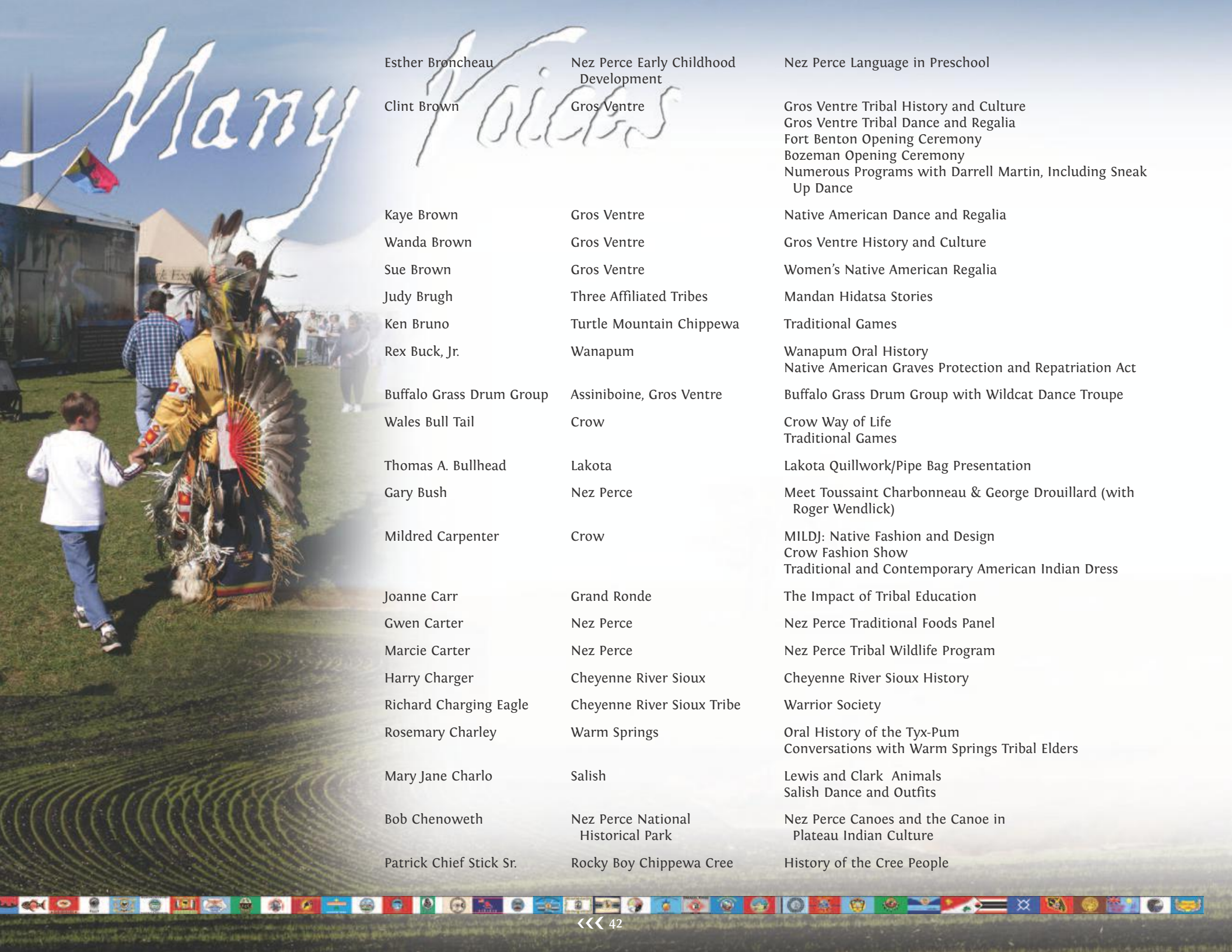
Rocky Boy Opening and Closing Ceremonies

Mandan Language
Mandan Language and History
Hazen, North Dakota, Opening Ceremony

Heywood Big Day	Crow
William Big Day	Crow
Joe Big Knife	Rocky Boy Chippewa Cree
Helen Bighorn	Fort Peck Sioux
Dyani Bingham	Assiniboine/MTTA
Truman Black	Otoe-Missouria
Lorenzo Black Lance	Creations of Black Lance
Black Whistle Drum Group	Crow
Elmer Blackbird	Omaha Nation/Native American Church
Cynthia Blackeagle	Nez Perce
Janet Blackeagle	Nez Perce
Erin Blackshere-Pouppirt	Kaw Nation
Angela Blackwell	Grand Ronde
Misty Blakely	Grand Ronde
Judy Bluehorse	Nez Perez-Cherokee
Tom Bluestone	Three Affiliated Tribes/Eagle Feather Dance Club
Bobcat Singers	Crow
Howard Boggess	Crow
Lee Bourgeau	Nez Perce
Towatoy Bourgeau	Nez Perce
Nellie Boyd	Three Affiliated Tribes
Chief Kenneth Branham	Monacan Nation
LaDonna Brave Bull Allard	Standing Rock Sioux
Paul Brill	Omaha
Dawn Briner	Otoe-Missouri Nation
Darryle Broncheau	Nez Perce

Early Crow History and Culture
Crow Art History
Significance of the Horse to Tribal Culture
Powwow Regalia and Protocol
Tanning Hides and Dancing
Montana Tribal Tourism Alliance
Otoe-Missouri Tribal History and Culture
Bicultural Awareness-Life as a Lakota living in two societies
Our Way of Life Drum Performance (with Darrin Old Coyote)
Native American Church
Our Visit with William Clark in 1831
Traditional Food Gathering
History of the Kaw(Kanza) Nation
What Restoration Means to the Grand Ronde Tribe
Flint Kapping/ beadwork
Lewis & Clark Through Native Eyes
Northern Plains Dancing
Flag and Honor Songs
Crow History and Clark on the Yellowstone
Nez Perce Gatherers and Traditional Foods
Growing Up Nez Perce
Women of the Upper Missouri
Monacan Nation Culture and History
Native Traditional Clothes and Tools (with Dean Ferguson)
History of Fort Manuel Lisa
Standing Rock Sioux History
Tribal Families of the Northern Plains
Omaha Family Histories
Otoe-Missouri Nation Tribal History and Culture
Nez Perce Traditional Fishing





Esther Broncheau

Nez Perce Early Childhood
Development

Nez Perce Language in Preschool

Clint Brown

Gros Ventre

Gros Ventre Tribal History and Culture
Gros Ventre Tribal Dance and Regalia
Fort Benton Opening Ceremony
Bozeman Opening Ceremony
Numerous Programs with Darrell Martin, Including Sneak
Up Dance

Kaye Brown

Gros Ventre

Native American Dance and Regalia

Wanda Brown

Gros Ventre

Gros Ventre History and Culture

Sue Brown

Gros Ventre

Women's Native American Regalia

Judy Brugh

Three Affiliated Tribes

Mandan Hidatsa Stories

Ken Bruno

Turtle Mountain Chippewa

Traditional Games

Rex Buck, Jr.

Wanapum

Wanapum Oral History
Native American Graves Protection and Repatriation Act

Buffalo Grass Drum Group

Assiniboine, Gros Ventre

Buffalo Grass Drum Group with Wildcat Dance Troupe

Wales Bull Tail

Crow

Crow Way of Life
Traditional Games

Thomas A. Bullhead

Lakota

Lakota Quillwork/Pipe Bag Presentation

Gary Bush

Nez Perce

Meet Toussaint Charbonneau & George Drouillard (with
Roger Wendlick)

Mildred Carpenter

Crow

MILDJ: Native Fashion and Design
Crow Fashion Show
Traditional and Contemporary American Indian Dress

Joanne Carr

Grand Ronde

The Impact of Tribal Education

Gwen Carter

Nez Perce

Nez Perce Traditional Foods Panel

Marcie Carter

Nez Perce

Nez Perce Tribal Wildlife Program

Harry Charger

Cheyenne River Sioux

Cheyenne River Sioux History

Richard Charging Eagle

Cheyenne River Sioux Tribe

Warrior Society

Rosemary Charley

Warm Springs

Oral History of the Tyx-Pum
Conversations with Warm Springs Tribal Elders

Mary Jane Charlo

Salish

Lewis and Clark Animals
Salish Dance and Outfits

Bob Chenoweth

Nez Perce National
Historical Park

Nez Perce Canoes and the Canoe in
Plateau Indian Culture

Patrick Chief Stick Sr.

Rocky Boy Chippewa Cree

History of the Cree People



Cherokee Christian	Fort Peck Sioux	Dancing for Fort Peck Cemetery Flag Ceremony
Cherokee and Dakota Christian	Fort Peck Sioux	Traditional Dancing Fort Peck Flag Ceremony
Tommy Christian	Fort Peck Sioux	Native Humor and Pow wow Poplar Opening Ceremonies
Circle of Tribal Advisors	National Council of the Lewis & Clark Bicentennial	Circle of Tribal Advisors Panel Discussion
Klynn Cloud Dancer Gear	Seneca	History and Present Day State of Amherst
Kathy Cole	Grand Ronde	Chinook Language Immersion Program
Rob Collier	Nez Perce	The Nez Perce Perspective: "What We Did For Them"
Richard Comes Last	Fort Peck Sioux	White Wolf Song and Dance
Roberta "Bobbie" Conner	Confederated Tribes of the Umatilla Indian Reservation	American Indian Voices Cross Encounters: Lewis and Clark and the Wallulapum Two Weekends 200 Years Ago: the Corps of Discovery in our Camp Our People Have Always Been Here Umatilla History and Culture Impact of Lewis & Clark on Native Americans The Land and the People 200 Years Later Panel Discussion Lewis & Clark Through Indian Eyes, Author Program Panel Discussion on Restoring Salmon, Lamprey & Freshwater Mussuls to Columbia River
Jay Cook	Cheyenne River Sioux	Lakota Art
Robert W. Cournoyer	Yankton Sioux Tribe	Alliance of Tribal Tourism Advocates
Terry Courtney Jr.	Warm Springs	Traditional Fishing and Net Making Net Making Stories
Coyote Creek Drummers	Grand Ronde	Native American Drumming and Singing
Carol Craig	Yakama	Cultural Traditions and Treaty Fishing Rights - Cultural Importance of the Salmon
Fermore Craig, Sr.	Umatilla	Native American Graves Protection and Repatriation Act
Elmer Crow	Nez Perce	Traditional Fishing Panel Discussion Nimiipuu Traditonal Technology
Kenneth Daugherty	Absentee Shawnee	Absentee Shawnee History and Culture Shawnee of Oklahoma Panel Discussion
Marvin Dawes	Crow	Little Bighorn Battlefield



Many Voices



Don Day
Henry Daychild
Mary Louise Defender
Brent Demko
George Denny
Dr. Doug Deur
Louise Dixey
Ed Doney Sr
Shane Doyle

Betty Durkee
Eagle Beak Drum Group
Eagle Feather Indian Club

Cody Eagleman
Ed Edmo

John Edmo
Lori & Maxine Edmo
Ronald Snake Edmo
Arlen Edwards

Ray K. Eider
Lucille Eldridge
Tom Escarcega
Craig Falcon

Delmer Falcon & Family
Teara Farrow
Stanford Fergusin
Del First
Conrad Fisher

Grand Ronde
Rocky Boy Chippewa Cree
Cheyenne River Sioux
Yakama Forestry Department
Rocky Boy Chippewa Cree
Clatsop-Nehalem
Shoshone-Bannock
Assiniboine, Gros Ventre
Crow/Bobcat Singers

Kaw Nation
Grand Ronde
Three Affiliated Tribes,
New Town Schools

Fort Peck Sioux
Shoshone-Bannock

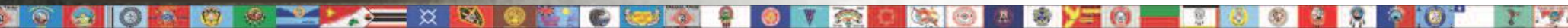
Tlinget-Haida
Shoshone-Bannock
Shoshone Bannock
Blackfeet

Assiniboine-Sioux
Lemhi Shoshone
Ft. Peck Reservation
Blackfeet

Metis
Umatilla
Monacan Nation
Ft. Peck Sioux
Northern Cheyenne

Cedar: One of Our First Gifts
Early Times in Rocky Boy
Voyage of Domination, Purchase with Conquest
History and Culture of the Huckleberry
Rocky Boy History
Clatsop and Nehalem: Living on the Land
Shoshone Bannock Still Walk this Valley
Buffalo Grass Singer
Bobcat Singers - Flag Song and Honor Song
Native American History in the Gallatin Valley
The Kanza (Kaw) Nation History and Culture
Native American Drumming and Singing
Native American Dance

Beadwork and Dance
Columbia River Legends
Storytelling and Drum
Storytelling and Drum
Shoshone Bannock History
Language and Culture of Shoshone Bannock
Traditional Songs and Drum
Hand Drums and Singing
Poplar Opening Ceremonies
Cultural History
Singing and Interpretation
Wolf Calf: Lewis & Clark and the Blackfeet
Blackfeet and Lewis & Clark (with Curly Bear Wagner)
Metis Fiddlers and Jiggers
Native American Graves Protection and Repatriation Act
Monacan History and Culture
Fort Peck Dakota History
Northern Cheyenne History and Culture



Sheldon Fletcher	Lower Brule Sioux Tribe	Descendants of Meriwether Lewis-An Oral History
Chris Floyd	Ojibwa-Metis	George Drouillard
Cheyenne Foote	Ft. Peck Sioux	Traditional Tanning Techniques Hide Tanning Tanning Hides and Dancing
David and Dale Four Horns	Blackfeet	Traditional Games
Carl Four Star	Assiniboine	Poplar Opening Ceremony
Angus Fox	Mandan-Hidatsa	Mandaree Singers Drumming and Song
Glen Fox	Three Affiliated Tribes	Music in American Indian Culture
Mike Fox	Ft. Belknap - Gros Ventre	Buffalo History
Yvonne Fox	Three Affiliated Tribes	Arikara History and Culture
Harold Frazier	Cheyenne River Sioux Tribe	Treaty Panel Discussion
Buzz Fredericks	Three Affiliated Tribes	Horses, Cowboys, and Indians
Pete Fredericks	Three Affiliated Tribes	Cowboys and Indians
Tom Fredericks	Three Affiliated Tribes	Horses, Cowboys, and Indians
Alexis Frehoff	Nez Perce Early Childhood	Nez Perce Language in Preschool Development
Chris Gardipee	Assinibone	Gros Ventre Tribal Dance and Regalia
Ray Gardner	Chinook	Inter-Tribal Trading on the Columbia Welcoming Comments and Opening Prayer The Chinook Nation : The Road to Recognition Lewis and Who? Pre-Expedition Trade on the Northwest Coast The Chinook at Goose Point: An Elder Remembers Chinook Tribal History and Culture Canoeing the Columbia
Daniel Redelk Gear	Monacan Nation	Honor Song
Amy Genke	Rocky Boy Chippewa Cree	Rocky Boy Closing Ceremony
Delores George	Yakama	Yakama Language and Art Yakama Songs, Dress and Dance
Emma George	Lemhi Shoshone	Sacajawea Traditional Healing
Jon George	Grand Ronde	A Stitch in Time
Rozina George	Agaidika Shoshone	Sacajawea/ Panel Discussion Salmon Opening Ceremony





Jack Gladstone	Blackfeet	Westward Odyssey, Blackfeet Culture and Music Blackfeet Tribal Stories And Music
Pat Courtney Gold	Wasco	Who are Those Smelly Men in the Canoe: A Native View of Lewis & Clark
Dakota Goodhouse	Standing Rock Sioux & Knife Indian Rivers Villages	Universal Languages Lakota Sioux: Tribal History and Culture Universal Language of the Plains I remember Red Hair and Long Knife Horses of Mass Destruction
Mike Gopher	Chippewa	Native American Drums and Singing
Rusty Gopher	Rocky Boy Chippewa Cree	Rocky Boy Opening Ceremonies
Brendan Gourneau	Three Affiliated Tribes	Music in American Indian Culture
Grand Ronde Drum Group and Honor Guard	Grand Ronde	Grand Ronde Opening Ceremony
Connie Graves	Grand Ronde	Basketweaving
Justin Gray Hawk	Ft. Peck Sioux	Native Soul Drum Group
Tiffany Greenberg	Grand Ronde	Chinook Language Immersion Program
Shantel Greene	Nez Perce Early Childhood Development	
Stacia Greene	Nez Perce	Nez Perce Language in Preschool
Solo Greene	Nez Perce	Yesterday, Today, and Tomorrow Nez Perce Cultural Exchange
Jon Greg	Grand Ronde	History of the Native American Flute
Calvin Grinnell	Mandan-Hidatsa	I remember Red Hair and Long Knife
Elaine Grinnell	Jamestown Klallam Tribe	Northwest Storytelling
Irene Hale	Pittsburg American Indian Center	Quilts, Gifts, Etc. of American Indians
Lydia Hale	Pittsburg American Indian Center	Quilts, Gifts, Etc. of American Indians
Otis Halfmoon	Nez Perce	Nez Perce War of 1877 - Impact of the Lewis & Clark Expedition
Curtis Hall	Lemhi Shoshone	Traditional Healing through Ceremonies
Ed Hall III	Mandan-Hidatsa-Arikara, Bureau of Indian Affairs	
Frankee Hall	Student - Mandaree History Club/Three Affiliated Tribes	Sakakawea



Tex Hall	Three Affiliated Tribes; National Congress of American Indians	Mandan, Hidatsa, Arikara & Lewis and Clark The Trail Between the Rivers With Oakdale Drum Group
Cody Harjo	Otoe-Missouria	Otoe-Missouria Tribal History and Culture
John Harp	Grand Ronde	The Impact of Tribal Education
Stuart Harris	Confederated Tribes of the Umatilla Indian Reservation	Environmental Legacy of the Columbia Plateau
Kathryn Harrison	Grand Ronde	Our Trail of Tears
Vivian Harrison	Yakama	Root Gathering
Phil Hawks	Chinook Tribe	The Chinook at Goose Point: An Elder Remembers
Karen R. Haymond	Otoe-Missouri	Native Americans in Film
Chief Delvis Heath	Warm Springs/Wyam	Comtemporary Lessons
George Heavy Runner	Blackfeet	Big Sky Opening Ceremonies, Fort Benton Blackfeet Culture and History Blackfeet Perspectives: Encounter with the Expedition
Marie Heimburg	Grand Ronde	The Impact of Tribal Education
Dr. Lee Hester	Choctaw	Comparing Corn Growing Practices
Fred Hill, Jr.	Umatilla	History of the Big Drum
Joe Fighting Bear Hodge	Missouri River Communities Network	American Indians Past and Present
Levi Holt	Nez Perce	Wolf Recovery
Johnson Holy Rock	Oglala Sioux Tribe	Sioux Tribal History Opening Prayer Treaty Discussion
Joseph Holy Rock	Oglala Sioux Tribe	History of Fort Laramie Treaty
Peter W. Houck	Monacan	History of Monacan
Cliff Houts	Shoshone-Bannock	Horses and the Shoshone Bannock People: History and Culture
Ted Howard	Shoshone Paiute	Shoshone Paiute History
Tonka Howard	Salish and Assiniboine	Flathead History and Culture, Drumming and Singing Techniques Native American Music
Craig Howe	Oglala Lakota Tribal College	Reinterpretation of Teton Sioux and Lewis and Clark Lewis & Clark's Big Mistake
Dwight Howe	Omaha and Ponca	Ponca-Omaha: Tribal History and Culture



Many Voices





Chris Howell	Pawnee
Chief William Howell	Pawnee
Marilyn Hudson	Three Affiliated Tribes
Alvina Huesties	Yakama
Doug Hyde	Nez Perce
Carl Moses Hyipeer	Yakama Nation
Carl Moses Hyipeer, Jr.	Yakama Nation
Esther Moses-Hyipeer	Yakama Nation
Starla Moses-Hyipeer	Yakama Nation
Ellen In the Woods	Cheyenne River Sioux Tribe
Antoine Incashola	Salish
Mike Iyall	Cowlitz

Dan Jack	Kaw Nation
Gary James	Confederated Tribes of Umatilla Indians
Dave Johnson	Navajo/Nez Perce Tribal Fisheries Program
Tony Johnson	Confederated Tribes of Grand Ronde
Matthew Sitting Bear Jones	Otoe-Missouria Tribe
Paulette Jordan	Coeur d' Alene
Viola Kalama	Warm Springs
Hattie Kauffman	Nez Perce & CBS News
Bob Kennedy	Haida
Cheryle Kennedy	Grand Ronde
Reubin Kent	Otoe, Kickapoo, Iowa

Lewis & Clark in Relation to the American Indian Tribes of Kansas Pawnee Tribal History and Culture
Pawnee History and Culture
Earthlodge: The First Prairie Art This Land I'm Standing On - A Play
Yakama History and Culture
Nez Perce Sculptures
Yakama Songs and Dance
Yakama Songs and Dance
Yakama Songs and Dance
Yakama Songs and Dance
Lakota History
Hamilton Opening Ceremony The Salish Perspective
History of the Cowlitz Tribe Vancouver Opening Ceremony Cowlitz Tribal History and Culture
Language Preservation Kaw History and Culture
Fisheries Restoration in the Umatilla and Walla Walla Basins Panel Discussion on Restoring Salmon, Lamprey & Freshwater Mussels to Columbia River
Nez Perce Tribal Fisheries
Chinook Language Immersion Program Linguistic History of Grand Ronde
Otoe-Missouria Tribe, The Forgotten Nebraskans
Coeur d' Alene History and Culture
Conversations with Warm Springs Tribal Elders
Nez Perce Woman of CBS News
Inter-Tribal Trading on the Columbia Lewis & Who? Pre-Expedition Trade on the Northwest Coast
Grand Ronde Opening Ceremony
Native American Flute Music



Kickapoo Drum	Kickapoo
Maynard Kicking Woman	Blackfeet
Kay Kidder	Nez Perce
Frank J. King III	Rosebud Sioux Tribe
Marietta King	Blackfeet
Patty Kinswa-Gaiser	Cowlitz Drum Group
Darrell Robes Kipp	Blackfeet
Roberta Kirk	Warm Springs
Cecile Kneeland	Grand Ronde
Bambi Kraus	Tlingit/National Assoc. of Tribal Historic Preservation Officers
Jeff Kuust	Grand Ronde
Elaine LaBonte	Grande Ronde
Hope Lafferty	Grand Ronde
Mike LaMere	Blackfeet
Brian Langley	Grand Ronde
Pearl Langley Lyon	Grand Ronde
Deborah Larsen	Grand Ronde
Diana LaSarge	Umatilla
Myrna Leader Charge Trimble	Rosebud Sioux Tribe
Marcella LeBeau	Cheyenne River Sioux
Lanniko L. Lee	Sacagawea Learning Center- Sitting Bull College
Kiana Leno	Grand Ronde
Mychal Leno	Grand Ronde

Kickapoo Drum
Traditional Songs and Drum
Nimiipuu of the 21st Century
Story of Treaty Blanket
Treaty Panel Discussion
Native American Food is Medicine
Cowlitz Songs and Traditions
Blackfeet Language Immersion School
Beadwork and Beaded Dresses
Native American Drumming and Singing
History of the Grand Ronde People (with daughters Hope Lafferty & Nakoosa Moreland)
American Indians and the Lewis & Clark Bicentennial
Tribal Tourism Toolkit
Natural Resources
The Cultures of Grande Ronde Through Basketry
Grand Ronde Opening Ceremony
The Grand Ronde People
The Impact of Tribal Education
Blackfeet Tribal Government
The Impact of Tribal Education
Life and Health at Grand Ronde
What Restoration Means to the Grand Ronde Tribe
Native American Graves Protection and Repatriation Act
Cultural Resource Protection
Traditional/Contemporary Lakota Culture with Tourism
Women in Military (Own Experience)
Restore Native Wisdom in Tribal Homelands
What Restoration Means to the Grand Ronde Tribe
What Restoration Means to the Grand Ronde Tribe

Many Voices





Many Voices

Jackie Leno Grant
Tall Bull Linwood
Tino Lira
Chief Little Bear
Kenny Little Bear
Leland Little Dog

August Little Soldier
Kevin Locke
Leo Lockwood

Carol Logan
Donald Long Knife
Elizabeth Cook Lynn
Algie & Rocky Mahto
Walter Jerome Main
Leonard Maker
Lewis Malatare

Lewis & Marilyn Malatare

Diane Mallickan

Lena Malnourie
Mandan-Hidatsa-Arikara
Elders
Rose Marie Mandan
Victor Mandan
John Mann
Chris Martin

Grand Ronde
Northern Cheyenne
Mandan Hidatsa Arikara
Rocky Boy Chippewa Cree
Rocky Boy Chippewa Cree
Rosebud Sioux Tribe

Three Affiliated Tribes
Standing Rock Sioux Tribe
Three Affiliated Tribes

Grand Ronde
Assiniboine, Gros Ventre
Crow Creek Sioux Tribe
Three Affiliated Tribes
Gros Ventre
Osage
Yakama

Yakama

Nez Perce, Nez Perce Nat'l
Historic Park

Three Affiliated Tribes
Three Affiliated Tribes
Three Affiliated Tribes
Mandan
Grand Ronde

The Impact of Tribal Education

Northern Cheyenne: Wellness, History and Culture
Native Drum and Song
Rocky Boy History
Rocky Boy History
Storytelling/Science
Missouri River Stories
Sioux Creation Stories

Native Americans Living Today
Native American Hoop Dancing
Pipestone
Music Performance

Ancestral Voices
Wildcat Dance Troupe & Buffalo Grass Drum Group
Aggressive Colonialism and Lewis and Clark
Music Performance

Gros Ventre: History and Culture
Osage History and Culture

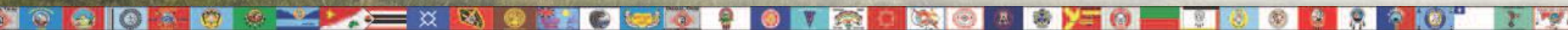
Yakama Nation History and Culture
Reservation and Religion

Yakama Culture and History
Storytelling and Legends

Women, Wetxuuwiis and Wisdom
Nez Perce Family Values
Tribal Warfare, Wetxuuwiis and the Lewis & Clark Expedition

Arikara History and Culture
Elders Panel

Mandan History and Culture
The Mandan Nation and Lewis & Clark
Sacajawea's People
Coyote Creek Drum Group



Darrell Martin	Gros Ventre	Gros Ventre Tribal History and Culture American Indian Voices Lewis & Clark and Native Americans Opening Ceremonies Numerous Programs with Clint Brown, Including Sneak Up Dance
Clayton Matt	Salish Kootenai	The Hell Gate Treaty
Betty Matthews	Blackfeet	Role of Women in Blackfeet Fur Trade / History of Blackfeet and Fort Benton
Molly Matthews	Grand Ronde	The Impact of Tribal Education
Dr. Monica Mayer	Three Affiliated Tribes, Trinity Community Clinic	Medicines of the Lewis & Clark Expedition
Joshua McConnville	Nez Perce	Nez Perce Traditional Fishing
Brian McCormack	Nez Perce	Our Visit with William Clark in 1831
Perri McDaniel	Grand Ronde	Sacred Sites
Sandi McFarland	US Forest Service, Nez Perce	Nez Perce National Historic Trail Nature's Supermarket
Joe McGeshick	Montana State University	Native American Perspective of the Expedition in Montana
Errol Medicine	Standing Rock Sioux	Raw hide and art
Wynona Medicine	Cheyenne River Sioux	Beading
Joseph Medicine Crow	Crow	Sacajawea and Crow Culture
Diana Medicine Stone	Mandan-Hidatsa	Descendants of Big White
Pearl Mekemson	Grand Ronde	Basketweaving
Bobby Mercier	Grand Ronde	Eagle Beak Drum Group, Native American Drumming
Marion Mercier	Grand Ronde	The Impact of Tribal Education
Kenny & Tyson Merrick	White Shield Singers	White Shield Singers
Pierre Merrick	Omaha	Ponca-Omaha: Tribal History and Culture
Brent Merrill	Grand Ronde	From Table Rock to Grand Ronde Video: "The Grand Ronde: From Termination to Restoration"
Orville Mestes	Cheyenne River Sioux	Contemporary Sioux Art Analysis of Chief Seattle's speech
Aaron Miles	Nez Perce	The Endangered Ones
Rebecca Miles	Nez Perce	From a Chairsperson's View The Land and the People 200 Years Later Panel Discussion





Adeline Miller

Warm Springs/Wasco/
Paiute/Yakama

Oral History and Weaving
Conversations with Warm Springs Tribal Elders

Robert J Miller

Eastern Shawnee Tribe

Jefferson's Doctrine of Discovery
Lewis and Clark Encounters the Indians
Native American Relations
Shawnee of Oklahoma Panel Discussion

Antone Minthorn

Confederated Tribes of the
Umatilla Indian Reservation

The Land and the People 200 Years Later Panel Discussion

Gary Mitchell

Prairie Band Potawatomi

Potawatomi History and Culture

Lem Mitchell

Nez Perce

Nimiipuu Culture and Stories
Coyote Stoies
Traditional Fishing Struggles

Caroline Mohr

Salish and Kootenai

Traditional Native Games

Nakoosa Moreland

Grand Ronde

Histtory of the Grand Ronde People (with mother Cecile Kneeland
and sister Hope Lafferty)

Spider Moccasin

Wasco/WarmSprings

Manifest Destination

Bernice Moffett

Nez Perce

Echo of Water on Rock film and Visit with an Elder

Steve Moran

Cheyenne River Sioux

Language compliance officer-history of language

Alfred Morisette

Arikara

Arikara Old Scout Singers

Edwina Morning Owl

Umatilla

Plateau Social Dances

Thomas Morning Owl

Umatilla

Songs of the Umatilla
Social Songs of the Umatilla

Carl Moses, Jr.

Yakama Nation

Yakama Songs and Dance

Amy Mossett

Mandan-Hidatsa-Arikara

Impact of the Expedition on Native Americans
Traditional Gardening, Prarie Plant Life
American Indian Voices
Tribute to Sakakawea
Introducing Shawnee Panel, Historic Locust Grove
Sakakawea's Farewell
William Clark, Sacagawea and the
Yellowstone Country (with Hal Stearns)

Mary Wolf Murphy

Traditional Dance

Michael Murphy

Native American Flute Music

John Murray

Blackfeet

Tribal Historic Preservation

Alanna Nanegos

Umatilla

A Salmon Culture



LeeAnne Nation	Mandaree History Club; Three Affiliated Tribes	Loyalists and Revolutionaries
Native Soul		Traditional Dancing Drum Group Performance (with Little Crow Baker)
Angela Neller	Umatilla	Native American Graves Protection and Repatriation Act
Nez Perce Dancers and Drum Group	Nez Perce	Clarkson Opening Ceremony
Nez Perce Early Childhood Development Students	Nez Perce	Nez Perce Language in Preschool
Northern Light Drummers		Northern Light Drummers
Ron Oatman	Nez Perce	Traditional Fishing Panel
Ryan Oatman	Nez Perce Early Childhood Development	Nez Perce Language in Preschool
Raymond Ogle	Ft. Peck Sioux	Sitting Bull's Meeting Near Poplar
Barney Old Coyote	Crow	Crow-- Distinctly Different
Darrin Old Coyote	Crow	Crow Way of Life Crow Dancing
Andrew Old Elk	Crow	Crow Way of Life
Old Medicine Singers and Dancers	Blackfeet	Native American Drum Songs and Dance (with Joe Anderson)
Jay Old Mouse	Northern Cheyenne, Mandan, Hidatsa, Arikara	Northern Cheyenne Courting Flute
Chief Earl Old Person	Blackfeet	Big Sky Signatue Event Opening Ceremonies, Fort Benton
Omaha Elders	Omaha	Elders Panel
Ora Lee Drummers	Osage	Ora Lee Drummers
Mercedes Osborne	Cherokee	Being Born/Raised Cherokee
Our Way of Life Dance Troupe	Crow	Our Way of Life Dance Performance (with Darrin Old Coyote)
Sam Pablo	Nez Perce	Traditional Fishing Panel Discussion



Many Voices





Jeff Painter

Sherry Paisley

Junior Papse

Parker Singers

Calvin Pekas

Clay Penhollow

Aaron Penney

Samuel Penney

Luther M. Pepper

Kathleen Perez

Wakiyan Peta

Kevin Peters

Noris Pettit

Selene Phillips

Janet Phillips

Andre Picard Jr.

Wes Pierre

Allen Pinkham, Sr.

D'Lisa Pinkham

Greg Pitcher

Clatsop - Siwash Native
Resources

Appaloosa Museum

Shoshone-Bannock

Rocky Boy Chippewa Cree

Dakota Sioux

Warm Springs Tribal Natural
Resources Department

Nez Perce

Nez Perce

Kaw Tribal Elder

Ft. Peck Sioux

Nez Perce National Historic
Park, Nez Perce

Chinook

Lac du Flambeau Band-
Lake Superior

Grand Ronde

Nez Perce

Salish

Nez Perce

Nez Perce

Shawnee

Partnerships and Resilience: Clatsop Tribe
Columbia River Trade Center: Celilo Falls
Effects of Lewis & Clark on Tribes of the Northwest
Many Kinds of Native Americans in the Northwest
Columbia River Trade

Follow the Horse

Dillon Opening Ceremony

Powwow Songs and Dance Styles (with Lloyd Top Sky)

Maintaining Tribal Values in an Urban Setting

Plants and Natural Resources

Salmon Recovery

American Indian Voices

The Kanza (Kaw) Nation History and Culture

White Wolf Song and Dance 4-H Club

Drum Group and Treaty Panel Discussion

Flutes and Winds of Change

Chinook Fishing Traditions

Sacagawea

Life and Health at Grand Ronde

Nez Perce Culture and Music

Traditional Games

Nez Perce History and Culture

Nez Perce Coyote Stories

Pre Lewis & Clark American Indian Cultures

The Nez Perce Meet Captain Clark

Opening Ceremonies

Our Visit with William Clark in 1831

Lewis & Clark Through Indian Eyes, Author Program

Clarkston Closing Ceremony

Teaching on the Nez Perce Reservation

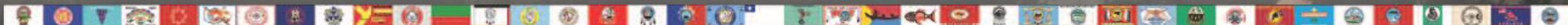
Removal of the Shawnee

Shawnee History and Culture

Shawnee of Oklahoma Panel Discussion

Louie Pitt, Jr.	Warm Springs	Treaty Perspectives of the Jefferson Era to Today Conversations with Warm Springs Tribal Elders
Mardell Plainfeather	Crow	Clothing As Art: A Crow Tradition
Ponca Warrior Society Dancers	Ponca Tribe of Nebraska	Native American Dance
Ron Pond	Umatilla	A Jefferson Peace Medal among the Walla Walla Indians ca. 1805-1986
Audrey Ponzo	Lemhi Shoshone	Traditional Healing through Ceremonies
Ralph Preston	Omaha Tribe	Ponca-Omaha: Tribal History and Culture
Burton Pretty On Top	Crow	Crow History and Culture
Lucille Pullhide-Eldridge	Lemhi Shoshone	Sacajawea
Melia Pullhide-Eldridge	Lemhi Shoshone	Sacajawea (with grandmother Lucille Pullhide-Eldridge)
Mildred Quaempts	Yakama - Cayuse	Plateau Social Dances
Clifton Queton	Shawnee Drum and Dance	Shawnee Drum and Dance
Boss Racine	Blackfeet	Blackfeet Perspectives: Encounter with the Expedition History of Buffalo
Laura Red Bird	Crow	Crow-Reno District Youth Group
Shawn Red Bird	Crow	Horsemanship and Indian Relays
Noella and Shane Red Hawk	Lakota and Seminole	Native American Traditions: Before and After Lewis & Clark
Cassi Rensch	Three Affiliated Tribes	Lewis and Clark History Earthlodges of the Three Tribes Mandan Stories, Earthlodges and Flute Music (with Matt Schanadore) The Yellowstone to the Missouri
Steven Reuben	Nez Perce	Twisted Hair, Wetxuuwiis Play
Nathan Reynolds	Cowlitz	Cowlitz: Ecology and Quamash
Arlita Rhoan	Warm Springs	Cradle Boards
Dora Rides Horse	Crow	Crow History and Culture
Leslie Riggs	Grand Ronde	Chinook Language Immersion Program
Rick Rivard	Turtle Island Band	Opening Blessings

Many Voices



Candy Robertson	Grand Ronde	What Restoration Means to the Grand Ronde Tribe
Gary Robinette	Ponca Tribe of Nebraska	Ponca Tribe- History and Culture Ponca Warrior Society Dancers
Sam Robinson	Chinook	Vancouver Opening Ceremony
King Rockhill	Appaloosa Museum	Follow the Horse
Craig Rockwell with Allen Pinkham	US Army Corps of Engineers/ Nez Perce	Nez Perce Meet Capt. Clark
Rocky Boys Dancers	Rocky Boy Chippewa Cree	Powwow Songs and Dance Styles (with Lloyd Top Sky)
Anna Rubia	Mandan-Hidatsa	Descendants of Big White
Eric Sabin	Grand Ronde	The Impact of Tribal Education
Wehnona St. Cyr	Young Generation Dancers and Singers	Young Generation Dances and Songs
Curtis Sam	Lemhi Shoshone	Traditional Healing
Duane Sandford	Three Affiliated Tribes, Mandaree History Club	Three Short Programs: Loyalists and Patriots, Sakakawea
Merril Sandoval	Navajo	Navajo Code Talkers
Corwin Saunsoci	Omaha Lodge Singers	History and Song-Singing Omaha Songs
Matt Schanandore	Mandan/Hidatsa	Indian Music and Culture Native American Culture and Music Mandan Music and Stories Mandan Music and History Mandan Stories, Earthlodges and Flute Music (with Cassi Rench)
Carrie Schuster	Palouse	The Palouse Indians
Bessie and Wilfred Scott	Nez Perce	Teaching the Nez Perce Language, Memorials and Traditions
LeeRoy Seth	Nez Perce	Nez Perce Regalia
Marquel Shawl	Nez Perce	Powwow Dance Demonstration (with grandmother June Stewart)
Shawnee of Oklahoma	Shawnee	Shawnee Drum and Dance
Val Sheker	Grand Ronde	Fort Vancouver Sacred Site Protection
Joseph Sheppard	Warm Springs	Canoes along the Columbia
Mitchell Sheridan	Omaha Tribe	Standing Eagle Native Song and Dance Troup
Ben Sherman	Oglala Lakota	Legacy of William Clark
Kenny Shields	Ft. Peck Sioux	Beadwork and Dance
Cheryl & Gene Shippentower	Umatilla	Plants and Fish of the Umatilla River

Ruth Short Bull

Daryl Shortman

Cliff SiJohn

Joyce Silverthorn

Catlin Sitting Bear

Allen Slickpoo Jr.

Elsie Slides Off

Suzie Slockish

Art Smith

Cassidy Smith

Frank Smith

Jim Smith

Ken Smoker Jr.

Chief Cliff Snider

Angel Sobotta

Amelia Sohappy and Family

Richard So Happy

Minerva Soucie

Mary Jane Souther

Dirk Spencer

JR Spencer

Kellie Spotted Bear

Leland Spotted Bird

Three Affiliated Tribes

Gros Ventre

Coeur D' Alene Tribe

Confederated Salish and
Kootenai Tribes

Three Affiliated Tribes;
Eagle Feather Dance Club

Nez Perce

Cheyenne River Sioux Tribe

Warm Springs, Yakama

Three Affiliated Tribes

Three Affiliated Tribes; Eagle
Feather Dance Club

Fort Peck Reservation

Yakama

Ft. Peck Sioux

Chinook

Nez Perce

Yakama

Grand Ronde

Northern Paiute

Nez Perce

Yakama Nation

Nez Perce

Three Affiliated Tribes,
Mandaree History Club

Ft. Peck Sioux

Growing up in an Earth Lodge, Women of the
Upper Missouri

Native Flute Music

Coeur D' Alene Tribe History and Culture

Traditional Education to Boarding School

Northern Plains Dance

Nez Perce Traditional Foods

Cheyenne River History Web Cast

Ishishklin Language

Northern Plains Drum and Song
Art Smith and the Oakdale Singers

Northern Plains Dancing

Poplar Opening Ceremonies

Boarding School

War Eagle Warriors

Tribal History at the End of the Trail
American Indian Voices
Lewis and Clark Meeting the Tribes
Columbia River Tribal History
Chinook History and Culture

Nez Perce Family History
Wetxuuwiis Play

Conversations with Elders

Chinook Language Immersion
Program

Back in the Day: Same Way Today

Visit with an Elder

Yakama Songs and Dance

Nez Perce Legends and Flute

The Power of Speech

Badland Juniors Drum Group
Fort Peck Opening Ceremonies



Mary Voices



Many Voices



Emerson Squeiemphen
Standing Eagle Group
Duncan Standing Rock
Kenneth Standing Rock
Pauline Standing Rock
Alisha Standish
Patrick and Sharon
Stands Over the Bull
June Stewart

Marvin Stewart
Randy Stewart
Phyllis Stone

Louise Stump
Videl & Ruby Stump

Mark Swetland
Valerie Switzler
Cliff Sygna

Crystal Szezepanski
Jesse Taken Alive
Linwood Tall Bull
Mary Tall Bull
William Tanner
Tatanka Oyate Singers

Vermay Taylor
Howard Teasley
Merle Tendoy
Randy'L Teton

Warm Springs/Yakama
Omaha
Rocky Boy Chippewa Cree
Rocky Boy Chippewa Cree
Rocky Boy Chippewa Cree
Three Affiliated Tribes,
Mandaree History Club

Crow
Nez Perce

Crow
Nez Perce
Rosebud Sioux- Lakota

Rocky Boy Chippewa Cree
Rocky Boy Chippewa Cree

Omaha
Warm Springs 4-H Dancers
Coeur D' Alene Tribe
Grand Ronde

Standing Rock Sioux
Northern Cheyenne
Nez Perce
Salish and Kootenai
Fort Peck Sioux

Ft. Peck Sioux
Nez Perce
Rocky Boy Chippewa Cree
Shoshone Bannock

Importance of the Drum
Standing Eagle Group
Ojibwa History
Rocky Boy History
Hoop Dancer
The Power of Speech

Crow History and Lore
Crow Storytelling
Nez Perce History and Culture
Contemporary Powwows (with granddaughter Marquel Shawl)

Traditional Games and history
Sawtooth Pack: Wolves of the Nez Perce
Plains Indian Heritage
Lifestyles of Lakota Sioux Women

Significance of the Teepee and it's construction
Indigenous Games
Great Falls Opening Ceremony

Dance Lodge of the Omaha
Traditional Native American Social Dancing
Coeur D' Alene Tribe History and Culture
Chinook Language Immersion Program

Sioux Tribal History-1889 Act. Treaty Panel Discussion
Indian Healing Practices
Nez Perce History and Culture
Traditional Native Games

Poplar Opening Ceremonies
Native American Drumming and Singing

Tanning Hides and Dancing
Forest Health and Management of the Nez Perce Tribe
Tribal Humor
Face of Gold - Sacagawea



John Thomas Kickapoo
 JT Thomas & Ryan Reck Nez Perce
 Robert "Bob" Tom Grand Ronde
 Syreeta Thompson Umatilla
 Lloyd Top Sky Rocky Boy Chippewa Cree

Mary Top Sky Rocky Boy Chippewa Cree
 Lindy Trolan Grand Ronde
 Samuel Tso Navajo
 Jeff Turning Heart Cheyenne River Sioux
 Luann Tyler Lemhi Shoshone
 Lois Tyler Navo Lemhi Shoshone

Laurie Tynes
 Raymond Uses the Knife Cheyenne River Sioux Tribe
 Lucy Vanderburg Salish and Kootenai
 Mary Wade Monacan Nation
 Bonnie Wadsworth Shoshone Bannock
 Curly Bear Wagner Blackfeet/Going to the Sun Institute

Marjorie Wahleneka Umatilla
 Sarah Wahl Salish
 Tillie Walker Mandan
 Glenna Wallace Eastern Shawnee
 Everett Waller Osage
 Fred Wallulatum, Sr. Warm Springs

Warm Springs 4-H Dancers Warm Springs
 Bryce Washington Shawnee
 Larry Eaglebear Watson Three Rivers Council
 Patrick Weaselhead Blackfeet - University of Montana

Rap Music
 Powwows and other cultural gatherings
 Plateau Social Dances
 Sign Language
 Dance and Song Troupes
 Cultural Language
 Tribal Ways of Medicine

Traditional Dress and Art
 Grand Ronde Cultural Collections
 Navajo Code Talkers
 So Sioux Me
 Salmon Opening Ceremony
 Sacajawea's People
 Native American Hide Tanning
 Cheyenne River History Web Cast
 Salish Language, History and Preservation

American Indian Voices
 Face of Gold - Sacajawea
 History and Culture of the Blackfeet
 Blackfeet and Lewis & Clark
 Umatilla History and Culture
 Traditional Games
 Mandan Traditional Gardening

Osage History and Culture
 Opening Ceremony
 Conversations with Warm Springs Tribal Elders
 Traditional Native American Dancing
 Shawnee of Oklahoma Panel Discussion
 Eastern Woodlands Indians
 Tribal Colleges in Indian Country
 Higher Education for Indian People





Marvin Weather Wax, Jr.
Gloria Wells-Norlin
Phill Wendzillo
Wilson Wewa

Deanna Wheeler
Bridget Whipple
Jackie Whisler
Crystal White
Germaine White
Rufus & Maxine White
Greta White Calf
Angela White Horse
White Wolf Song and
Dance 4-H Club

Harvey White Woman
Francis Whitebird
Patricia Whitetemple

Silas Whitman
Naomi Wildbill
Wildcat Dance Troupe
Chuck Williams
Damon Williams
Janice Wilson
Mary Louise Defender
Wilson
Roxanne Wilson
Simone Wilson

Blackfeet
Little Shell Band Chippewa
Ponca Tribe of Nebraska
Warm Springs- Paiute

Grand Ronde
Warm Springs
Grand Ronde
Nez Perce
Salish
Omaha Nation
Arikara
Three Affiliated Tribes

Oglala Sioux
Rosebud Sioux Tribe
Nez Perce Early Childhood
Development
Nez Perce
Umatilla
Assiniboine, Gros Ventre
Grande Ronde
Kickapoo
Crow
Dakota/Hidatsa
Nez Perce Early Childhood
Development
Nez Perce

Hand Drums and Singing
Little Shell Chippewa History and Culture
Ponca Tribal History
Traditional Games
Northern Paiute History, Culture and Stories
Northern Paiute Stories
Columbia Plateau Religion
Flint Napping/ Traditional beadwork
Pictographs
Chinook Language Immersion Program
Our Visit with William Clark in 1831
Salish People and the Lewis and Clark Expedition
Omaha History and Culture
Arikara History and Culture
Traditional Native Gardening
White Wolf Song and Dance

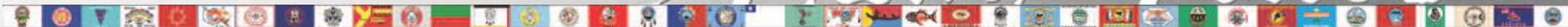
Awakening the Sovereign Spirit Treaty Presentation
Lakota-Misinterpreted and Misrepresented
Nez Perce Language in Preschool
Cultural Resources
Plateau Social Dances
Wildcat Dance Troupe with Buffalo Grass Drum Group
A Native Perspective of the Columbia Gorge
Modern issues of sovereignty and water
Crow Lullaby Songs
Good Day-A Yankton Sioux Woman
Nez Perce Language in Preschool
Keeping the Culture Alive



Dallas Winishut, Jr.	Warm Springs/Wyam	Language Preservation and Storytelling
Brigette Wipple	Warm Springs	Basketry Traditions
Althea Wolf	Yakama	Yakama History and Culture
David Wolf	Confederated Tribes of the Umatilla Indian Reservation- Freshwater Mussel Project	Freshwater Mussel and Tribal Culture Panel Discussion on Restoring Salmon, Lamprey & Freshwater Mussels to Columbia River
Karenne Wood	Monacan Nation	Poetry Reading, "Homeland"
Ryan Woodcock	Salish and Kootenai	Traditional Games
Liz Woody	Warm Springs	Storytelling and Poetry
Yakama Nation Cultural Center Library	Yakama Nation	Yakama Coyote Tales, Storytelling
	Yakama	Coyote Tales, Storytelling
David Yarlott	Crow, Little Bighorn College	Education and Culture
Rosa & Jon Yearout	Nez Perce	Nez Perce Appaloosa Horses
Loren Yellow Bird	Arikara	Growing Up Arikara When My Chief Returns Arikara History and Culture Clark and the Arikaras After the Expedition Our Songs Continue (with his sons)
Loren Yellow Bird, Jr.	Arikara	Our Songs Continue (with father and brother)
Patrick Yellow Bird	Arikara	Our Songs Continue (with father and brother)
Monte Yellow Bird Sr.	Arikara/Hidatsa	History and Culture of the Northern Plains Horse
Julia Young	Fort Peck Sioux	Beadwork and Dance
Judy Young Bear	Mandan Hidatsa	Natural Gardening Stories of Culture with Mandan Gardening Mandan, Hidatsa Culture and History
Steve Young Eagle	Chippewa	Traditional Dancing Presentation for School Children (with Clint Brown)



Many Voices



*We also want to thank the excellent and devoted staff of Corps II
and the Lewis & Clark National Historic Trail:*

National Park Service Staff – Corps of Discovery II: 200 Years to the Future

Wanda L. Anderson, Park Ranger,	July 2004 – September 2006
Angela R. Bates, Park Ranger,	February 2004 - June 2006
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Keena N. Graham, Park Ranger,	December 2005 – July 2006
Ehren L. Gross, Park Ranger,	Jan. - July 2003 & Jan. 2005 – Sept. 2006
Rebecca A. Havens, Park Ranger,	December 2005 – September 2006
Nancy M. Hoppe, Supervisory Park Ranger,	May 2006 – September 2006
Patricia D. Jones, Field Manager,	December 2002 – March 2005
Warren E. Kasper, Supervisory Park Ranger,	Dec 2002 – February 2006
Judith A. Lakomy, Park Ranger,	September 2004 – September 2005
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Brayden W. Mitchell, Park Ranger,	February 2004 – September 2006
John S. Phillips, Park Ranger,	March 2004 – November 2004
Trent T. Redfield, Park Ranger,	January 2005 – September 2006

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Jim Dougan	John McCarthy
Daniel Fegergren	Karla Sigala
Gene Finke	Scott Tucker
Curtis Gregory	Philip Wu

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Margaret J. Gorski, United States Forest Service
Stephen Morehouse, Bureau of Reclamation
Jeannine M. Nauss, U.S. Army Corps of Engineers

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Shanna Cain, January 2003 – September 2006
Beverly Dygert, January 2003 – September 2006
Megan Kirst, January 2003 – September 2006
Duane Weinbender
Naz Zanteson, January 2003 – September 2006

NATIONAL PARK SERVICE CORPS II SUPPORT STAFF

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Darrell R. Martin, American Indian Liaison, Nov 2004 – February 2006
Jeffrey G. Olson, Public Information Officer, February 2003 – June 2006
LaTonya N. Miller, Public Information Officer, July 2006 – Sept 2006
Sandra J. Vequist, Administrative Assistant, January 2003 – Sept 2006

National Park Service Corps II Management Staff

Fran P. Mainella, National Park Service Director
Ernest Quintana, Regional Director, Midwest Region
David N. Given, Deputy Regional Director, Midwest Region
Gerard A. Baker, Superintendent, Lewis & Clark National Historic Trail, August 2000 – May 2004
Stephen E. Adams, Superintendent, Lewis & Clark National Historic Trail, July 2004 – 2008
Betty J. Boyko, Assistant Superintendent & Corps II Manager, Lewis & Clark National Historic Trail



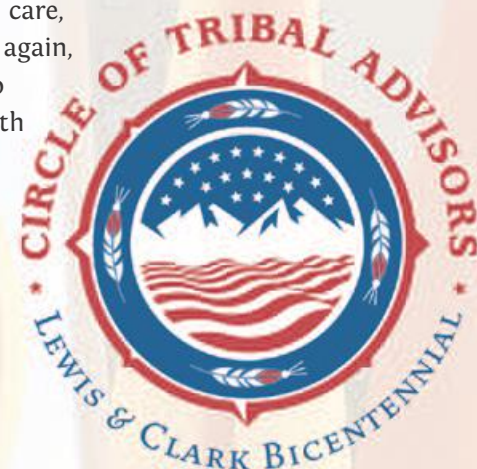
Tribal Advisors



It was not easy for tribes to appoint COTA delegates because the Lewis & Clark Bicentennial was not a priority on any tribal agenda compared to health care, education, safety and language preservation. Yet again and again, tribes assigned this duty to appointees out of willingness to educate others and infuse our own younger generations with pride in their remarkable heritage.

CIRCLE OF TRIBAL ADVISORS – 1999-2007

Member Tribes, Official Representatives & Alternates
(Most recent representatives are listed first)



IDAHO

NEZ PERCE TRIBE

Gary Greene
Allen Slickpoo, Jr.
Ethel Greene
Carla High Eagle
Justin Gould

SHOSHONE BANNOCK TRIBES

Randy'L Teton
Becky Archibald
Larry Bagley
Gary Watson
Hobby Hevewah

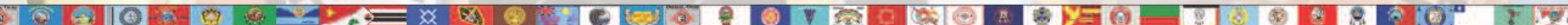
KANSAS

IOWA TRIBE of KANSAS and NEBRASKA
Joann Comer

KICKAPOO TRIBE in KANSAS
John Thomas, Sr.

PRAIRIE BAND POTAWATOMI NATION
Zach Pahmahmie
Roy Ogden

SAC and FOX NATION of MISSOURI
Honorable Fredia Perkins
Edmore Green
Honorable Sandra Keo



MONTANA

FORT PECK ASSINIBOINE-SIOUX TRIBE

Raymond Ogle
Richard (R.J.) Young, Jr.

BLACKFEET NATION

George Heavy Runner
Joyce Spoonhunter

CONFEDERATED SALISH AND KOOTENAI TRIBES,

Arleen Adams
Mary Jane Charlo
Germaine White

CROW NATION

Latonna Old Elk
George Reed, Jr.

GROS VENTRE & ASSINIBOINE TRIBES, FORT BELKNAP RESERVATION

Honorable Julia Doney
Darrell Martin

LITTLE SHELL BAND of CHIPPEWA INDIANS of MONTANA

Honorable Henry Anderson
Gloria Wells-Norlin

NEBRASKA

OMAHA TRIBE of NEBRASKA

Dr. Rudi Mitchell, PH.D.

PONCA TRIBE of NEBRASKA

Phil Wendzillo

NORTH DAKOTA

MANDAN-HIDATSA-ARIKARA NATION

Brenda Hall Dvorak
Amy Mossett

STANDING ROCK SIOUX TRIBE

Ladonna Brave Bull Allard
Tim Mentz, Sr.

TRENTON INDIAN SERVICE AREA

Lynne Finnicum
Cynthia LaCounte
Delmar Falcon

OKLAHOMA

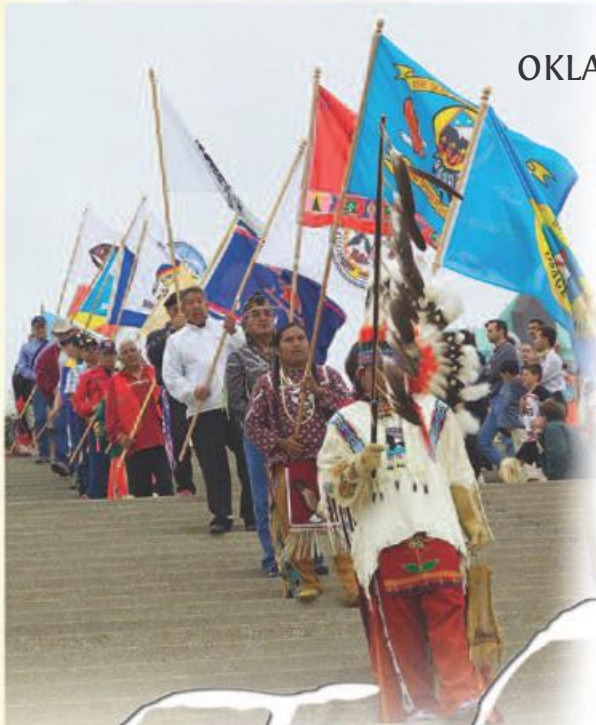
ABSENTEE SHAWNEE TRIBE

Leroy Ellis
Kenneth Daugherty

CITIZEN POTAWATOMI NATION

Jeremy Finch





Tribal

ADVISORS

OKLAHOMA *(continued)*

EASTERN SHAWNEE TRIBE of OKLAHOMA

Robert Miller
Chief Charles Enyart

KAW NATION

Betty Durkee

OSAGE NATION

Staci Eagle Elk
Jerry Shaw

OTOE-MISSOURIA TRIBE

Sylvester Alley
Dawn Briner

PAWNEE NATION of OKLAHOMA

William Howell
Chris Howell
Rebecca Eppler

SHAWNEE TRIBE

Greg Pitcher

OREGON

CLATSOP-NEHALEM CONFEDERATED TRIBES

Diane Collier
Steve Shane
Joe Scovell

CONFEDERATED TRIBES of the GRAND RONDE COMMUNITY of OREGON

Elaine LaBonte
Lindy Trolan
June Olson

CONFEDERATED TRIBES of the UMATILLA INDIAN RESERVATION

Bobbie Conner

CONFEDERATED TRIBES of the WARM SPRINGS RESERVATION of OREGON

Chief Nelson Wallulatum
Chief Delvis Heath, Sr.
Charles V. Jackson
Louie Pitt, Jr.

SOUTH DAKOTA

CHEYENNE RIVER SIOUX TRIBE

Denelle HighElk
Jim Picotte

CROW CREEK SIOUX TRIBE

Diane Big Eagle
Wanda Wells Crowe
Anthony Guy Lopez

LOWER BRULE SIOUX TRIBE

Roseanne "Micki" LaRoche
Daphne Richards-Cook
Cy Maus

OGALA SIOUX TRIBE of the PINE RIDGE RESERVATION

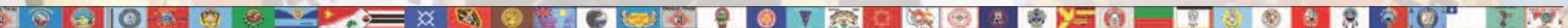
Daphne Richards-Cook
Donna Salomon

ROSEBUD SIOUX TRIBE

Myrna Leader Charge Trimble

YANKTON SIOUX TRIBE of SOUTH DAKOTA

William Weddell



VIRGINIA

MONACAN INDIAN NATION
Karenne Wood

WASHINGTON

CHINOOK INDIAN TRIBE
Honorable Ray Gardner
Honorable Gary Johnson
Noris Petit
Chief Cliff Snider

COWLITZ INDIAN TRIBE
Mike Iyall
William Iyall
Chris Tobar-Dupres
David Rhodes

WANAPUM INDIAN TRIBE
Rex Buck, Sr.
Michael A. Squeochs

CONFEDERATED TRIBES and BANDS of the
YAKAMA NATION
Marilyn Skahan-Malatare
Lewis W. Malatare, Sr.
Honorable Jerry Meninick

COTA Leadership

Chairman, January 2004-June 2007
Allen V. Pinkham, Sr.

Co-Chairs, September 2001-December 2003
Amy Mossett
Bobbie Conner
Dark Rain Thom

Chairperson, 1999-2001
Amy Mossett

COTA Leadership Committee, 2004-2007

The Leadership Committee was composed of official COTA representatives who also served on the National Council's Board of Directors. It functioned as a liaison group between the COTA and the Council Board. Its members were:

Allen V. Pinkham, Sr.
Bobbie Conner
Chris Howell
George Heavy Runner
Greg Pitcher
Daphne Richards-Cook

National Council/COTA Staff, 1999-2007

Karen Goering, National Council Executive Director, 2002-2007
Michelle Bussard, National Council Executive Director, 1997-2002
Sammye Meadows, Cultural Awareness Coordinator
Amy Mossett, Tribal Involvement Coordinator
Caree Wesselmann, Executive Assistant
Katie Van Allen, Executive Assistant
Clarice Hudson, Executive Assistant
Allen V. Pinkham, Sr., Tribal Liaison



TRIBAL
Advisors



We Remember

Stephen Ambrose

Auguste

Cora Baker

Honorable John Barnett

Clifton Basch

Francis Bigcrane

Bob

Lenora Buck

Chevy

Rudy Clements

Norman J. Conner

Crabby Patty

Priscilla Craig

Joe Culloyah

Vine Deloria, Jr.

Emily

Joe Ferguson

Margaret Barnaby Matt Finley

Buzz Fredericks

Delphine Youngbird Hall

Dan Jack

Alvin M. Josephy, Jr.



Millie Lagergren

Mylie Lawyer

August Little Soldier

Lunar

Maiky

Darrell Martin

Dr. Bea Medicine

Beatrice Miles

Mercedes Osborne

Agnes Pokerjim Paul

John Peter Paul

Cassi Rench

Rosie

Scout

Sandra Speiden

Squeaks

Tucknroll

Honorable Carl Venne

Mary Wade

Curly Bear Wagner

Gordon A. Watters

Barbara Wendzillo

Zeke





NATIONAL SIGNATURE EVENTS

- 1** Jefferson's West, Bicentennial Inaugural
January 2003, Monticello, Charlottesville, VA
- 2** Falls of the Ohio
October 2003, Louisville, KY, & Clarksville, IN
- 3** Three Flags Ceremony
March 2004, St. Louis, MO
- 4** Expedition's Departure: Camp River DuBois
May 2004, Hartford & Wood River, IL
- 5** St. Charles: Preparations Complete
May 2004, St. Charles, MO
- 6** Heart of America: A Journey Fourth
July 2004, Atchison & Ft. Leavenworth, KS, & Kansas City, MO
- 7** First Tribal Council
July-August 2004, Ft. Atkinson State Park, Ft. Calhoun & Omaha, NE
- 8** Oceri Sakowin Experience: Remembering & Educating
August-September 2004, Great Sioux Nation, SD
- 9** Circle of Cultures: Time of Renewal & Exchange
October 2004, Bismarck, ND
- 10** Explore! The Big Sky
June-July 2005, Great Falls & Ft. Benton, MT
- 11** Destination: The Pacific
November 2005, Clatsop County, OR, & Pacific County, WA
- 12** Summer of Peace: Among the Niimiipuu
June 2006, Lewiston, Lapwai, Nez Perce National Historical Park, ID
- 13** Clark on the Yellowstone
July 2006, Pompey's Pillar National Monument & Billings, MT
- 14** Reunion at the Home of Sakakawea
August 2006, Mandan-Hidatsa-Arikara Nation & New Town, ND
- 15** Lewis & Clark: Currents of Change
September 2006, St. Louis, MO





CORPS OF DISCOVERY II VISITS TO TRIBAL COMMUNITIES

- 1 Omaha Tribe of Nebraska – Macy, NE
- 2 Cheyenne River Sioux Tribe – Eagle Butte, SD
- 3 Ft. Peck Assiniboine & Sioux Tribes – Ft. Peck, MT
- 4 Rocky Boys Chippewa Cree – Box Elder, MT
- 5 Confederated Tribes of the Umatilla Indian Reservation – Pendleton, OR
- 6 Chinook Tribe – Long Beach, WA
- 7 Clatsop-Nehalem Confederated Tribes – Seaside, OR
- 8 Confederated Tribes of the Grand Ronde Community – Grand Ronde, OR
- 9 Confederated Tribes and Bands of the Yakama Nation – Toppenish, WA
- 10 Confederated Tribes of the Warm Springs Reservation – Warm Springs, OR
- 11 Confederated Tribes of the Umatilla Indian Reservation – Pendleton, OR
- 12 Blackfeet Nation – Browning, MT
- 13 Crow Nation – Crow Agency, MT
- 14 Mandan-Hidatsa-Arikara Nation – New Town, ND

Spirit Lake Reservation
LAKE SIOUX



Sisseton Wahpeton Reservation

YANKTON-YANKTONAI
Flandreau Santee Sioux
Crow Creek Reservation
Flandreau Reservation

Chamberlain
Yankton Reservation
Sioux Falls

Ponca
Santee Reservation
Winnebago Reservation
Omaha Reservation

OMAHA
Lincoln

PAWNEE
OTO

Sac and Fox Reservation
Iowa Reservation
Kickapoo Reservation
Prairie Band
Potawatomi Reservation
Topeka

Wichita
Kaw
Osage Reservation
Ponca
Otoe-Missouria
Pawnee
Tulsa

Cheyenne-Arapaho
Oklahoma City
Shawnee
Eastern Shawnee

SHAWNEE
Delaware
Comanche

Citizen Potawatomi
Absentee Shawnee

- Lewis's Preparation
- Lewis & Clark Route to the Pacific
- Lewis & Clark Return to St. Louis
- Events hosted by Tribal Nations
- Present Day Reservations
- Tribal homelands at the time of L&C journey

the Legacy

THE LEGACY OF TRIBAL INVOLVEMENT IN THE LEWIS & CLARK BICENTENNIAL

Tribal Successes

“Surely what most differentiates the current phase of interest in the Corps of Discovery is the saliency of Native American perspectives.”

– David Nicandri, 2003

Director, Washington State Historical Society

TRIBAL INVOLVEMENT SUCCESSES

Tribal participation in the Lewis & Clark Bicentennial was, without doubt, the most energetic and engaging part of the commemoration. Far more than tribal involvement, there was an honest, balanced, courageous telling of tribal stories – by hundreds of Native people. This more nuanced telling of American history engaged and inspired everyone who listened, Natives and non-Natives, young and old of all cultures. Telling our stories to our own young people and to members of other tribes was at least as important as telling our stories to non-Indians.

This extraordinary exchange of information and perspectives illuminated the role of Lewis & Clark in exposing the West to further American incursion into Native homelands in ways most Americans had never considered. It respected everyone’s ability to understand that the expedition of 1803-1806 was not just a great, extended camping adventure – but a truly pivotal episode in the conquest of Native America.

Early on, few tribal people wanted to participate in the commemoration. From our standpoint of more than a dozen millennia of history on this continent, 200 years didn’t seem like such a big deal. Many early COTA meetings focused on past injustices and lengthy discussions about whether or not to participate in what we viewed as a non-Indian party, celebrating non-Indian American heroes (whose precise maps would change our lives forever), by people who didn’t comprehend or appreciate our perspectives of these past 200 years.

Lewis & Clark was not a priority for us. Tribal governments had no budgets for bicentennial activities and could not divert sparse resources from other essential programs like language revitalization, cultural resource protection, elder services, education, health care, safety or infrastructure. Yet, we united in

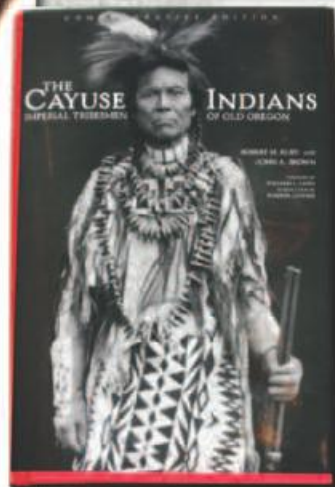


a determination to show American Indians not as victims, but as modern, educated members of American society with rich, diverse and ancient cultures, histories and languages, who are reclaiming control of our future. We also united in a determination to share the tourism and economic benefits the bicentennial would bring.

Our successes during the Lewis & Clark Bicentennial were guided by the early and enduring involvement of tribal elders, funded by those who believed our perspectives were important, supported by visionary tribal and bicentennial leaders, and accomplished by dedicated, hardworking individuals from at least two-thirds of the original 114 tribal nations recorded by Lewis & Clark. Among those successes:

- Naming the bicentennial a commemoration rather than a celebration opened it to tribal participation as defined by the tribes, rather than simply as entertainment or backdrop for a non-Indian American hero story.
- The National Council of the Lewis & Clark Bicentennial voted early, and unanimously, to make “tribal involvement” its number one priority for the commemoration.
- Native voices were not censored.
- Tribes were an integral part of the bicentennial’s decision-making processes.
- Three of the commemoration’s fifteen National Signature Events were hosted by tribal nations (Great Sioux Nation, Nez Perce Tribe, Mandan-Hidatsa-Arikara Nation) in 2004 and 2006.
- The National Park Service’s *Corps of Discovery II Tent of Many Voices* made 14 visits to American Indian communities and reservations. For 45 months, at 95 locations on and off the Lewis & Clark National Historic Trail, more than 400 tribal individuals offered more than 1800 hours of presentations, stories, history, cultural demonstrations, music, dance, plays, films and more.
- \$6 million of National Park Service Challenge Cost Share funding was awarded to tribes for bicentennial projects, language preservation, educational efforts and more.
- Tribal oral histories were presented, heard and respected. The National Park Service’s *Tent of Many Voices* was the tribes’ most important venue for expression of tribal perspectives, reaching vast new audiences, including international visitors.





- Many tribes began recording the language and stories of their elders to teach future generations.
- Though not a funded bicentennial program, we infused the commemoration with our devotion to protecting cultural resources and sacred sites, whether in public or private hands.
- Exiled tribes such as the Shawnee, Osage, Otoe-Missouria and others were invited back to their aboriginal homelands. Perhaps the most inspiring homecoming was that of the Osage Nation, who were invited back to the Saint Louis area after an absence of 200 years. Participating in numerous bicentennial events, the Osage, in turn, welcomed other tribes to their ancestral home. In 2009, building upon their new relationships with the City of Saint Louis and the State of Missouri, the Osage were able to establish a literal, physical connection to their ancient history when they purchased the last undestroyed mound of the Cahokia complex remaining in private hands.
- National Ad Council and COTA public awareness campaigns focused on Native perspectives and reached multi-millions of people nation wide. A William and Flora Hewlett Foundation Leadership Grant funded creation and publication of 250,000 copies of COTA's brochure, *A Guide to Visiting the Lands of Many Nations*. Most of those copies found their way into the hands and living rooms of non-Indian Americans. Many schools also used the brochure as a curriculum guide.
- Inter-tribal and inter-cultural collaboration and partnership grew on a scale unprecedented in American history.
- Important working relationships grew among tribes, some of whom have been enemies for thousands of years.
- Publication of American Indian authors and tribal histories increased substantially.
- The Lewis & Clark Trail Heritage Foundation magazine, *We Proceeded On*, featured Robert Miller's (Eastern Shawnee) article, "Doctrine of Discovery," and Germaine White's (Salish) article, "Sharing the Vision: How the Lewis & Clark Bicentennial Can Build Trust Between Tribal and Non-Tribal Cultures."



Tribal Successes



- Adding to James Ronda's 1984 groundbreaking *Lewis and Clark among the Indians*, new non-Native voices examined old characters in a new light that included the sacrifices and points of view of Native peoples, including Landon Y. Jones (*William Clark and the Shaping of the West*), Sammye Meadows and Jana Prewitt (*Lewis & Clark For Dummies*), Clay Jenkinson (Oregon Public Broadcasting radio series), and others.
- *Who is York: A New Look at the Lewis and Clark Expedition* was created by filmmaker Ron Craig and produced by Oregon Public Broadcasting. The film not only examined the life of the man who remained William Clark's slave while contributing as an extraordinary member of the expedition, but also included Native perspectives on York – whom some tribes revered and called "Big Medicine."
- Tribal tourism grew and flourished. Federal and private funds came together to support tourist capacity building in tribes, tour guide training, pageants, films, exhibits, symphonies, and more.
- Tribal telling of the Lewis & Clark story was not confined to bicentennial settings, but also reached Indian communities and schools.
- Bicentennial organizers created budgets and raised substantial funds to support tribal involvement.
- Relationships between tribal nations and state and federal agencies were strengthened.
- The International Traditional Games Society was reinvigorated to successfully renew ancient tribal games and engage modern Indian youth.
- Participation by Indian Youth was substantial, and the bicentennial presented opportunities for young people to stay and work at home.
- Many Native participants received invitations to address non-Lewis & Clark groups and meetings, such as the National Association of Editorial Writers, National Historic Preservation Trust, National Association of Secretaries of State, and others.
- New tribal leadership emerged in COTA as old leadership faded – giving our efforts continuing freshness.
- We influenced the thinking of a great many people - non-Indian and Indian.
- We made deep, abiding, lifelong friendships – whose good work will continue to unfold.



Legacies

"The commemoration has changed the course of our nation, bridges of good faith have been built among all people and we must not let them disappear regardless of what has happened in the past."

...Chief Cliff Snider, Chinook, 2006

TRIBAL BICENTENNIAL LEGACIES:

The Circle of Tribal Advisors and participating tribal nations created many significant legacies during the Lewis & Clark Bicentennial that will continue to benefit Indian people for countless generations to come. Among them:

NATIONAL LEGACIES:

- **Native Voices Endowment**

In partnership with the National Council of the Lewis & Clark Bicentennial, Missouri Historical Society, Oregon Community Foundation and the Endangered Language Fund, the Circle of Tribal Advisors created a perpetual endowment fund for Native language education and revitalization. With proceeds from the surcharge on sales of the US Mint's 2004 Lewis & Clark commemorative coin, COTA created the \$1.6 million Native Voices Endowment: A Lewis & Clark Expedition Bicentennial Legacy for making annual grants to tribal language teachers, researchers and programs. COTA member tribes and other tribes along the Lewis & Clark Trail are eligible to apply for funding.

- **www.lc-triballegacy.org**

The National Park Service videotaped all programs by tribal presenters in Corps II's Tent of Many Voices. Those videotapes form the basis of a new website (www.lc-triballegacy.org), to be launched in March 2010, and series of curriculum guides being created by the Park Service in partnership with the University of Montana Regional Learning Project. In addition, all tribal presenters will receive copies of their programs to help in preserving oral histories, educating future generations and contributing to tribal museums and archives.

- **Tribal Stories**

During the bicentennial, Native people told our own stories in our own ways. That input continues to be far more valuable and interesting than just showing up to be the entertainment – like early bicentennial planners expected us to do. Mainstream scholars and media continue to consult and defer to tribal historians, scholars, elders and leaders.

*"My grandmother insisted that rocks had names and spirit.
She passed on to me her belief that the land is imbued with spirit and unseen hosts.
She heard the language of the earth..."*

.....Elizabeth Woody, Wasco/Wyam/Tygh/Tenino/Dine

- **Understanding**

The tribes stirred things up during the commemoration, primarily in a non-confrontational way. As a result the general public became, and continues to grow a bit less fearful and more understanding of Native peoples and our issues.

- **Native Authors**

Native authors and poets enjoyed wider publication and readership during the bicentennial. Their books and articles will carry tribal messages forward for many years to come.

- **Time Capsule**

The Circle of Tribal Advisors and its member tribes created a time capsule of tribal involvement memorabilia – films, books, videos, tribal flags, signature event items, brochures, programs, maps, articles, commemorative coins, CDs, DVDs, photographs, symposia proceedings, and much more – to be opened by our descendants as planning begins for the 250th anniversary of the Lewis & Clark Expedition. COTA placed the time capsule with the Missouri Historical Society to keep safe for the next 50 years.



TRIBAL LEGACIES:

IDAHO

Nez Perce Tribe

- Created natural resource protection and restoration projects for the Clearwater/Lapwai Valley and Kamiah Spring.
- Developed a Nez Perce tribal directory, including a portfolio of traditional and contemporary skills, to serve as a resource for economic development.
- Created an annual Nez Perce Children's Creation Legend Pageant.
- Hired tribal culture interpretive staff.
- Created parfleche educational traveling trunks and a video about Wetxuuwiss and Lewis & Clark.





- Created interpretive monument honoring the Nez Perce St. Louis Warriors.
- Planned and carried out “Summer of Peace: Among the Nimiipuu” National Signature Event, 2006.

Sacajawea Interpretive and Education Center

- Created Lemhi Shoshone history photo exhibit and compiled oral histories from Lemhi elders.

Shoshone-Bannock Tribes

- Tribal artisans made thousands of hand made, traditionally tanned leather pouches for the US Mint commemorative Lewis & Clark coin and pouch set.

KANSAS

Kickapoo Tribe in Kansas

- Implemented a Kickapoo language class for adults and created CDs, a brochure and videotapes of the classes as future teaching tools.

- Implemented a K-4 cultural program.
- Implemented a cultural resource protection program.

Sac and Fox Nation of Missouri

- Created new items for the Sac and Fox Nation of Missouri Museum, including a miniature display of a Sac or Fox village, audio tutorial equipment to teach the language of the Sac and Fox Nation to tribal members, a museum brochure and display and storage improvements for museum artifacts.

MONTANA

All Montana Tribal Nations

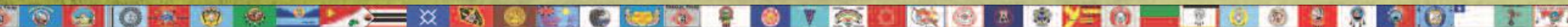
- Created the Montana Tribal Tourism Alliance (MTTA) to create opportunities for and promote cultural tourism to Montana’s tribal communities.

State of Montana

- Adopted Indian Education for All to integrate the history, culture and knowledge of Montana tribes across the state’s school curriculum.

Blackfeet Nation

- Researched historical Piegan trails from 1800 to 1899.
- Reconditioned a historical Blackfeet trail for public education and visitation and created new signs and a tribal handbook.
- Built a new Blackfeet tourism and visitor center.
- Created educational programming about their fatal encounter with Lewis & Clark at the Two Medicine River.
- Tribal artisans made thousands of hand made, traditionally tanned leather pouches for the US Mint commemorative Lewis & Clark coin and pouch set.



Blackfeet Community College

- Students made thousands of hand made, traditionally tanned leather pouches for the US Mint commemorative Lewis & Clark coin and pouch set.

Going to the Sun Institute

- Created "First Nations Discover Lewis & Clark" oral history documentary.

Confederated Salish and Kootenai Tribes

- Created *The Salish People and the Lewis and Clark Expedition*, compiled by the Salish-Pend d'Oreille Culture Committee and the Elders Cultural Advisory Council, published by the University of Nebraska Press.
- Created a tribal history pageant.
- Tribal artisans made thousands of hand made, traditionally tanned leather pouches for the US Mint commemorative Lewis & Clark coin and pouch set.

Salish Kootenai College

- Created an online Salish language program.
- Produced a DVD of the tribal history pageant.

Crow Nation

- Tribal artisans made thousands of hand made, traditionally tanned leather pouches for the US Mint commemorative Lewis & Clark coin and pouch set.

Crow Nation, Little Big Horn College

- Created "Baashee-duat (They Came by Boat)" and "li-chi-wee iitchee (Good Stories)" educational programs.

Fort Belknap Gros Ventre & Assiniboine Indian Community

- Began a staff development program for non-native residents of the Fort Belknap Indian Reservation, focusing on raising cultural awareness and personal growth issues.

Fort Peck Community College

- Made a documentary film, *Assiniboine Chief Rosebud Remembers Lewis & Clark*.

International Traditional Games Society

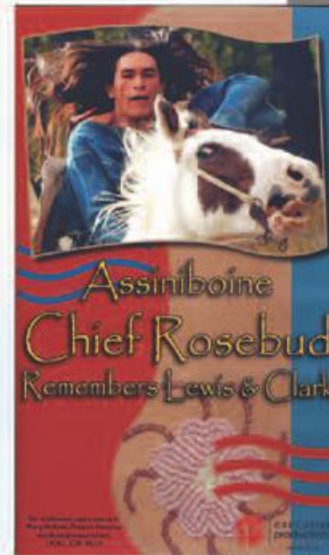
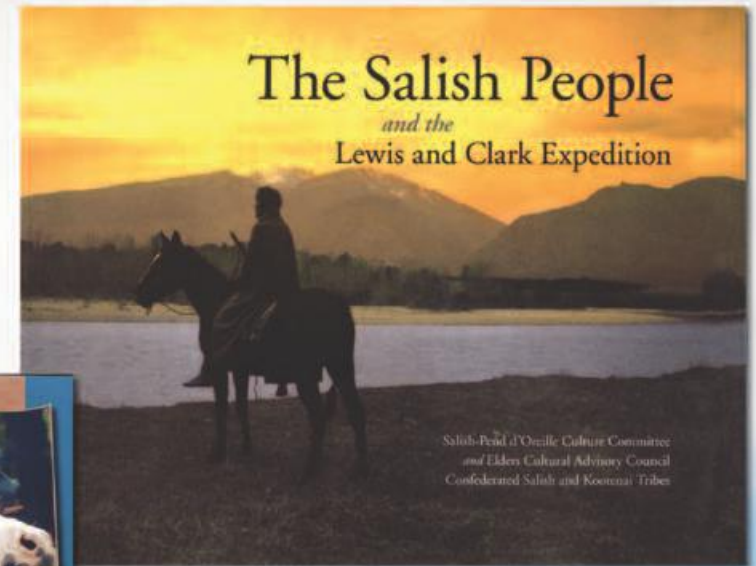
- Created a program to engage Indian youth in the games of their ancestors, including workshops for tribal games teachers, crafting of game pieces, holding competitions, and giving presentations about traditional games.

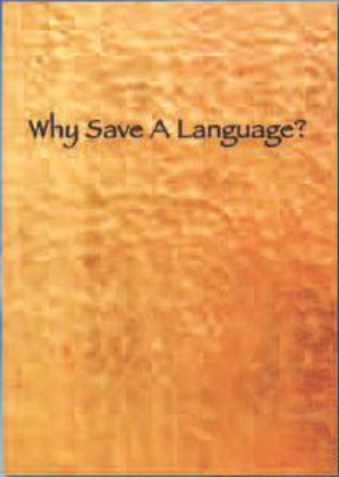
Little Shell Tribe of Chippewa Indians

- Created a tribal language project and recorded speakers of the Cree language.

Rocky Boy Chippewa Cree

- Created a Cree visitor information center.





Why Save A Language?

University of Montana

- Hosted landmark “Confluence of Cultures” symposium.

University of Montana Regional Learning Project

- Created documentary films, *Contemporary Voices along the Lewis & Clark Trail*, *Native Homelands along the Lewis & Clark Trail* and *Why Save a Language?* and the [website, www.trailtribes.org](http://www.trailtribes.org).

NEBRASKA

Omaha Tribe of Nebraska

- Gathered historical documents relevant to Lewis & Clark’s visit to the grave site of Omaha leader, Chief Blackbird, created highway interpretive signage, improved the grave site/park’s walking trail and developed a tribal brochure.
- Hosted 200th anniversary of traditional Omaha Harvest Celebration.

Ponca Tribe of Nebraska

- Created a Ponca language revitalization program, Ponca earth lodge research project, and cultural interpretation exhibits.

Santee Sioux Tribe

- Created “First Encounter” exhibit.

NORTH DAKOTA

Mandan-Hidatsa-Arikara Nation

- Planned and carried out “Home of Sakakawea” National Signature Event, 2006.
- Constructed a traditional Earth Lodge Village.
- Compiled an oral history, “In Our Own Words.”
- Prepared Wolf Chief Trail.
- The State of North Dakota honored Sakakawea by presenting a statue of her to the National Statuary Hall Collection in Washington.
- Tribal artisans made thousands of hand made, traditionally tanned leather pouches for the US Mint commemorative Lewis & Clark coin and pouch set.

Fort Berthold Community College

- Purchased books and resource materials relevant to the Mandan, Hidatsa and Arikara tribes and the Lewis & Clark Expedition.
- Students planted and still tend a traditional Mandan garden.
- Students learned how to construct a traditional earth lodge.

Three Tribes Museum

- Made improvements to the museum and created *The Ways of Our People* exhibit. Produced a play, *This Land I Stand On*, about the loss of tribal lands to Lake Sakakawea.

Standing Rock Sioux Tribe

- Developed a website and brochures to educate the public, promote historic sites and make people aware of cultural resource laws.
- Created a Fort Manuel replica.

Trenton Indian Service Area

- Began construction of a cultural center to display traditional Metis clothing, a pelt rack and other items of Metis history, language and culture.

Twin Buttes Community, Mandan-Hidatsa-Arikara Nation

- Relocated a replica traditional Mandan earth lodge, originally constructed in Bismarck during the Circle of Cultures national signature event, to the Twin Buttes Community.

Northern Plains Heritage Foundation

- Held Finding Sacagawea: A National Symposium on an American Phenomenon."

OKLAHOMA

Kaw Nation

- Created "Voices of the Wind Peoples' Pageant."

Osage Nation

- Created an Osage tribal language program that began small but now has over 400 students. The Osage language is now also taught in the Pawhuska public schools.
- Created a Lewis & Clark education program for the Osage Tribal Museum.
- Created a traditional style wicki-up to illustrate Osage history and culture.
- Planted a traditional Osage tree-within-a-tree in Saint Louis's Forest Park.

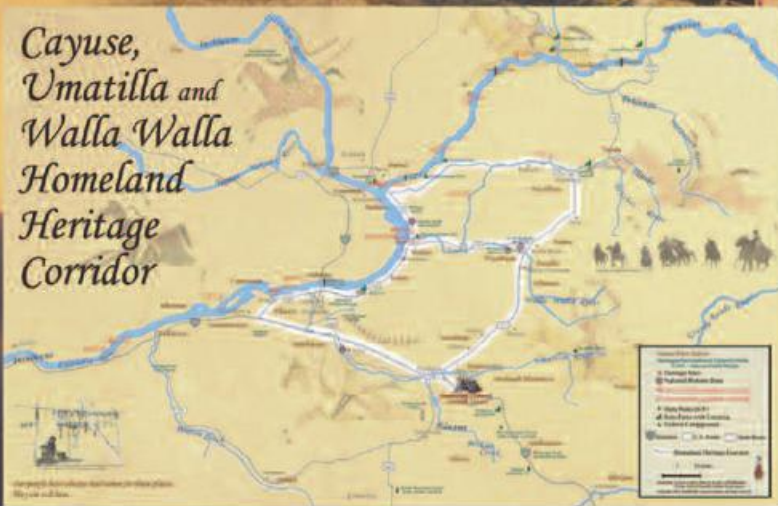
Otoe-Missouria Tribe

- Fostered greater understanding and collaboration between traditional and contemporary tribal elders and leaders.
- Created Native Americans/Lewis & Clark documentary.

Shawnee Tribe

- Created a Shawnee Lewis & Clark commemorative coin.





- Created a video, *A Clatsop Winter Story*, the story of Lewis & Clark's winter stay, through the eyes of the Clatsop people.

- Created a program to train tribal members in the tribe's traditional Native crafts, including basketry and dance projects.

- ## Confederated Tribes of the Umatilla Indian Reservation

- Partnered to create the Homeland Heritage Corridor historic route, maps, signage and auto tour CD.
- Created a living culture village, Naami Nishaycht, at Tamastslikt Cultural Institute.
- With the help of the Washington State Historical Society, borrowed their original Treaty of 1855 from the National Archives and Records Administration for six months so their tribal members could view it during the 150th anniversary of the treaty signing.

- Created a tribal history book, *Wiyaxayxt* € as days go by € *Wwiyaakaa’awn, Our History, Our Land, and Our People – The Cayuse, Umatilla, and Walla Walla*, published by Tamástslikt Cultural Institute in cooperation with the Oregon State Historical Society and University of Washington Press.
- Created “Lewis & Clark: A Tribal Legacy” teachers’ workshops.
- Reprinted *The Cayuse Indians*.
- Tribal artisans made thousands of hand made, traditionally tanned leather pouches for the US Mint commemorative Lewis & Clark coin and pouch set.
- Coordinated Institute of Museum & Library Services Native language education project.
- Conducted one symposium and two convocations of scholars, elders and students on Lewis & Clark treaty topics.

*“...the Creator gave us [our languages] in the beginning of our lives |
as a gift to us from him, like he gave every bird a song, their own unique song,
and every animal their unique sound, we also had our own unique sounds...”
....Kathleen Gordon, Cayuse/Walla Walla*

The Museum at Warm Springs

- Created “Yesterday, Today and Tomorrow” exhibit.
- Created River Eagle Canoe construction project.

Wisdom of the Elders

- Compiled “First Nation People Discover Lewis & Clark” oral histories.
- Created Turtle Island Storytellers Network and Online Directory Partnership.
- Produced Wisdom of the Elders radio program and curriculum.

SOUTH DAKOTA

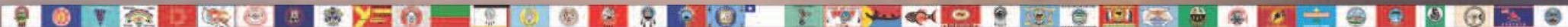
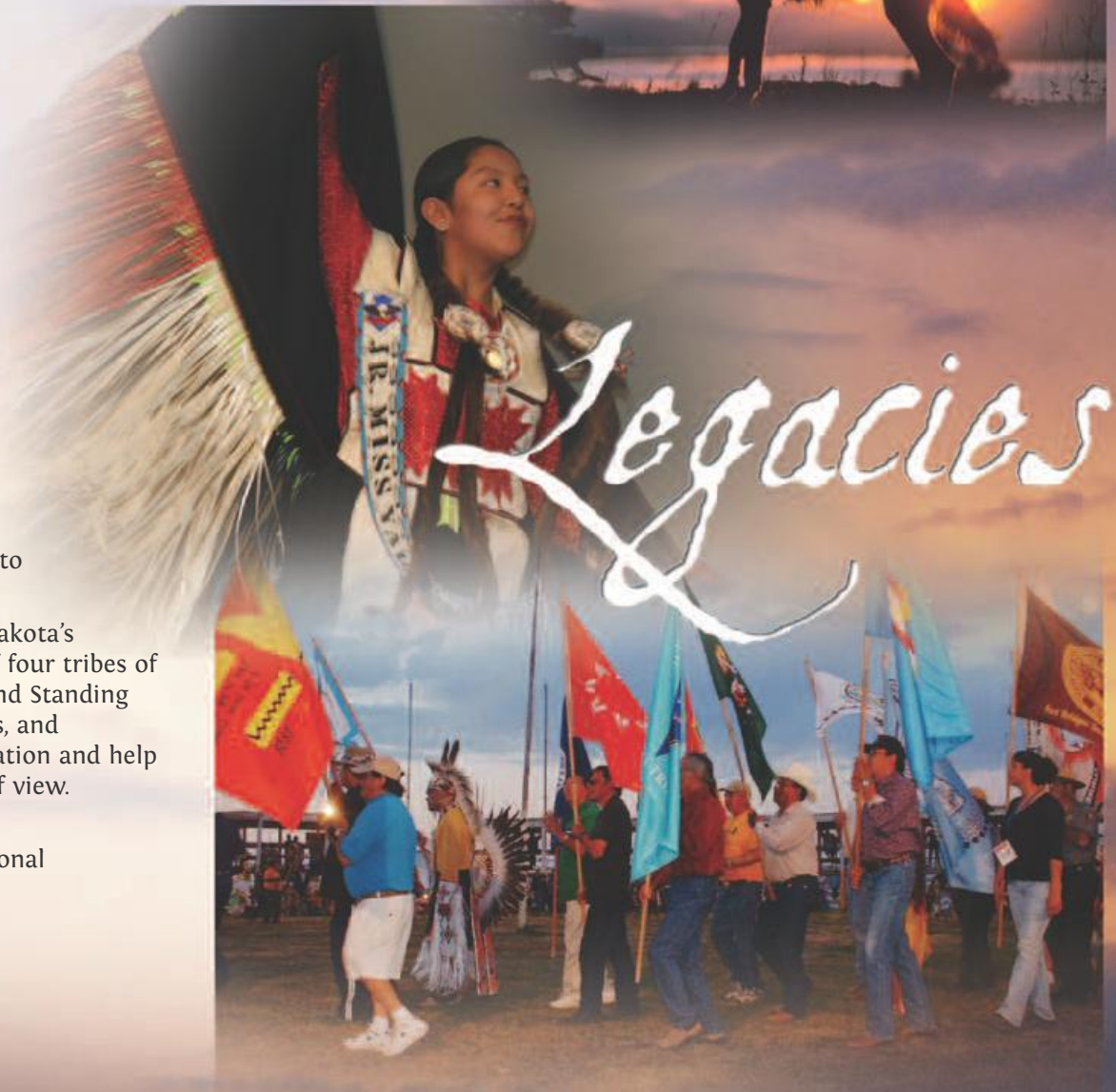
All South Dakota Tribes

- Created the Alliance of Tribal Tourism Advocates (ATTA) to create opportunities for and promote cultural tourism to South Dakota’s tribal communities.
- Created the Native American Scenic Byway along South Dakota’s tribal communities. The Byway crosses the reservations of four tribes of Lakota Sioux: Crow Creek, Lower Brule, Cheyenne River, and Standing Rock. Its many memorial markers, monuments, museums, and historical sites commemorate the heritage of the Sioux Nation and help visitors to view history from the Native American point of view.

Alliance of Tribal Tourism Advocates (ATTA)

- Planned and carried out *The Oceti Sakowin Experience* National Signature Event, 2004.

Legacies





Legacies

Cheyenne River Sioux Tribe

- Developed a Cheyenne River Sioux Tribe tribal resource handbook.
- Established a Cheyenne River Tribal CultureFest.
- Instituted natural resource protection and signage at Rousseau Creek Tribal Park.
- Tribal artisans made thousands of hand made, traditionally tanned leather pouches for the US Mint commemorative Lewis & Clark coin and pouch set.

Lower Brule Sioux Tribe

- Restored interpretive and informational signage for the Narrows, a recognized Lewis & Clark historic site on the Lower Brule Reservation.
- Developed the tribe's Buffalo Interpretive Center and programs.
- Created an annual symposium on surviving Lewis & Clark and taking care of the Missouri River.

Oglala Sioux Tribe Parks & Recreation Authority

- Created interpretive programming, Lakota Renaissance since Lewis & Clark.

Yankton Sioux Tribe of South Dakota

- Created Ihanktowan Cultural Adventure living history tipi encampment, a play, *Our Story, An Ihanktowan Cultural Adventure*, arts and crafts workshops, an art market and video production about the Yankton Sioux Tribe.

VIRGINIA

Monacan Indian Nation

- Leveraged the tribe's participation in the Lewis & Clark Bicentennial into a leadership role for the expression of Virginia tribal perspectives in the 2007 commemoration of the 400th anniversary of the founding of Jamestown.

WASHINGTON

Chinook Indian Tribe

- Researched and catalogued historic documents and materials about the Chinook people, created a tribal archive, trained tribal staff to maintain and care for the materials, compiled oral history interviews and created tribal history presentations.
- Planned and carried out Chinook cultural festival.

Cowlitz Indian Tribe

- Created a tribal language renewal project, researching, assessing and assembling existing resources for the Salishan language family.
- Researched information on Lewis & Clark's interactions with the Cowlitz people for development of tribal history educational programs.
- Created a canoe carving project to carve traditional Cowlitz canoes.
- Created and outfitted a traditional Cowlitz drum group.

Wanapum Indian Tribe

- Created and began touring an educational exhibit about Wanapum culture, including a nearly full-sized Wanapum tule mat lodge, tule mat tipi and traditional salmon drying racks.
- Hand made traditional tools to carve a traditional Wanapum canoe and launched the canoe in the Columbia River.

Confederated Tribes and Bands of the Yakama Nation

- Created exhibits and brochures for the Yakama Nation Cultural Heritage Museum, *Before the Shey'apu*, with information on the Yakama people, culture and natural resources, and *The Shuyapuma (White People) Came from the East*.



SINCE THE BICENTENNIAL CONCLUDED

The following extraordinary tribal legacies had their origins in relationships that developed, programs that were initiated and awareness that was raised during the commemoration. We applaud and congratulate those who created each of the following continuing legacies.

- **Osage Nation – Purchase of Sugar Loaf Mound**

At the end of July 2009, after more than 200 years in exile until being invited back to the Saint Louis area to participate in the bicentennial, the Osage Nation of Oklahoma purchased Sugar Loaf Mound – the last mound of the ancient Cahokia Mounds complex that was held in private ownership and yet undestroyed by the advance of America's westward expansion. Cahokia was the largest civilization north of Mexico City in pre-Columbian times. Acquisition of Sugar Loaf Mound gives the people of the Osage Nation a literal, physical connection to their ancient history and ancestral homeland.

- **Celilo Village Redevelopment**

In 2008, after decades of neglect, the US Army Corps of Engineers at last kept its 50-year-old promise to rebuild Celilo Village, which had been forced to relocate when the Dalles Dam flooded Celilo (the great Wy-am) Falls in 1957.

- **Virginia Indian Tribes – Federal Recognition**

In the summer of 2009, the US House of Representatives voted to extend federal recognition to six Virginia tribes: the Monacan Indian Nation, Upper Mattaponi Tribe, Rappahannock Tribe, Chickahominy Indian Tribe, Chickahominy Indian Tribe-Eastern Division and the Nansemond Indian Tribe. The bill for recognition now moves to the US Senate.

- **Cowlitz Indian Tribe – Annual Participation in Tribal Canoe Journeys**

With traditionally carved, ocean going canoes created during the bicentennial, the Cowlitz Tribe participates in the Tribal Canoe Journeys, a drug and alcohol free program that brings together tribal canoes from around the Northwest coast.

- **The Episcopal Church – Repudiation of the Doctrine of Discovery**

Also in the summer of 2009, the Episcopal Church adopted a resolution repudiating the centuries old Doctrine of Discovery, established by European monarchs and the Catholic Church,

that awarded claim to indigenous lands to those non-Natives who first “discovered” them. In this way, Europeans, and later, Americans laid claim to the Native homelands of the Americas and other non-European, non-Christian areas of the world. The Episcopal Church has called on the United States and Great Britain to “disavow and repudiate publicly, the claimed validity of the Christian Doctrine of Discovery.” Tribal leaders quickly extended that call to Pope Benedict XVI.

- **Native Voices Language Grants**

Since its establishment by the Circle of Tribal Advisors, National Council of the Lewis & Clark Bicentennial and the Missouri Historical Society in 2006, the \$1.6 million Native Voices Endowment, administered by the Endangered Language Fund, has made grants to the following tribal language programs or individuals:

2008

Debbie Martin, Quinault Indian Nation: Quinault Language Community Immersion Project.

Justin T. McBride, Kaw Nation: Wajiphanyin Material Support Project.

Archie Beauvais, Rosebud Sioux Tribe: Lakota Language Preservation Project.

Joyce McFarland, Nez Perce Tribe: Nez Perce Language Preservation Project – Bridging the Gap Between Elders and Youth.

LaRae Wiley (Lakes Band of the Colville Confederated Tribes of Washington State): Scholarship to study Nselxcin with fluent elder.

2009

Vera Sonneck & Harold Crook, Nez Perce Tribe: Documenting Nez Perce Language in Conversation.

Darrell Kipp, Mizuki Miyashita & Robert Hall: Recording Digital Video Language Materials for Blackfoot Documentation and Revitalization.

Robert Brave Heart, Sr., Pine Ridge Indian Reservation: *Mahpiya Luta Lakol Waunspe Wicakiyapi* – Teaching Lakota to Red Cloud Students.

Valerie Switzler, Yakama Indian Nation, Confederated Tribes of Warm Springs and the University of Kansas: Practical Kiksht Grammar – Producing a Grammar Workbook from Discourse.

Modesta Minthorn & Noel Rude, Confederated Tribes of the Umatilla Indian Reservation: Umatilla Dictionary Project.

Lindsay Marean, Citizen Potawatomi Nation: Scholarship for the study of Nishnaabemwin/Neshnabémwen.

Alvena Oldman, Northern Arapaho Tribe of the Wind River Reservation: Storytelling for Empowerment.

Jacob Manatowa-Bailey, Sac and Fox Nation of Oklahoma: Sauk Language Mentor Program.



COTA TRIBAL INVOLVEMENT GRANTS, MADE POSSIBLE BY A LEADERSHIP GRANT FROM THE WILLIAM AND FLORA HEWLETT FOUNDATION

The William and Flora Hewlett Leadership Grant to the National Council allowed COTA to re-grant \$500,000 to COTA member tribes for bicentennial projects. Additional funding from the Qwest Corporation provided grants to the three tribal National Signature Events.

During 2004-2006, the Circle of Tribal Advisors awarded sixty-eight tribal involvement grants to the following tribes:

Alliance of Tribal Tourism Advocates (ATTA), South Dakota
Blackfeet Nation, Montana
Cheyenne River Sioux Tribe, South Dakota
Chinook Indian Tribe, Washington
Clatsop-Nehalem Confederated Tribes, Oregon
Confederated Tribes of the Grand Ronde Community of Oregon, Oregon
Confederated Salish and Kootenai Tribes, Montana
Confederated Tribes of the Umatilla Indian Reservation, Oregon
Tamástslikt Cultural Institute, Umatilla, Oregon
Confederated Tribes of the Warm Springs Reservation, Oregon
Cowlitz Indian Tribe, Washington
Crow Creek Sioux Tribe, South Dakota
Little Bighorn College, Crow Nation, Montana
Fort Belknap Indian Community, Montana
Fort Berthold Community College, North Dakota
Fort Peck Community College, Montana
Fort Peck Assiniboine Sioux Tribes, Montana
International Traditional Games Society, Montana
Kaw Nation, Oklahoma
Kickapoo Tribe in Kansas, Kansas
Lemhi Shoshone, Idaho
Little Shell Tribe of Chippewa Indians of Montana, Montana
Lower Brule Sioux Tribe, South Dakota
Mandan-Hidatsa-Arikara Nation, North Dakota
Montana Tribal Tourism Alliance (MTTA), Montana
Nebraska Lewis & Clark Bicentennial Commission for Otoe-Missouria Tribe, Oklahoma
Nez Perce Tribe Arts Council, Idaho

Nez Perce Tribe, Idaho
 Omaha Tribe, Nebraska
 Osage Tribe, Oklahoma
 Osage Tribal Tourism Department, Oklahoma
 Ponca Tribe of Nebraska, Nebraska
 Sac and Fox Nation of Missouri, Kansas
 Standing Rock Sioux Tribe, South Dakota
 Trenton Indian Service Area (Chippewa-Cree), North Dakota
 Twin Buttes Elementary School (Mandan-Hidatsa-Arikara), North Dakota
 Twin Buttes Community Board, North Dakota
 Yankton Sioux Tribe, South Dakota
 Yakama Nation Cultural Heritage Museum, Washington

The grants were awarded for:

- Symposia and conferences
- Cultural interpretation and signage
- Tourism efforts
- Signature event participation
- Art exhibits and markets
- Tribal handbooks and directories
- Archiving of historical documents and artifacts
- Cultural festivals
- Educational programs
- Curricula development
- School projects
- Teacher workshops
- Traditional crafts
- Traditional games
- Horse regalia and events
- Living culture and museum exhibits
- Video and film documentaries
- Tribal history books
- Tribal language education programs
- Collection of oral histories
- Canoe building
- Drum groups
- Traditional encampments
- Purchase of books and resource materials
- Event coordinators
- Tribal pageants
- Elders' participation
- Brochures
- Websites
- Educational booths
- Tribal park and historical trail improvements
- Cultural centers
- Earth lodge reconstructions



*"We heard that you were a people come from under the world,
to take our world from us."*

*—Amorolek, Monacan wounded captive, when asked by John Smith why
his people had been hostile toward the English, 1607*

Milestones

MILESTONES OF TRIBAL INVOLVEMENT IN THE LEWIS & CLARK BICENTENNIAL COMMEMORATION

The Lewis & Clark Expedition of 1803-1806 was a major event that shaped the boundaries and the future of the United States of America – and forever changed the lives of this continent's indigenous peoples. Native ancestors provided the Corps of Volunteers for Northwest Discovery with food, shelter, protection, survival skills and guidance for the expedition's successful journey to the Pacific Ocean and return to Saint Louis, Missouri.

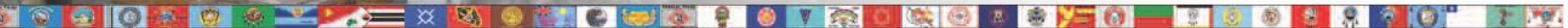
Tribal participation in the 200th anniversary of the Lewis & Clark Expedition was an expanding journey that affected millions of lives in profound and lasting ways. Here is the timeline of that journey.



1803

President Thomas Jefferson sends secret letters to Congress asking funding for a "scientific" expedition up the Missouri River in search of the Northwest Passage. Part of the expedition's directive is to establish diplomatic relations with and collect ethnographic details about the Indians:

"The commerce which may be carried on with the people inhabiting the line you will pursue, renders a knowledge of those people important. You will therefore endeavor to make yourself acquainted, 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 of 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 to furnish, & to what extent. And considering the interest which every nation has in extending & strengthening the authority of reason & justice among the people around them, it will be useful to acquire what knowledge you can of the state of morality, religion, & information among them; as it may better enable those who may endeavor to civilize & instruct them, to adapt their measures to the existing notions & practices of those on whom they are to operate."



June 1803 – September 1806

The Lewis & Clark Expedition successfully travels to the Pacific Ocean and back, through the homelands of more than 100 sovereign tribal nations – but does not find the fabled Northwest Passage.

1904-1906

The Lewis and Clark Centennial American Pacific Exposition and Oriental Fair is held in Portland, Oregon. Tribes are invited as entertainment.

1954-1956

The 150th anniversary of the Lewis & Clark Expedition is celebrated nationally. Tribes are invited as entertainment.

1969

A Congressional commission recommends designation of Lewis & Clark's route as part of the new National Trails System, with primary management responsibility assigned to the National Park Service.

The non-profit Lewis and Clark Trail Heritage Foundation is created to continue advocating for official designation of the Lewis & Clark National Historic Trail.

1978

Congress formally establishes the Lewis & Clark National Historic Trail – 3,700 miles through eleven states: Illinois, Missouri, Kansas, Iowa, Nebraska, South Dakota, North Dakota, Montana, Idaho, Oregon & Washington, and across the same 114 tribal homelands originally traversed by Lewis & Clark.

1984

The groundbreaking *Lewis and Clark among the Indians*, authored by James P. Ronda, is published by the University of Nebraska Press.

1993

The Bicentennial Committee of the Lewis and Clark Trail Heritage Foundation incorporates as a separate non-profit corporation – the National Council of the Lewis & Clark Bicentennial – to coordinate national planning for the 2003-2006 bicentennial observance of the exploration.

1994

In June 1994, tribal leader Lawrence Wetsit (Assiniboine) and college professor Jeanne Eder (Dakota) are elected as the first of 14 American Indian members of the National Council of the Lewis & Clark Bicentennial's Board of Directors.

Past Nez Perce Tribal Chairman Allen V. Pinkham, Sr., is elected to the Board in December 1994, becoming the third American Indian board member.



1995

In March 1995, Gerard Baker (Hidatsa), Superintendent of Little Bighorn National Memorial, and future Superintendent of the Lewis & Clark National Historic Trail, is elected as the 4th American Indian member of the National Council Board.

1996

In April 1996, the National Council holds its first annual planning workshop for the upcoming 200th anniversary at Skamania Lodge, Stevenson, Washington, in the magnificent Columbia River Gorge. The landmark meeting becomes the stage for a heated, legendary and pivotal confrontation between Indian and non-Indian board members. Initial conceivers of bicentennial activities imagine a celebration of Lewis & Clark's journey accompanied by demonstrations of Native dancing, similar to the 100th and 150th anniversary events. At Skamania, the Council's Native board members tenaciously counter that conquest and loss of tribal lands, cultures and languages followed closely after the Lewis & Clark Expedition, and that no American Indian could participate in a celebration of the end of the world we had always known.

After many harsh words, Allen Pinkham offers a healing prayer to dispel bad thoughts and issues. In deference to tribal concerns, the Council officially adopts the term commemoration instead of celebration to describe forthcoming bicentennial activities.

1997

By formal resolution, the United States Senate recognizes the National Council as the official national grassroots coordinating body for the commemoration.

A Little Bit of Wisdom: Conversations with a Nez Perce Elder, authored by Horace Axtell with Margo Aragon, is published by Confluence Press – the first of numerous books authored by American Indian writers before and during the bicentennial.

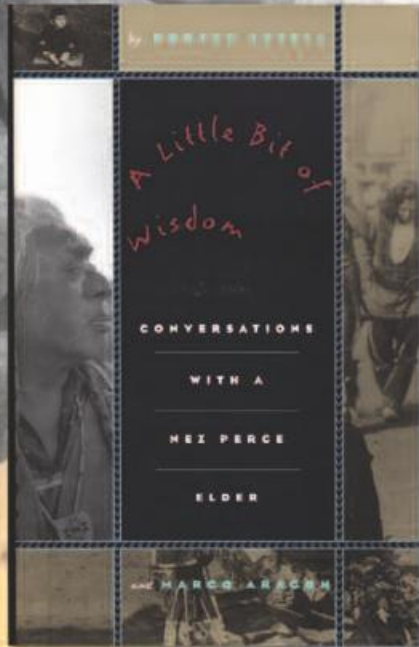
1998

The National Council signs a Memorandum of Understanding with 22 federal agencies to partner for bicentennial planning, including the National Park Service, Bureau of Indian Affairs, USDA Forest Service, Bureau of Land Management, Bureau of Reclamation, US Army Corps of Engineers, US Mint, US Geological Survey, National Endowment for the Arts, National Endowment for the Humanities, Institute of Museum & Library Services, US Department of Education, US Department of Transportation, US Fish & Wildlife Service, among others.

1999

Author and scholar George Horse Capture (Gros Ventre/A'ainin) is elected to the Council's Board of Directors.

The National Park Service conducts four historic "listening sessions" across Indian Country to explain its planned *Corps of Discovery II: 200 Years to the Future* traveling exhibition. Leaders and elders from many tribes object to being consulted after the project was already planned. And they shape the discussions by talking about what has happened to their people in the two centuries since Lewis & Clark visited their homelands. They speak forcefully about painful things they have not talked about before – in some cases not even with their own younger tribal members.



Milestones

The National Park Service hears, and those elders and leaders stay actively involved to guide and advise the ensuing planning and commemoration years.

Salmon and His People: Fish & Fishing in Nez Perce Culture, authored by Allen V. Pinkham, Sr. with Dan Landeen, is published by Confluence Press.

The National Council hires Mr. Pinkham as Tribal Liaison to invite participation by the tribes whose homelands were explored by Lewis & Clark.

2000

The US Mint issues a beautiful \$1 gold coin featuring the likeness of Sacagawea.

Lewis and Clark Trail Heritage Foundation efforts lead to federal designation of the Lewis & Clark National Historic Trail as a National Millennium Trail in an initiative led by First Lady Hillary Rodham Clinton.

Educator Amy Mossett (Mandan-Hidatsa) and Mne Sosie executive director Richard Bad Moccasin (Lakota) are elected to the National Council Board of Directors.

In the most powerful boost for tribal expression during the bicentennial, Gerard Baker a charismatic, respected leader is appointed Superintendent of the Lewis & Clark National Historic Trail and the National Park Service's *Corps of Discovery II: 200 Years to the Future*. Baker, the first American Indian Superintendent of the Trail, visits all tribes along its route, encouraging them to get involved in the bicentennial, to tell their own story, lest others tell it for them.

In October, at Spalding, Lapwai and Lewiston, Idaho, the Nez Perce Tribe hosts a gathering of tribes considering involvement in the Lewis & Clark Bicentennial. Eleven tribes agree to participate and create a framework for a Circle of Tribal Advisors. Issues discussed include: appropriate history – telling our own tribal stories without censorship; tribal messages, preeminently – “We are still here!”; inclusion of federally recognized and non-recognized tribes; protection of traditional foods, medicines, the Creator's natural gifts, sacred sites and intellectual property; preservation of tribal languages; reconciliation; development of tribal tourism and putting tribes on bicentennial tourism maps; tribal involvement in bicentennial planning; and the need for funding.

The National Council formally establishes the Circle of Tribal Advisors (COTA) and appoints new Board member Amy Mossett as chairperson.

President Bill Clinton confers federal recognition on the Chinook Indian Tribe.



2001

In one of his final acts as President, Bill Clinton promotes Sacagawea to Honorary Sergeant, Regular Army. Rose Ann Abrahamson (Lemhi Shoshone) and Amy Mossett (Mandan-Hidatsa) attend the ceremony in the East Room of the White House. President Clinton also promotes York to Honorary Sergeant and William Clark to Captain.

During its 6th annual planning workshop in Kansas City, the National Council board votes to make tribal involvement its number one priority for the bicentennial commemoration. With leadership from Executive Director Michelle Bussard and board members David Borlaug, David Nicandri, Robert Archibald, Landon Jones, Patti Thomsen, Chet Orloff, Hugh Ambrose, Allen Pinkham and Dark Rain Thom, the vote is unanimous.

Roberta “Bobbie” Conner (Cayuse-Umatilla-Nez Perce), Director of the Tamástslikt Cultural Institute of the Confederated Tribes of the Umatilla Indian Reservation, and D. Bambi Kraus (Tlingit), Executive Director of the National Association of Tribal Historic Preservation Officers (NATHPO), become the Council’s 8th and 9th tribal Board members.

The National Council selects 12 communities to host 15 National Signature Events during 2003-2006, including three tribes – the Great Sioux Nation in South Dakota, the Nez Perce Tribe in Idaho, and the Mandan-Hidatsa-Arikara Nation in North Dakota.



In September, due to growing tribal involvement, COTA changes its leadership structure from a single chairperson to three regional co-chairs and elects Dark Rain Thom for Ohio River tribes, Amy Mossett for Missouri River tribes, and Bobbie Conner for Columbia River tribes.

September 11, 2001, changes the course of history.

Kat Imhoff, Chief Operating Officer of Monticello, asks for and follows COTA advice about involving historical Virginia tribes in the first national signature event to be held at Charlottesville, VA, in January 2003 – thus setting the bar high for tribal involvement in National Signature Events.

2002

During the National Council’s 7th bicentennial planning workshop at Lewiston, Idaho, COTA adopts *Mission, Vision and Guidance Statements* to guide tribal involvement and bicentennial planning partnerships.

COTA also adopts two official resolutions: #1 advocating federal recognition of all Lewis & Clark Trail tribes; and #2 urging protection of tribal cultural resource areas, burial grounds and sacred sites during and after the Lewis & Clark bicentennial commemoration.

Milestones



The National Congress of American Indians adopts two official resolutions relating to tribal involvement in the bicentennial: #BIS-02-065 in support of tribal language revitalization and education programs; #BIS-02-066 in support of the Circle of Tribal Advisors of the Lewis and Clark Bicentennial.

A delegation from the National Council and COTA, including David Borlaug, Edward Hall III, Bobbie Conner and Eric Friedenwald-Fishman of the Metropolitan Group ad agency, travel to New York to meet with the Ad Council and propose a nation-wide public service advertising campaign about the bicentennial. As a result, the Ad Council selects the Lewis & Clark Bicentennial as a primary 3-year public information campaign for television, radio, print and billboards. The National Council of the Lewis & Clark Bicentennial partners with the Missouri Historical Society to shoulder production costs.

By Presidential Proclamation, George W. Bush designates 2003-2006 as the official years of the Lewis & Clark Bicentennial.

President Bush also revokes the Chinook Tribe's federal recognition status, bestowed less than two years earlier by President Clinton.

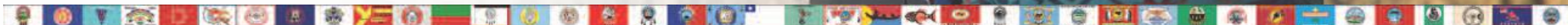
Another Columbia River tribe, the Cowlitz, receives federal recognition.

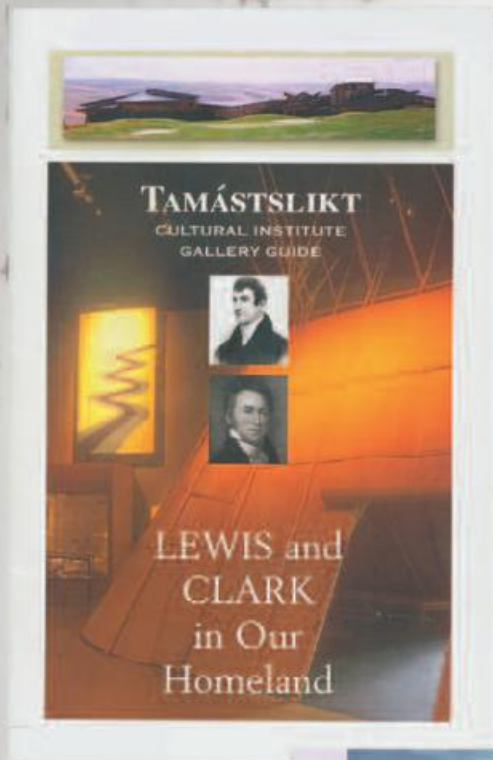
TIME Magazine publishes a special issue on Lewis & Clark, featuring tribal perspectives.

At mid-summer, rising debt forces the National Council to close its Portland, OR, office. Emergency National Park Service funding enables COTA to survive the closure and continue planning for a large American Indian presence during the bicentennial's 2003 opening event at Monticello in Charlottesville, VA.

In August, the Council moves its national offices to the Missouri Historical Museum in Saint Louis and resumes work, primarily with extraordinary volunteers, among them – Robert Archibald, President of the Missouri Historical Society (MHS) and incoming President of the National Council board, and Karen Goering, Chief Operating Officer of MHS and new volunteer Executive Director of the Council.

Also in August, the Lewis and Clark Trail Heritage Foundation's lauded history magazine, *We Proceeded On*, publishes its first article by an American Indian – *Sharing the Vision: How the Lewis & Clark Bicentennial Can Build Trust Between Tribal and Non-Tribal Cultures*, by Germaine White (Salish).





COTA receives two national grant awards:

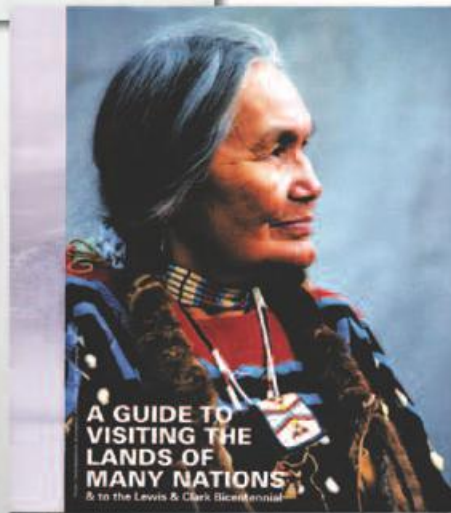
1. A \$300,000 museum leadership grant from the Institute of Museum & Library Services to fund a model language immersion project created by three tribal museums – Tamástslikt Cultural Institute of the Confederated Tribes of the Umatilla Indian Reservation, The People's Center of the Confederated Salish and Kootenai Tribes, and the Museum at Warm Springs.
2. A \$10,000 award from the National Endowment for the Arts for a panel exhibit, *Many Nations-Many Voices*, to open the bicentennial commemoration at Monticello.

In October, for the first time, the National Council holds a board meeting on an Indian reservation, at the Confederated Tribes of the Umatilla Indian Reservation near Pendleton, Oregon.

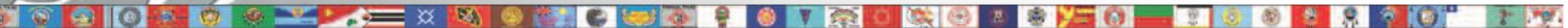
At that meeting, COTA adopts its third and final official resolution: #3 in support of the Celilo Redevelopment Project to revitalize a traditional village near the site of the ancient Wy-am (Echo of Falling Waters) – at the great falls of the Columbia River and ancient salmon fishery that was silenced in 1957 by the Dalles Dam.

2003

In early January 2003, the William and Flora Hewlett Foundation awards a 4-year, \$2.0 million Leadership Grant to the National Council of the Lewis & Clark Bicentennial. This significant funding enables the National Council to leverage federal, corporate and in-kind support to hire three full-time employees to work on American Indian involvement, cultural awareness and education issues. 75% of the Hewlett grant is restricted to support tribal involvement in the bicentennial, including a re-granting program of Tribal Involvement Grants to support tribal governments, colleges and non-profits in creating educational and cultural programs related to the bicentennial. The Hewlett grant also funds a national cultural awareness campaign, including a 30-page brochure entitled, *A Guide to Visiting the Lands of Many Nations & to the Lewis & Clark Bicentennial*, that proves so popular it requires a second printing, distributing 250,000 copies during the commemoration. The cultural awareness campaign also produces four COTA television PSAs that are endorsed by the Ad Council and aired nationwide from 2004 through 2006.



Milestones



*"The Lewis & Clark commemoration experience has changed me.
It was the collective involvement of Indian people from many tribes that moved me--people who
were so much like my own Monacan relatives.*

*The dinner we had at Monacan headquarters during the
Monticello episode is still so vivid--our people sharing food, as
they do, and our Native guests moved to tell their stories and sing
special songs in reciprocity."*

Karenne Wood (Monacan), poet



Jefferson's West: Bicentennial Inaugural – the 1st National Signature Event

In mid-January, Monticello and the University of Virginia host **Jefferson's West**, the Lewis & Clark Bicentennial's first National Signature Event, at Monticello, Thomas Jefferson's home in Charlottesville, Virginia. With major financial support from the National Park Service and additional support from the Bureau of Indian Affairs, Lewis and Clark Trail Heritage Foundation, National Endowment for the Arts, National Council of the Lewis & Clark Bicentennial, Confederated Tribes of the Umatilla Indian Reservation, Mandan-Hidatsa-Arikara Nation and each attending COTA member tribe, more than 200 tribal representatives from 21 tribal nations participate, creating a media rush and signaling a major shift of emphasis toward tribal perspectives.

Tribal programming includes:

- *Commencement Ceremony of the Lewis & Clark Bicentennial Commemoration:* Tribal flag procession, Honor Song, poem *Homeland* by Monacan poet Karenne Wood, invocation, tribal remarks and presentations, Kenneth Branham (Chief, Monacan Nation), American Indian Society Color Guard, White Shield Singers (Mandan-Hidatsa-Arikara Nation), Tex G. Hall (Chairman, Mandan-Hidatsa-Arikara Nation; National Congress of American Indians), and others.
- *In Our Own Words – Voices of Virginia Indians:* Film on the history and culture of Virginia's 8 state-recognized tribes: Chickahominy, Eastern Chickahominy, Mattaponi, Monacan, Nansemond, Pamunkey, Rappahannock, Upper Mattaponi.
- *First Flute: Our Role on the Hoop of Life:* Kevin Locke (Lakota).
- *Respecting Ancient Lives and Sacred Places:* a panel of contemporary warriors fighting to protect America's first treasures discusses the modern crisis of sacred site violation on the Lewis & Clark Trail. The discussion is moderated by George Horse Capture (Gros Ventre/A'ainin), author, lecturer, senior





counselor to the National Museum of the American Indian. Panel members include Karenne Wood (Monacan), author, poet, member of Monacan Nation Tribal Council, researcher for the National Museum of the American Indian; Armand Minthorn, past Chairman of the Confederated Tribes of the Umatilla Indian Reservation; Tim Mentz, Sr., Tribal Historic Preservation Officer of the Standing Rock Sioux Tribe; Narcisse Blood, cultural and ceremonial leader of the Blackfoot Confederacy and Coordinator of Kainai Programs at Red Crow Community College in Alberta, Canada; Rex Buck, Jr. (Wanapum), ceremonial leader and Special Projects Coordinator for the Wanapum Tribe Cultural Resources Department; Allen Slickpoo, Jr. (Nez Perce), traditional whip person, spiritual and ceremonial leader, chaplain of the tribe and member of the Nez Perce Tribal Executive Committee; and Hawk Pope, artist and vocalist.

- *American Indian Voices*: a panel of tribal bicentennial leaders offers indigenous perspectives on Native life after Lewis and Clark and on the bicentennial commemoration. The panel is moderated by Gerard Baker (Mandan-Hidatsa-Arikara Nation), Superintendent of the Lewis & Clark National Historic Trail and *Corps of Discovery II*. Panel members include Bobbie Conner (Confederated Tribes of the Umatilla Indian Reservation), Director of Tamástslikt Cultural Institute, Co-chair of COTA, member of the National Council board of directors; Darrell Martin (Gros Ventre-Assiniboine Tribes of the Fort Belknap Indian Community), Vice-President of Fort Belknap Indian Community, COTA representative; Amy Mossett (Mandan-Hidatsa-Arikara Nation), Director of Tourism for the Mandan-Hidatsa-Arikara Nation, Co-chair of COTA, member of the National Council board of directors, Sakakawea scholar; Samuel N. Penney (Nez Perce), Chairman of the Nez Perce Tribal Executive Committee; David Rhodes (Cowlitz), General Council Vice-Chairman of the Cowlitz Tribe, traditional carver, COTA representative; Chief Cliff Snider (Chinook), Honorary Chief of the Chinook Indian Tribe, COTA representative; Mary Wade (Monacan), President of Virginia Indian Tribal Alliance for Life, member of the Virginia Council on Indians; Dark Rain Thom, member of the National Council board of directors.



- *Many Nations – Many Voices*: Panel exhibit created by the Circle of Tribal Advisors about Indian survival since the Lewis & Clark Expedition. Cultural demonstrations by representatives from COTA member tribes.
- *Chinook Canoe Exhibition*: A traditional Chinook canoe, carved by Chinook elder George Lagergren.
- *Framing the West at Monticello*: Original and reproductions of Indian artifacts owned by Thomas Jefferson.
- *Honoring the Legacy: Native American Art and the 19th Century American West*: University of Virginia Museum.
- *Up From the Earth: The Mandan Way of Life*: Virginia Discovery Museum exhibition on the culture of the Mandans as it existed in 1804.

- *Corps of Discovery II: 200 Years to the Future* is launched by the National Park Service and hosted by Monticello. Chief Cliff Snider (Chinook), a direct descendant of Chief Comcomley who met Lewis & Clark at the mouth of the Columbia, is the first speaker in *Corps II's Tent of Many Voices*.

After its debut, during 2003 *Corps of Discovery II* travels through Virginia, Washington DC, West Virginia, Pennsylvania, Maryland, Ohio, Indiana, Kentucky, Illinois and Missouri, following the path taken by Lewis, and later Lewis & Clark, as they prepared for the original expedition.

COTA membership now includes 21 of the 58 modern tribal governments that represent the 114 sovereign tribal nations recorded by Lewis & Clark.

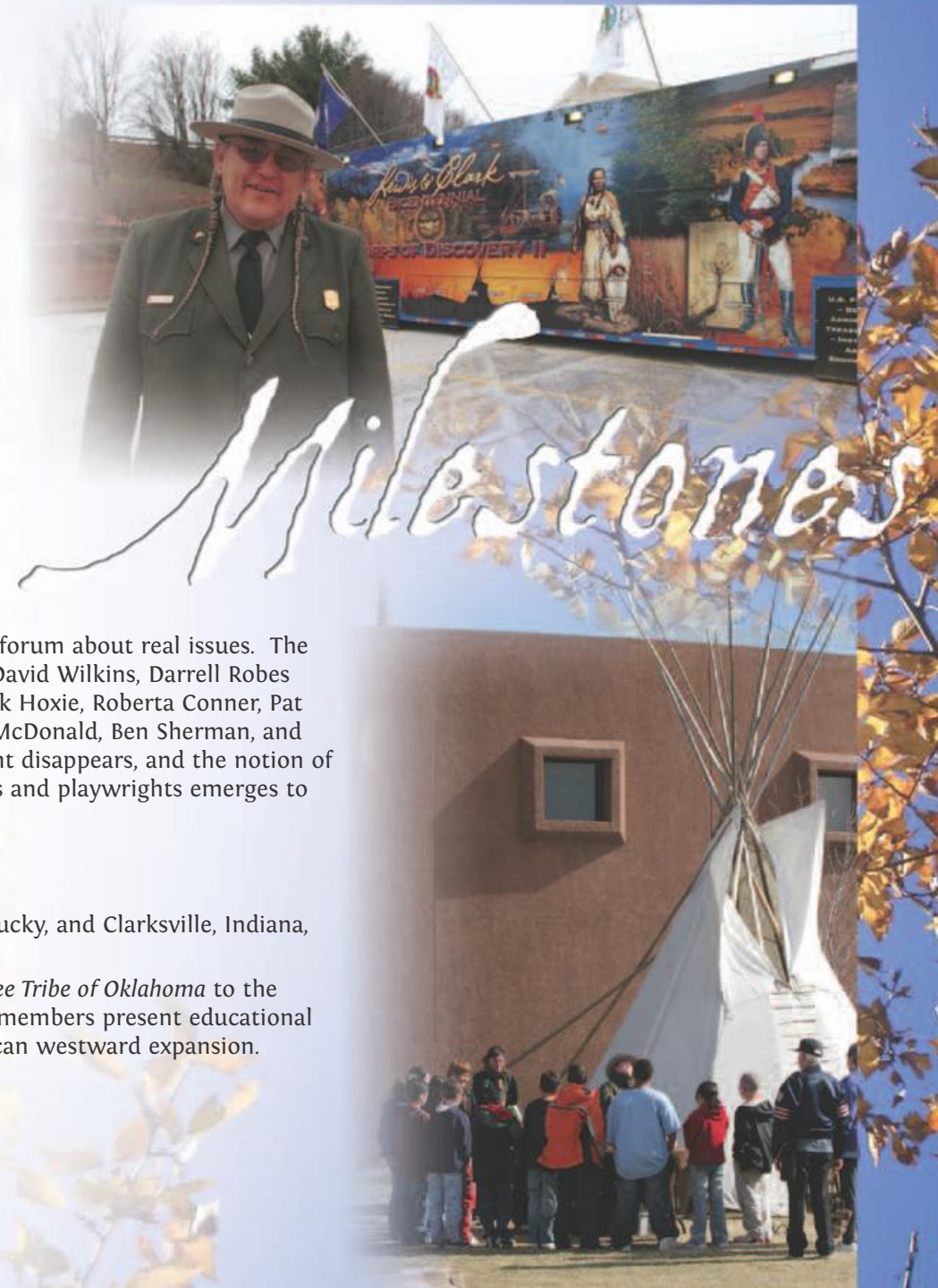
Chris Howell (Pawnee) of the Kansas Arts Commission, Daphne Richards Cook (Oglala) and Brenda Hall Dvorak (Mandan-Hidatsa-Arikara) are elected to the Council's Board of Directors.

A Confluence of Cultures: Native Americans and the Expedition of Lewis and Clark, presented by the University of Montana and the Montana Lewis & Clark Bicentennial Commission, marks the most serious national shift toward academic willingness to engage Native elders and scholars in a national forum about real issues. The symposium features an abundance of tribal presenters, including Johnny Arlee, David Wilkins, Darrell Robes Kipp, Amy Mossett, Rose Ann Abrahamson, Rozina George, Louis Adams, Frederick Hoxie, Roberta Conner, Pat Courtney Gold, Calvin Grinnell, George Horse Capture, Joe McGeshick, Joseph F. McDonald, Ben Sherman, and Loren Yellow Bird, Sr. In large part, the concept of Indians as only entertainment disappears, and the notion of Indians as entrepreneurs, resort operators, historians, educators, political leaders and playwrights emerges to fuel dialogue for the remainder of the bicentennial.

Falls of the Ohio – the 2nd National Signature Event

The second national signature event, **Falls of the Ohio**, is held at Louisville, Kentucky, and Clarksville, Indiana, October 14-26, 2003. Tribal programming includes:

- *Return of the Shawnee Tribe, Absentee Shawnee of Oklahoma and Eastern Shawnee Tribe of Oklahoma* to the ancestral Shawnee homelands in what is now Kentucky and Indiana. Tribal members present educational programs about Shawnee history since being forced from the area by American westward expansion.
- *Sacred Places*: American Indian Panel Discussion.
- *Tribal Recognition*: American Indian Panel Discussion
- *American Indian Health Issues*: Panel discussion
- *Corps of Discovery II: 200 Years to the Future*.



Richard Basch (Clatsop-Nehalem) is hired as the Lewis & Clark National Historic Trail's first American Indian Liaison.

With encouragement from tribal leaders and the American Indian Alaska Native Tourism Association (AIANTA), two significant tribal tourism alliances are formed – the Montana Tribal Tourism Alliance (MTTA), representing all Montana tribes, and the Alliance for Tribal Tourism Advocates (ATTA), representing all South Dakota tribes – to pursue cultural tourism as a tribal economic development opportunity through and beyond the bicentennial. As part of these efforts, the Native American Scenic Byway is designated across South Dakota.

Kansas publishes its first *Native American Resource Handbook* to guide inter-cultural partnerships during the Lewis & Clark Bicentennial.

2003-2006

Fifteen National Signature Bicentennial Events are held across the United States from January 2003 through September 2006. Three of the fifteen are created and hosted by tribal nations, in Idaho, North Dakota and South Dakota.

Corps of Discovery II and its *Tent of Many Voices* travel to 95 communities, including 14 Indian Reservations, during the course of the bicentennial. The traveling “classroom/museum” reaches an audience of more than 500,000 people and serves as the bicentennial's most important venue for expression of tribal perspectives. More than 1,800 hours of tribal presentations are filmed for the presenters' and tribes' future use, preservation of oral histories and creation of the upcoming *Lewis & Clark Trail – Tribal Legacy Project* website and curriculum guide.

A newly revised National Park Service map/brochure for the Lewis & Clark National Historic Trail includes tribal places and names for the first time.

From 1996 through the end of the bicentennial in 2006, the National Park Service's Challenge Cost Share Program generously awards nearly \$6 million for tribes and tribal participation in the bicentennial.

Tribal flag processions displaying each COTA member tribe's flag, usually borne by a veteran from that tribe, become integral to event opening and closing ceremonies throughout the bicentennial's duration.

2004

Lewis & Clark: The National Exhibition, created by the Missouri Historical Society (MHS) and funded by Emerson Corporation, opens its three-year national tour at the Missouri History Museum. Advisors from nine tribal nations along Lewis & Clark's route work closely with the exhibition's curator Carolyn Gilman. MHS invites the Osage Nation to return to St. Louis – its historic homeland area at the time of Lewis & Clark – for the first time in 200 years after the tribe's removal to Kansas, then Oklahoma. Osage Principal Chief James Roan Gray delivers an eloquent and deeply moving keynote address. *The National Exhibition* is subsequently hosted by the Academy of Science in Philadelphia, the Denver Museum of Nature & Science, the Oregon Historical Society and the Smithsonian Museum of Natural History in Washington, DC.

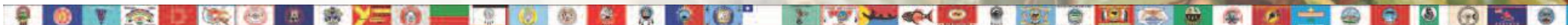
Three Flags Ceremony – the 3rd National Signature Event

Chief Gray also participates in the **Three Flags Ceremony**, the commemoration's third national signature event, at St. Louis. Tribal programming includes:

- *Opening Ceremony*: Inclusion of tribal flags with display of Spanish, French and American national flags at ceremonies commemorating the 1804 transfer of Louisiana Territory from Spain to France to the United States. Osage Nation Drummers & Singers, Osage Elders, Osage Principal Chief James Roan Gray.
- *Native American Diplomacy Symposium*: First in a bicentennial series of American Indian diplomacy symposia exploring relations between Indian Nations and the United States since the Lewis & Clark Expedition. Panelists from the Osage Nation, Eastern Shawnee Tribe, Absentee Shawnee Tribe, Delaware Nation, Kaw Nation of Oklahoma, Otoe-Missouria Tribe, Quapaw Nation, St. Louis Indian Center.
- *Art of the Osage*: Saint Louis Art Museum exhibition of Osage tribal arts and artifacts.
- *Osage History*: Presentation by Leonard Maker.
- *Otoe-Missouria History and the Role of Otoe Women*: Presentation by Sylvester Alley and members of the Otoe-Missouria Tribe of Oklahoma.
- *Tree Within a Tree Osage Ceremony*: Legacy planting and dedication by Osage Tribal elders and leaders.
- *Corps of Discovery II: 200 Years to the Future*.

The US Mint issues 500,000 Lewis & Clark commemorative coins. Proceeds from a surcharge on sales are designated by Congress to be shared by the National Council and the National Park Service to fund bicentennial activities.

At the same time, the US Mint also issues a limited edition coin & American Indian pouch set. 50,000 of the 500,000 coins are packaged with American Indian traditional leather pouches, hand made by artisans of COTA member tribes. The set sells out in six days. Some of the proceeds from these sales also benefit the tribal museum language project funded by the Institute of Museum & Library Services.



Darrell Martin (Gros Ventre-Assiniboine) is hired as the Lewis & Clark Trail's second American Indian Liaison.

Greg Pitcher (Shawnee) is elected to the Council's Board of Directors. Greg is the 13th American Indian to join the board.

COTA membership grows to its bicentennial high of forty tribal nations.

Once again, the Circle of Tribal Advisors changes its leadership structure to accommodate the growth of tribal involvement in the bicentennial. Allen Pinkham (Nez Perce Tribe) is elected chairman, supported by a six member leadership committee: Roberta Conner (Confederated Tribes of the Umatilla Indian Reservation) representing the Upper/Lower Columbia River and Coastal Legacy; George Heavy Runner (Blackfeet Nation) representing the Intermountain Legacy; Daphne Richards-Cook (Oglala Sioux Tribe) representing the Middle/Upper Missouri River Legacy; Chris Howell (Pawnee Nation of Oklahoma) representing the Lower Missouri River Legacy; and Greg Pitcher (Shawnee Tribe) representing the Oklahoma and Eastern Legacy.

Expedition's Departure: Camp River DuBois – the 4th National Signature Event

The bicentennial's 4th national signature event, **Expedition's Departure: Camp River DuBois**, is held at Hartford, Illinois. Tribal programming includes:

- *Opening Ceremony*: Tribal flag procession.
- *Thomas Jefferson and the Doctrine of Discovery*: Presentation by Robert Miller (Eastern Shawnee Tribe of Oklahoma).
- *Panel Discussion*: Shawnee history and perspectives.
- *Traditional Indigenous Games Demonstrations*.
- *Corps of Discovery II: 200 Years to the Future*.

St. Charles: Preparations Complete, The Expedition Faces West – the 5th National Signature Event

Preparations Complete, The Expedition Faces West, is held at St. Charles, Missouri. Tribal programming includes:

- *Opening Ceremony*: Tribal flag procession. Members of the Kickapoo Tribe of Oklahoma, including many elders, return to their ancestral homeland.
- *Crossing Borders Powwow*: Intertribal powwow held at Portage des Sioux.
- *Corps of Discovery II: 200 Years to the Future*.

William Clark and the Shaping of the West, authored by Landon Y. Jones and published by Hill and Wang, examines William Clark's life before, during and beyond the Lewis & Clark Expedition, casting unbiased light on Clark's pivotal role in the traumatic removal of Indian Nations to Oklahoma during 1808-1838.

Heart of America: A Journey Fourth - the 6th National Signature Event

Heart of America: A Journey Fourth, is hosted by Kansas City and Fort Osage, Missouri, Atchison, Leavenworth and White Cloud, Kansas, and includes substantial tribal involvement:

- *Restoration of Kaw Point*: Historical Kansas tribes and students from Haskell Indian Nations University participate in site clean up and restoration, trail enhancement, signage, interpretation and visitor support services to ready historical Lewis & Clark site for the bicentennial.
- *Opening Ceremony*: Colors are posted by WE-TA-SE, American Legion Post 410, Prairie Band Potawatomi Nation. A procession of 29 tribal flags are posted and flown at each host city.
- *Tribal Flag Sets*: The Shawnee Tribe, Absentee Shawnee Tribe of Oklahoma and the Iowa Tribe of Kansas and Nebraska add their flags to the growing collection of tribal nation flags. Three sets of 29 tribal flags are flown at the cities of Atchison, Kansas City and Leavenworth, Kansas, during the event.
- *WE-TA-SE, American Legion Post 410, Prairie Band Potawatomi Nation*: Posts the colors at the event's kick off news conference in March; the Lewis & Clark Postal Stamp Dedication in May; Fort Osage Interpretive Center and Kaw Point dedication in June; Tribal Flag Ceremony, Signature Event Flag Parade and Closing Ceremony in July.
- *Tribal Nations Returning to Ancestral Homelands*: Kaw Nation of Oklahoma, Iowa Tribe of Kansas and Nebraska, Osage Nation of Oklahoma, Kickapoo Tribe in Kansas, Kickapoo Nation of Oklahoma, Prairie Band Potawatomi Nation, Citizen Potawatomi Nation, Pawnee Nation of Oklahoma and the Sac and Fox Nation of Missouri, as well as the Shawnee Tribe and Absentee Tribe of Oklahoma, who once also lived in Kansas and Missouri.
- *Haskell Indian Nations University*: Student forums and articles.
- *Lakota Flute, Storytelling and Dance*: Kevin Locke (Lakota).
- *Pawnee Star Show*: Leavenworth, Kansas.
- *Tribal Scholars & Presenters*: From Prairie Band Potawatomi Nation, Ponca/Omaha Nation, Kickapoo Nation, Pawnee Nation.
- *Native Views: Influences of Modern Culture*: Artrain USA exhibition.
- *Kansas Native Cultures Subcommittee*: Technical assistance and guidance.
- *Corps of Discovery II: 200 Years to the Future*.



First Tribal Council – the 7th National Signature Event

First Tribal Council is hosted by Fort Calhoun and Omaha, Nebraska. According to Nebraska Governor Mike Johanns, the event's most significant lasting legacy is a newly established relationship between the State of Nebraska and the Otoe-Missouria Tribe.

Tribal programming includes:

- *First Tribal Council*: Nightly dramatization of the 1804 first meeting between the Corps of Discovery and the Otoe and Missouria Tribes.
- *Lewis & Clark Concerto for Piano and Orchestra*: Composed by Philip Glass, featuring flute solo by R. Carlos Nakai (Navajo-Ute) and traditional songs of the Otoe-Missouria.
- *Tribal Partners and Participants*: Otoe-Missouria Tribe of Oklahoma, Omaha Tribe, Lakota Heritage Society, Native scholars, musicians, dancers, storytellers and artists.
- *Panel Discussions*: Otoe-Missouria history, dress, military involvement, education and youth issues.
- *Free Speaker Series*: Gerard Baker (Mandan-Hidatsa-Arikara), Matt Sitting Bear Jones (Iowa Otoe-Missouria Tribe).
- *Otoe-Missouria Elders*: A large delegation of Otoe-Missouria elders make a poignant return to their historic homeland.
- *Corps of Discovery II: 200 Years to the Future*.



Superintendent Gerard Baker bids farewell to the Lewis & Clark National Historic Trail and becomes the first Native Superintendent of Mount Rushmore National Memorial.

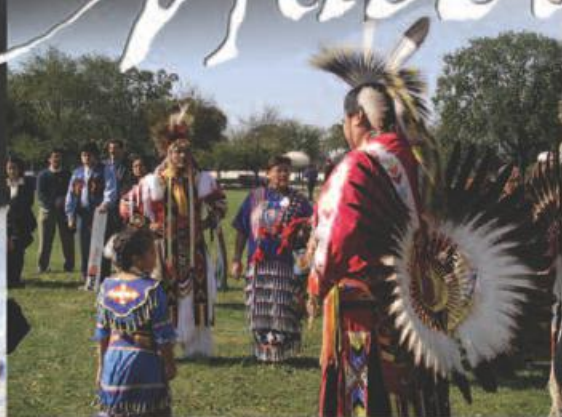
National Park Service leader Steve Adams is appointed Superintendent of the Trail and spearheads National Park Service activities to the end of the bicentennial.

At Chamberlain, South Dakota, *Stop Lewis & Clark*, an inter-tribal, inter-generational protest group led by Alex White Plume (Oglala), confronts the

Discovery Expedition of St. Charles, a re-enactor group retracing the journey of Lewis & Clark on the Missouri River, and demands that they turn back. The re-enactors don't, but the protest gets good press. COTA issues a national media statement in support of the protestors' right to have their say.

Oceti Sakowin Experience: Remembering & Educating – the 8th National Signature Event and the 1st to be Hosted by a Tribal Nation

August and September bring a month-long, ground-breaking phenomenon – **Oceti Sakowin Experience: Remembering & Educating**. The first of three tribally hosted National Signature Events, **Oceti Sakowin Experience** is held throughout South Dakota, coordinated by the Alliance for Tribal Tourism Advocates and hosted by the Great Sioux Nation, or Oceti Sakowin (Seven Council Fires).

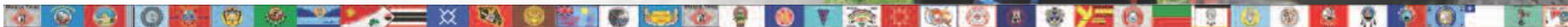


- *Participating Lakota Tribes:* Cheyenne River Sioux Tribe, Crow Creek Sioux Tribe, Lower Brule Sioux Tribe, Oglala Sioux Tribe of the Pine Ridge Reservation, Rosebud Sioux Tribe, Yankton Sioux Tribe and Standing Rock Sioux Tribe.
- *Native Art Exhibit and Auction:* Hosted by ten Lakota communities.
- *Wacipi & Powwows:* Held in 7 communities.
- *Tribally Guided Reservation Tours.*
- *Lectures; Encampments; and Symposia.*
- *Tribal Treaty Summit:* Hosted by the Crow Creek Sioux Reservation.
- *Bad River Gathering:* Held at Fort Pierre to commemorate the 200th anniversary of the Teton Sioux's tense encounter with the Corps of Discovery.
- *Diplomacy Symposium and Honoring of Sacagawea:* Held at Fort Manuel Lisa where Sacagawea is buried.
- *Indigenous Voices – Past, Present and Future – Surviving Lewis & Clark:* Held at the Lower Brule Reservation. Chief Arvol Looking Horse (Lakota, 19th Generation Keeper of the Sacred White Buffalo Calf Pipe), Tribal Chairmen from the Mandan-Hidatsa-Arikara Nation, Lower Brule Sioux Tribe, Cheyenne River Sioux Tribe, Yankton Sioux Tribe, Crow Creek Sioux Tribe, Standing Rock Sioux Tribe, Oglala Sioux Tribe and Rosebud Sioux Tribe; elders Chief Johnson Holy Rock (Great Sioux Nation), Dr. Agnes Picotte (Oglala), Alfreda Good Bird (Mandan-Hidatsa-Arikara), Malcolm Wolf (Mandan-Hidatsa-Arikara), Dr. Bea Medicine (Standing Rock), Elaine Quiver (Rosebud and Oglala), Vernon Ashley (Crow Creek), Bessie Estes (Lower Brule) and Austin Gillette (Arikara).
- *Return of Arikara Elders to their Ancestral Homeland.*
- *Corps of Discovery II: 200 Years to the Future.*

Circle of Cultures: Time of Renewal & Exchange – the 9th National Signature Event

The final National Signature Event of 2004 is **Circle of Cultures**, based at the College of Mary campus in Bismarck, North Dakota.

- *Tribal Partner:* Mandan-Hidatsa-Arikara Nation.
- *Twin Buttes and White Shield Elementary Schools:* Student presentations.
- *The Art of Karl Bodmer:* Rare exhibition of Bodmer's paintings of American Indians.
- *Earth Lodge Village:* Reconstructed village of four full-sized, authentic earth lodges on a bluff overlooking the Missouri River. At the conclusion of activities, the lodges are dismantled and reassembled in the tribal communities of Mandan, White Shield, Twin Buttes and Mandaree.





- *Mandan-Hidatsa-Arikara Scholars and Presenters:* Gerard Baker, Amy Mossett, Keith Bear, Calvin Grinnell.
- *Corps of Discovery II: 200 Years to the Future.*

Missouri publishes its first *American Indian Resource Handbook* to guide inter-cultural partnerships during Lewis & Clark Bicentennial.

The Lewis and Clark Trail Heritage Foundation's *We Proceeded On* history magazine publishes its second article by an American Indian – *The Doctrine of Discovery*, by historian and law professor Robert J. Miller (Eastern Shawnee Tribe of Oklahoma).

200 years after the explorers, *Corps of Discovery II* follows the journey of Lewis & Clark through Illinois, Missouri, Kansas, Nebraska, Iowa, South Dakota and North Dakota, including the tribal communities of Macy, Nebraska (Omaha), and Eagle Butte, South Dakota (Cheyenne River Sioux).

2004-2006

The National Ad Council rolls out its 3-year Lewis & Clark Bicentennial public information campaign for television, radio, print and billboards. The campaign lures viewers with the recurring theme, "Walk with them and see what you discover."

With Hewlett Foundation and National Park Service funding, COTA produces and distributes a tribal public information campaign of four 30-second public service television announcements on the topics, "We are still here," "Respect our sacred places," "Take care of the Creator's natural gifts," and "Native languages are libraries." The campaign is created by G & G Advertising, an agency owned and managed by Blackfeet tribal members Michael Gray and family, and endorsed by the Ad Council. COTA's campaign also includes a full-color *Guide to Visiting the Lands of Many Nations*, internet, museum and news media message distribution. Both COTA and Ad Council campaigns reach multi-millions of people nationwide.



Qwest Corporation awards the National Council a grant of \$300,000 to sponsor National Signature Events in Qwest's service area (including the three tribal events) and to distribute thousands of CDs of the *National Bicentennial Curriculum Guide*, researched and produced by the Missouri Historical Society.

COTA makes 68 grants totaling \$500,000 in Hewlett funds to COTA member tribes for bicentennial projects. (Grant recipients and projects are listed on pages 88–89.)

Under the leadership of Sally Thompson, Ph.D, in partnership with tribal members, and with primary funding from the National Park Service, the University of Montana's Regional Learning Project creates three extraordinary documentary films about tribal perspectives and issues along the Lewis & Clark Trail: *Native Homelands Along the Lewis & Clark Trail* (2004), *Contemporary Voices Along the Lewis & Clark Trail* (2005), and *Why Save a Language?* (2006).

2005

During January, February and March, *Corps of Discovery II* visits Phoenix, Tucson, Albuquerque, San Antonio and Oklahoma City, returning to the Trail and Lewis & Clark's original schedule in April. During the rest of 2005, the traveling classroom makes stops in North Dakota, Montana, Idaho, Washington and Oregon, including the tribal communities of Fort Peck, Montana (Assiniboine-Sioux), Rocky Boy's Reservation, Montana (Chippewa-Cree), and Umatilla, Oregon (Confederated Tribes of the Umatilla Indian Reservation).

The Salish People and the Lewis and Clark Expedition, authored by the Salish-Pend d'Oreille Culture Committee and Elders Cultural Advisory Council, Confederated Salish and Kootenai Tribes, is published by the University of Nebraska Press.

Waiting for Lewis and Clark: The Bicentennial and the Changing West, written by journalist David Sarasohn, is published by the Oregon Historical Society Press. The book profiles tribal involvement leaders Gerard Baker and Bobbie Conner, as well as National Council President Robert R. Archibald.

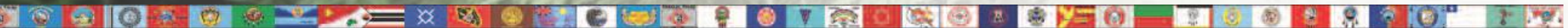
George Heavy Runner (Blackfeet) becomes the 14th tribal member of the Council's Board of Directors. At this point, tribal directors make up 1/3 of the board's membership.



Explore! The Big Sky – the 10th National Signature Event

Explore! The Big Sky is held at Great Falls, Montana, with extensive tribal programming, including:

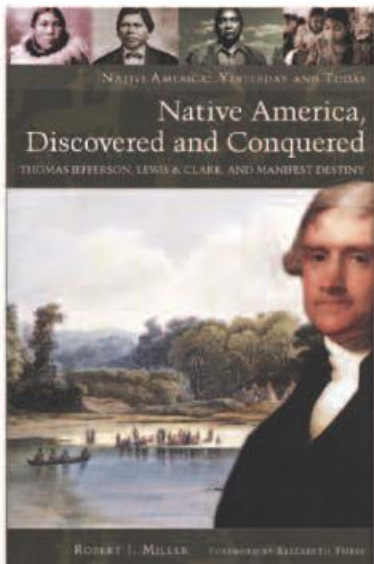
- *Opening Ceremony:* Tribal flag procession.
- *American Indian Nations: Yesterday, Today and Tomorrow:* Indigenous symposium speakers include: Senator Ben Nighthorse Campbell (Colorado); Commander John B. Herrington (America's first American Indian astronaut); Dr. Kevin Gover, former Assistant Secretary of the Bureau of Indian Affairs and present Executive Director of the National Museum of the American Indian; Onondaga Nation Chief Oren Lyons; Tex Hall, Chairman of the Mandan-Hidatsa-Arikara Nation and past President of the National Congress of American Indians; Suzan Shown Harjo, Director of the Morning Star Institute; Olympic gold medalist Billy Mills; Elouise Cobell, lead plaintiff in the Indian trust fund lawsuit *Cobell v. Kempthorne*; Darrell Robes Kipp, founder of the Piegan Language Institute at Blackfeet; and many others from more than 35 tribal nations.
- *Concerts by Native Entertainers:* Rita Coolidge (Cherokee), Jack and Mariah Gladstone (Blackfeet).
- *Tribal Encampment:* Coordinated by Montana Tribal Tourism Alliance.
- *International Traditional Games Society:* Indigenous games, horse events, demonstrations and competitions.
- *Sweet Willow Indian Market.*
- *Native American Life Skills Demonstrations.*
- *Powwow.*
- *Corps of Discovery II: 200 Years to the Future.*



Destination: The Pacific – the 11th National Signature Event

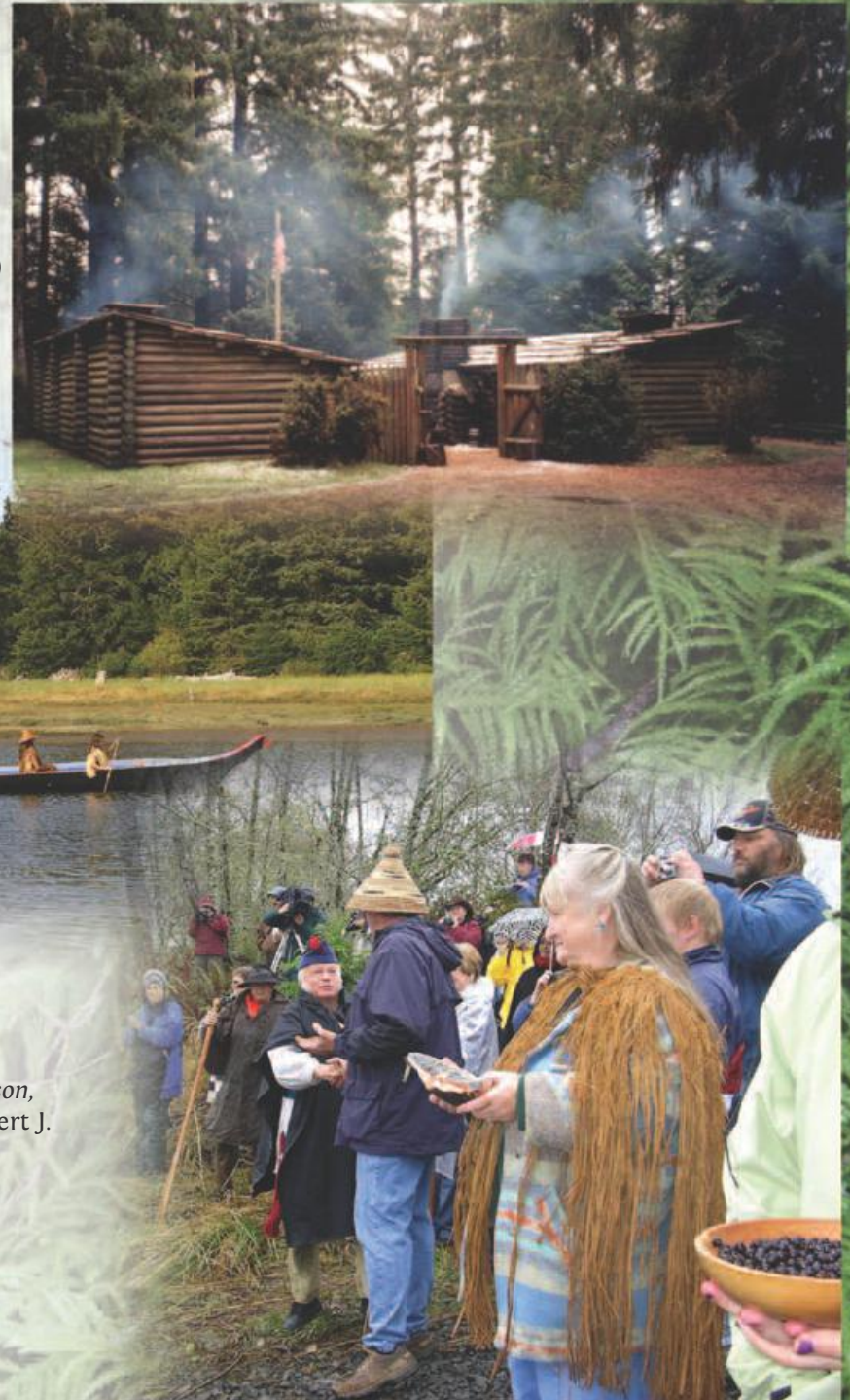
Both unrecognized groups, Chinook and Clatsop-Nehalem, are showcased during **Destination: The Pacific**, held at the Mouth of the Columbia River. The event features awesome rain, great salmon feeds and wonderful tribal stories:

- *Opening Ceremony*: Clatsop-Nehalem welcome by Chairman Joe Scovell, blessing by Dick Basch (direct descendant of Chief Coboway), tribal flag procession, honor song, veterans honor dance.
- *Sacagawea, York and the Vote at Station Camp*: Amy Mossett (Mandan-Hidatsa-Arikara) as Sacagawea, Hasan Davis (as York).
- *Clatsop-Nehalem Confederated Tribes Past, Present & Future*: Multi-faceted program featuring tribal elders and storytellers.
- *Hollywood vs. History*: Amy Mossett (Mandan-Hidatsa-Arikara), Rod Ariwite (Lemhi Shoshone), share stories about Sacagawea.
- *Clatsop-Nehalem Potlatch*: Seaside, Oregon.
- *Dedication Ceremony for Clatsop-Nehalem Ocean-going Canoe*, “Dragonfly.”
- *Chinook Potlatch*: Chinook, Washington.
- *Dedication of the Confluence Project*: Sculptor Maya Lin and Native advisors.
- *Columbia Pacific Native American Guide* is published by the Lewis & Clark National Historical Park and Destination: The Pacific
- *Corps of Discovery II: 200 Years to the Future*.

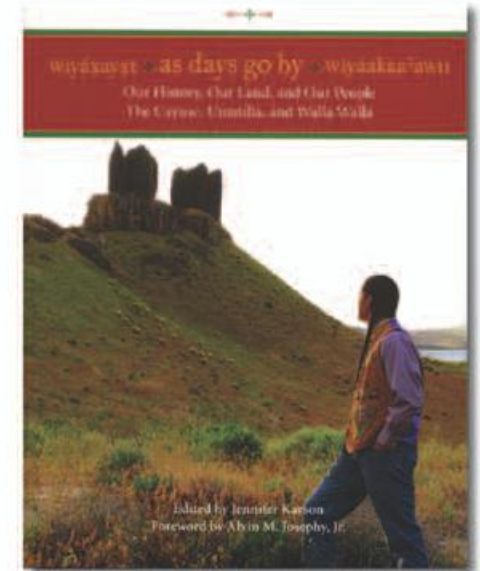
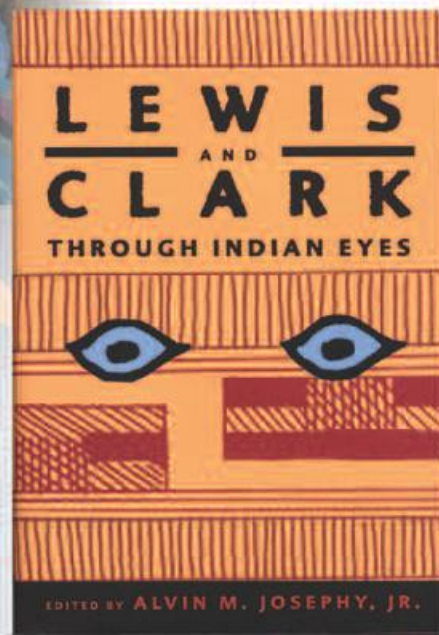


2006

Native America, Discovered and Conquered, Thomas Jefferson, Lewis & Clark, and Manifest Destiny, authored by Dr. Robert J. Miller (Eastern Shawnee), is published by Praeger.



Lewis & Clark Through Indian Eyes is published by Alfred A. Knopf, and edited by the late Alvin M. Josephy, Jr. Contributors include Gerard Baker (Hidatsa), Roberta Conner (Cayuse-Umatilla-Nez Perce), the late Vine Deloria, Jr. (Standing Rock Sioux), Debra Magpie Earling (Salish-Kootenai), Mark Trahant (Shoshone-Bannock), Richard Basch (Clatsop-Neahalem), Roberta Basch (Puyallup-Coeur D'Alene), Allen V. Pinkham, Sr. (Nez Perce), N. Scott Momaday (Kiowa), Bill P. Yellowtail (Crow).



*Wiyaxayxt * as days go by * wiyaakaa'awn, Our History, Our Land, and Our People, The Cayuse, Umatilla, and Walla Walla*, is written by tribal members and published by the Tamástslikt Cultural Institute of the Confederated Tribes of the Umatilla Indian Reservation.

Summer of Peace: Among the Niimiipuu – the 12th National Signature Event and the 2nd to be Hosted by a Tribal Nation

In June, **Summer of Peace: Among the Niimiipuu** is presented by the Nez Perce Tribe at Lapwai and Lewiston, ID, and Clarkston, WA. The event focuses on Nez Perce history and culture and commemorates the Lewis & Clark Expedition's friendly stay with the Nez Perce in 1806. It features:

- *Reconciliation Symposium.*
- *Healing Ceremony.*
- *Nez Perce Horse Parade.*
- *Nez Perce Fashion Show.*
- *Lewis & Clark Through Indian Eyes:* Readings by authors Allen Pinkham, Sr., Richard Basch, Roberta Basch, Roberta Conner.
- *Wanapum Tule Mat Long House Exhibit:* 35-ft. traditional tule mat long house erected by members of the Wanapum Tribe.
- *Corps of Discovery II: 200 Years to the Future.*

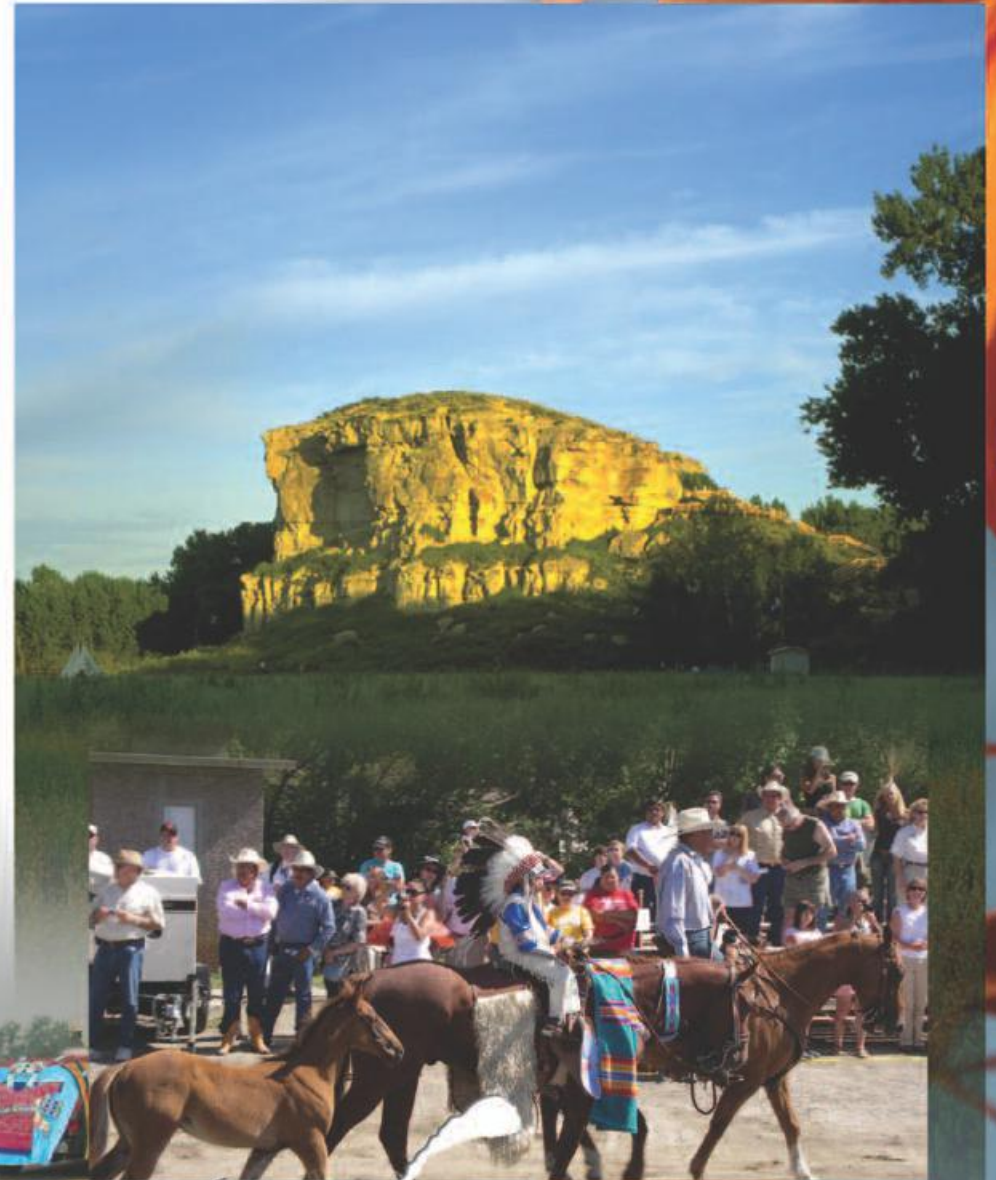


At San Diego, the US Navy launches the USNS Sacagawea, a 689 ft. underway replenishment ship. Familial descendants Lucy Honena Diaz and Rachael Lynne Ariwite and Sacagawea scholar Amy Mossett perform the christening.

Clark on the Yellowstone – the 13th National Signature Event

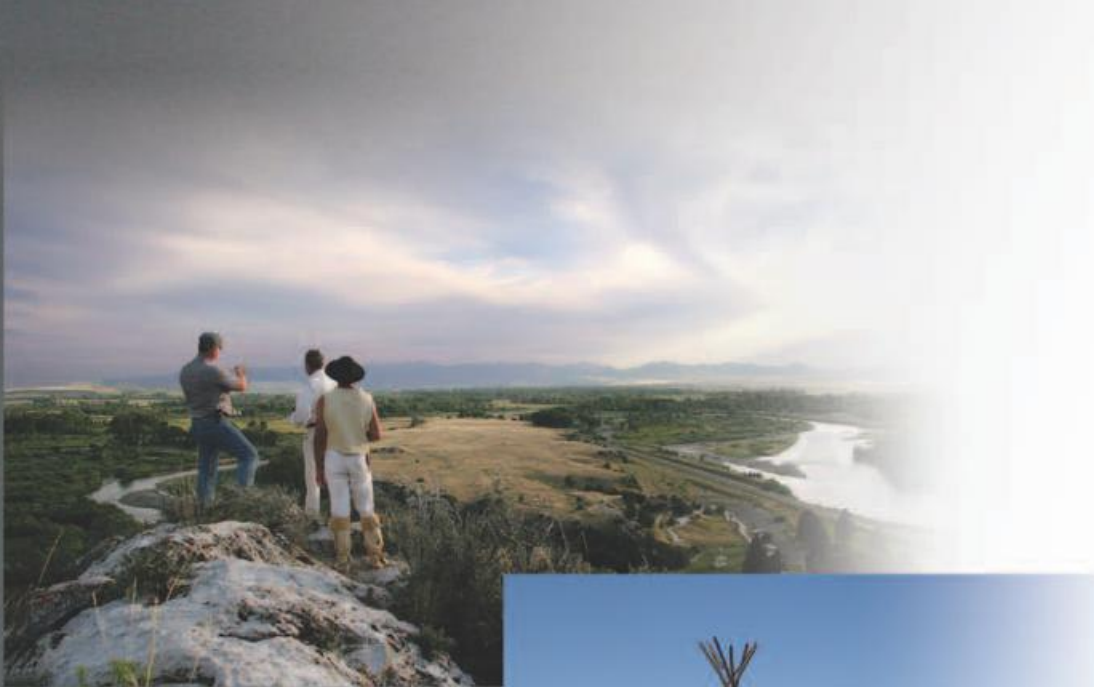
Clark on the Yellowstone is organized by the City of Billings, Montana, and Pompeys Pillar National Monument, in partnership with the Crow Nation. The Crow Nation hosts an immense buffalo feast, tribal encampment, lectures, and a spectacular horse parade. Despite 100+ degree heat, large crowds of tourists absorb and love Crow culture at every activity:

- *Opening Ceremony:* Tribal flag procession, Crow Nation elders and leaders.
- *Buffalo Feast:* Crow Nation.
- *Crow Nation Horse Parade.*
- *Artist Reception:* Rabbit Knows Gun (Crow Nation).
- *Tribal Encampment:* Montana Tribal Tourism Alliance.
- *Tribal Lectures and Demonstrations.*
- *Corps of Discovery II: 200 Years to the Future.*



Milestones





Lewis & Clark in Blackfeet Country – The Blackfeet Nation holds a moving public event at Browning and Two Medicine River, Montana, to honor the memory of two young Blackfeet men killed by Meriwether Lewis & his party in 1806.

Reunion at the Home of Sakakawea – the 14th National Signature Event and the 3rd and Final Event to be Hosted by a Tribal Nation

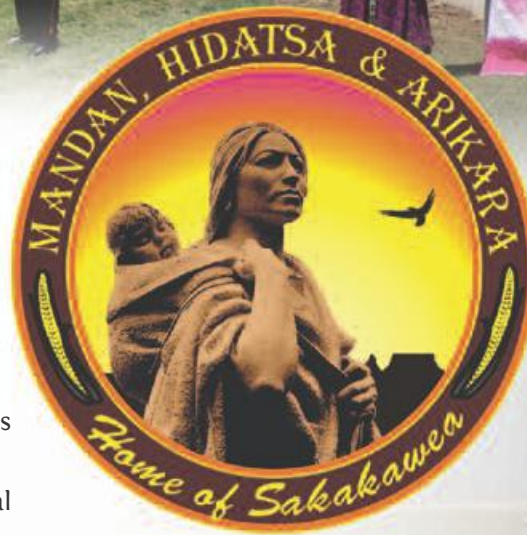
Reunion at the Home of Sakakawea is hosted by the Mandan-Hidatsa-Arikara Nation at the Fort Berthold Reservation, New Town, North Dakota.

- *Opening Ceremony:* Grand entry, tribal flag procession, Flag Song, Victory Song, Star Spangled Banner sung by Miss Indian America, Blessing by Tribal elder Roy Bird Bear, Welcome and Keynote Address by Chairman Tex G. Hall, Remarks by Circle of Tribal Advisors Chairman Allen Pinkham, Sr.
- *Tipi Raising.*
- *Buffalo Feast.*
- *Presentation: Historical and Contemporary Practices of Indian Health.*
- *Presentation: Traditional Societies and Songs.*
- *Tribal Leadership Panel on Tribal Sovereignty.*
- *Keynote Addresses:* Robert Miller (Eastern Shawnee Tribe), Gerard Baker (Mandan-Hidatsa-Arikara Nation).
- *Diplomacy Symposium:* Chris Howell (Pawnee Nation), Mandan-Hidatsa-Arikara Chairman Tex Hall, Osage Principal Chief James Roan Gray, Gerard Baker (Mandan-Hidatsa-Arikara Nation).
- *Health Panel – Lewis & Clark Impact on Health for the Mandan, Hidatsa & Arikara Nation.*
- *Presentation: History of Sakakawea:* Amy Mossett (Mandan-Hidatsa-Arikara Nation).



Milestones





- *Presentation:* Descendents of Sakakawea, Four Bears, White Coyote.
- *Bulls Eye Story:* Calvin Grinnell (Mandan-Hidatsa-Arikara Nation).
- *Entertainment:* Keith Bear, Bobbi Rae Sage (Miss Indian America), Northern Plains Dancers, Jessica Grinnell (Miss Sakakawea).
- *This Land I Stand On:* Play depicting the flooding of tribal lands by the Garrison Diversion Project of 1954.
- *Intertribal Powwow.*
- *Corps of Discovery II: 200 Years to the Future.*

Corps of Discovery II travels through Oregon, Washington, Idaho, Montana, North Dakota, Nebraska and Kansas before ending its journey at Saint Louis, Missouri. It visits tribal communities in Seaside, Oregon (Clatsop-Nehalem), Grand Ronde, Oregon (Grand Ronde), Toppenish, Washington (Yakama), Warm Springs, Oregon (Warm Springs), Pendleton, Oregon (Umatilla), Browning, Montana (Blackfeet), New Town, North Dakota (Mandan-Hidatsa-Arikara) and Crow Agency, Montana (Crow).

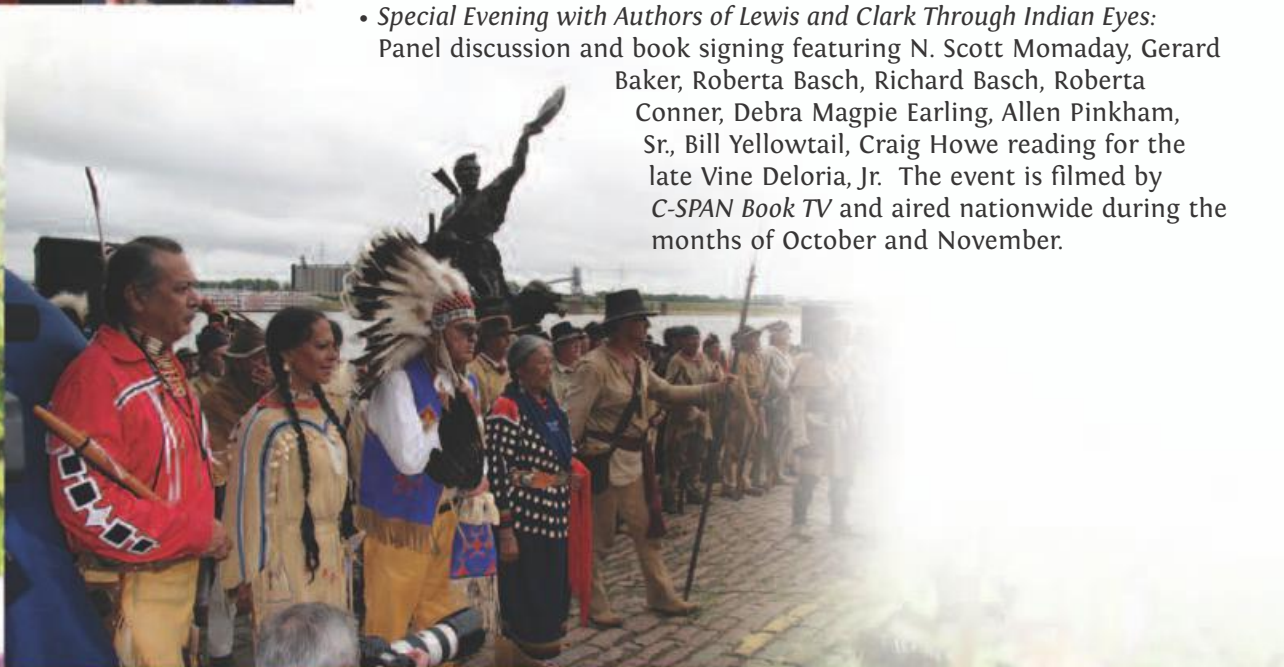




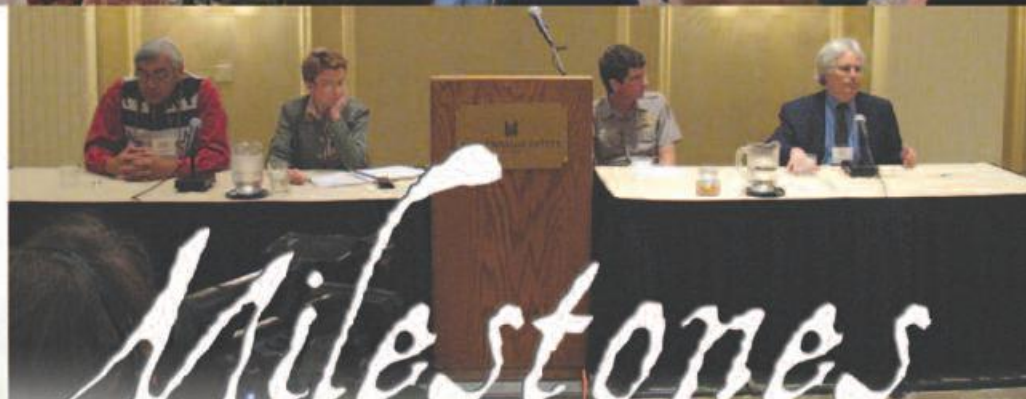
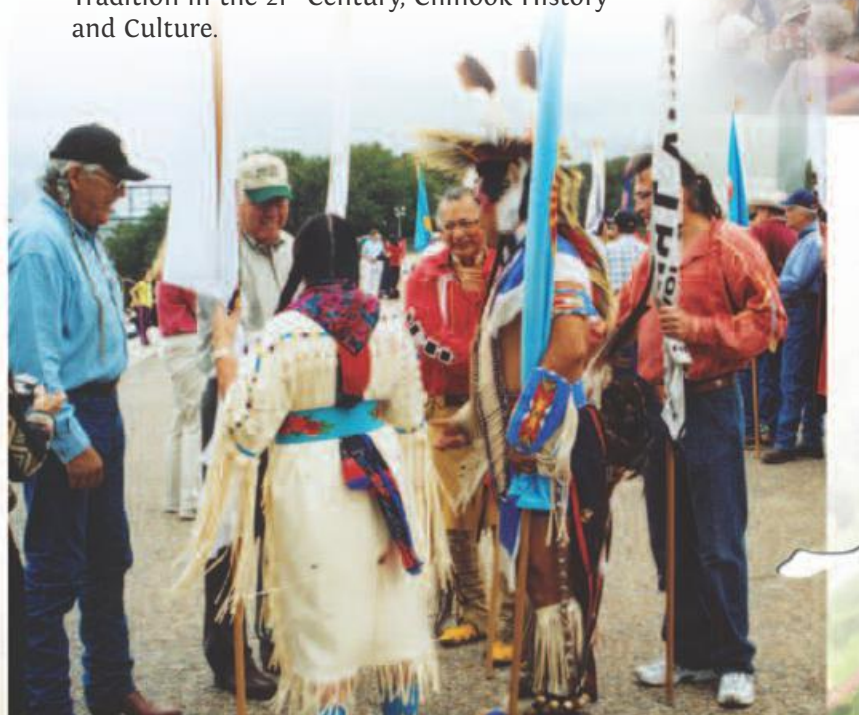
Lewis & Clark: Currents of Change – the 15th and Final National Signature Event

The bicentennial concludes at St. Louis, MO, with **Lewis & Clark: Currents of Change**, hosted by the National Council of the Lewis & Clark Bicentennial and the Osage Nation, in partnership with the National Park Service. More than 200 American Indian participants, elders and tribal leaders take part.

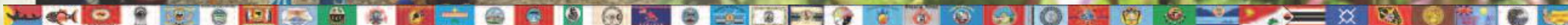
- *Tribal Nations Represented:* Absentee Shawnee, Blackfeet, Cheyenne River Sioux, Chinook, Clatsop-Nehalem, Confederated Salish and Kootenai Tribes, Confederated Tribes of the Umatilla Indian Reservation, Cowlitz, Crow, Eastern Shawnee, Fort Peck Assiniboine-Sioux, Grand Ronde, Kaw, Kickapoo, Kiowa, Little Shell Chippewa-Cree, Lower Brule Sioux, Mandan-Hidatsa-Arikara, Monacan, Nez Perce, Oglala Lakota, Omaha, Osage, Otoe-Missouria, Pawnee, Ponca, Prairie Band Potawatomi, Rosebud Sioux, Sac & Fox, Shawnee, Shoshone-Bannock, Standing Rock Sioux, Wanapum, Yakama, Yankton Sioux.
- *The Stories We Tell Symposium:* An extraordinary symposium features Pulitzer Prize winning author N. Scott Momaday (Kiowa) as keynote speaker; Gerard Baker; poets Carter Revard (Osage) and Debra Magpie Earling (Salish); Dr. Robert Miller; journalist David Sarasohn; Missouri Historical Society curator Carolyn Gilman, and many others.
- *Special Evening with Authors of Lewis and Clark Through Indian Eyes:* Panel discussion and book signing featuring N. Scott Momaday, Gerard Baker, Roberta Basch, Richard Basch, Roberta Conner, Debra Magpie Earling, Allen Pinkham, Sr., Bill Yellowtail, Craig Howe reading for the late Vine Deloria, Jr. The event is filmed by C-SPAN Book TV and aired nationwide during the months of October and November.



- *Additional Book Signings:* Diane Glancy, Craig Howe, Lanniko Lee, Robert Miller, Carter Revard and Germaine White.
- *Tribal Presentations:* Cradleboard, Commerce of the American Indian, Gros Ventre History and Culture, Blackfeet Culture and History Through Song, Our Songs Continue, Ribbon Work, Horses of Mass Destruction, The Waters Speak, Osage Dress, Sheheke, Pawnee History and Culture, Blackfeet and Lewis & Clark, The Salish People and the Lewis & Clark Expedition, The Otoe-Missouria Meet the Big Knives, Sacagawea, Mandan Music and History, Nez Perce Warriors, When My Chief Returns, Intertribal Games, Absentee Shawnee Culture, Spirit of Sacagawea (film), Living in Two Worlds, Daytime Smoker - the Nez Perce Son of William Clark, Women of the Upper Missouri, Many Kinds of Natives, Universal Language of the Plains, Chippewa-Cree Culture, Taking Culture and Tradition in the 21st Century, Chinook History and Culture.



Milestones





- *A Return to Healthy Rivers*: Tribal leaders' panel focusing on the Missouri and Columbia Rivers, presented by the Circle of Tribal Advisors and featuring, Tillie Walker (Mandan elder), Antone Minthorn (Chairman, Confederated Tribes of the Umatilla Indian Reservation), Robert Cournoyer (Chairman, Yankton Sioux Tribe), Gary Greene (Nez Perce Tribe), LaDonna Brave Bull Allard (Standing Rock Sioux Tribe), and Charles Hudson (Mandan-Hidatsa, Columbia River Inter-Tribal Fish Commission).
- *Arrival of Chinook Ocean-Going Canoes*: Saint Louis Riverfront
- *Bicentennial Closing Ceremony*: Tribal flag procession with more than 30 tribal flags placed in front of the Arch, Osage Singers, poem "Living in the Holy Land," by Osage poet Carter Revard, closing remarks by Osage Principal Chief James Roan Gray.
- *Riverfront Extravaganza*: Featuring Native blues band Indigenous (Yankton Sioux Tribe) and soul singer Martha Redbone (Choctaw-Cherokee-Shawnee-Blackfeet).
- *Return to the Middle Waters*: Inspirational service and blessing by Osage tribal elders, on the Eads Bridge over the Mississippi River. No dry eyes.
- *Corps of Discovery II Closing Ceremony*: *Corps II* ends its bicentennial run and closes its doors forever with warm embraces and tearful closing ceremonies. Chief Cliff Snider (Chinook), who was the first speaker in *Corps II*'s Tent of Many Voices, is also the final speaker. *Corps II*'s closing concludes the 2003-2006 Lewis & Clark Bicentennial. It also illuminates the deep friendships, mutual respect and understanding that developed for people of different cultures since the commemoration's beginning on a cold January day in 2003.

Congress amends its 1999 Lewis & Clark Commemorative Coin authorization to release the coin surcharge proceeds to the National Council of the Lewis & Clark Bicentennial and the Missouri Historical Society. The proceeds are used to pay back loans incurred by the National Council during the bicentennial and to establish two \$1.6 million endowment trusts as lasting bicentennial legacies.

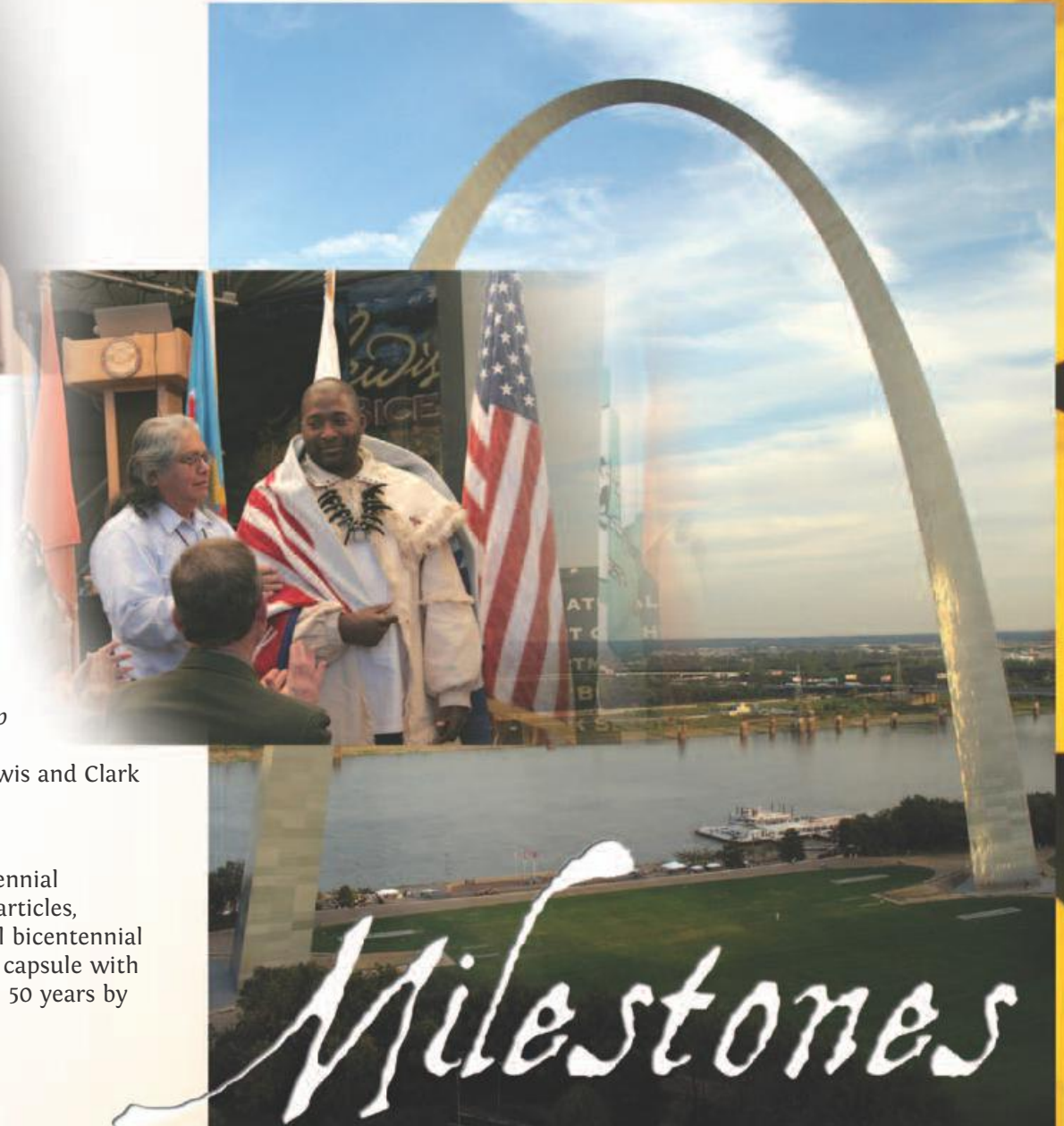
The first trust, the *Native Voices Endowment: A Lewis & Clark Expedition Bicentennial Legacy*, is created by the Circle of Tribal Advisors, National Council and Missouri Historical Society in partnership with the Oregon Community Foundation and the Endangered Language Fund (ELF), to make grants in



perpetuity for tribal language education programs and tribal language scholars along the Lewis & Clark Trail. The initial advisory committee overseeing the dispersal of grants by ELF includes three prominent leaders in Native language revitalization: Darrell Robes Kipp (Blackfeet), founder of the Piegan Institute for the Blackfeet language; David Gipp (Standing Rock Sioux), President of United Tribes Technical College; and linguist Phillip Cash Cash (Cayuse-Nez Perce).

The second \$1.6 million trust, the *Lewis & Clark Trail Stewardship Endowment: A National Council of the Lewis & Clark Expedition Bicentennial Legacy Project*, is held and administered by the Lewis and Clark Trail Heritage Foundation.

COTA creates and seals a time capsule containing tribal bicentennial memorabilia, COTA materials, books, films, CDs, reports, news articles, symposium programs, minutes, indigenous games pieces, tribal bicentennial commemorative coins, and much more. COTA places the time capsule with the Missouri Historical Society in Saint Louis – to be opened in 50 years by descendants of COTA representatives and leaders.



ADVISORY COMMITTEE:

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Richard Basch
Roberta Conner
Karen Goering
Edward Hall III
Chris Howell
Amy Mossett
Allen V. Pinkham, Sr.
Germaine White

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Three Tribes Museum
United Tribes Technical College
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To request a copy of this book: *Enough Good People*
223 South Boulevard St.
Gunnison, CO 81230
970.641.1355

www.lc-triballegacy.org

The National Park Service and University of Montana are preparing a website and curricula about tribal participation in the Lewis & Clark Bicentennial. Learn more and view American Indian bicentennial presentations, stories, music, dance, arts, foods, and other educational opportunities at: www.lc-triballegacy.org. Scheduled to launch in March 2010.

BOOK DESIGN: Terri Lennon Murphy, TLD Graphic Design, Gunnison, Colorado
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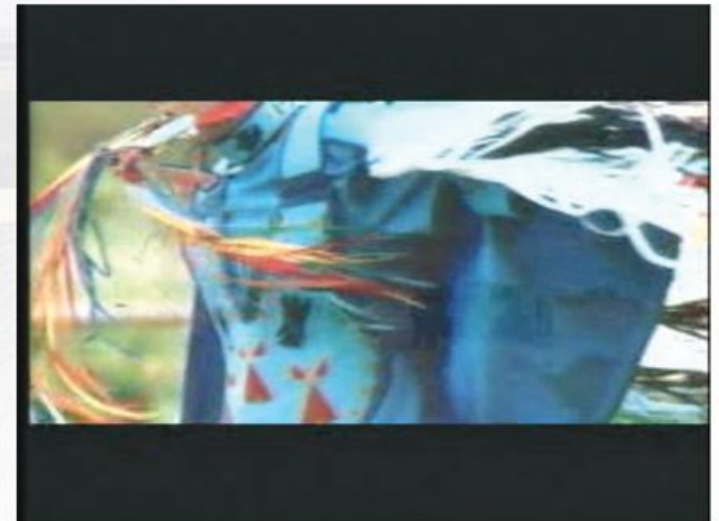
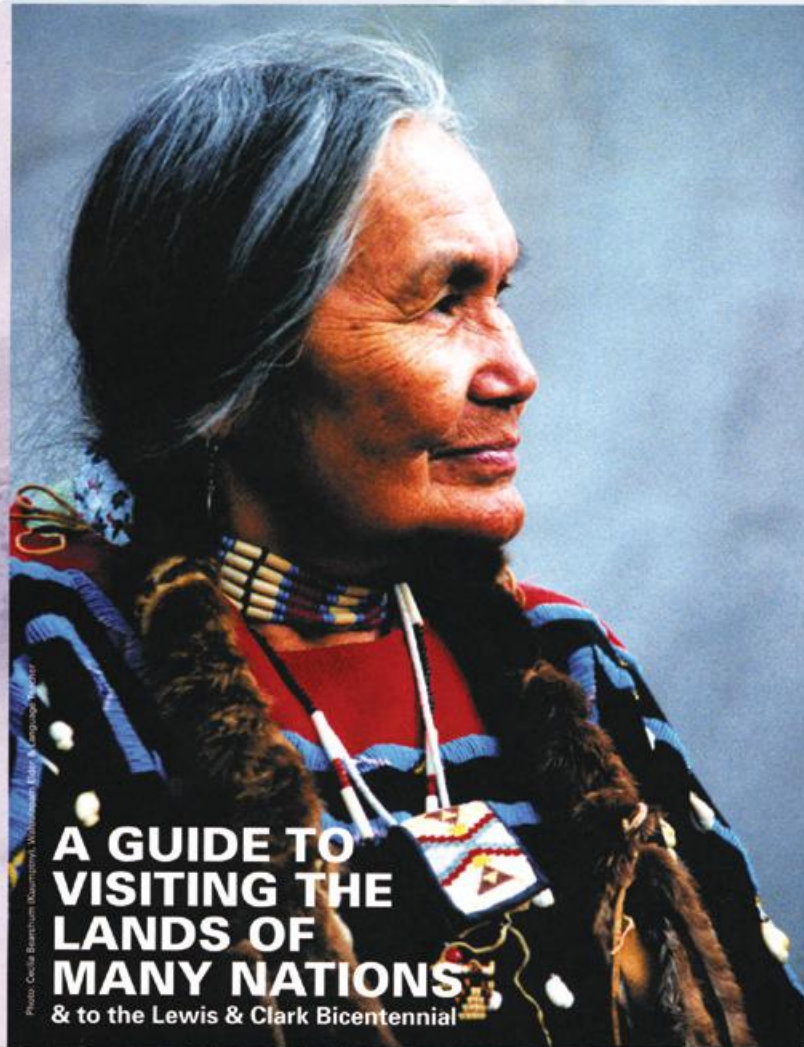
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CULTURAL AWARENESS CAMPAIGN

Culture

With generous funding from the William and Flora Hewlett Foundation and the National Park Service, COTA and the National Council were able to produce a comprehensive cultural awareness campaign that conveyed tribal messages to multi-millions of people during the bicentennial. The campaign included a beautiful and educational brochure, *A Guide to Visiting the Lands of Many Nations*; a series of four public service announcements for distribution to over 1700 television stations nationwide; a poignant panel exhibit,

Many Nations – Many Voices; tribal pages on the National Council's website and other components. The PSAs expressed COTA's four priority messages: "We Are Still Here;" "Respect the Sacred Places of Our People;" "Taking Care of the Gifts" and "Indian Languages are Libraries." The series won National Ad Council endorsement, and some of the spots continued to air long after the bicentennial concluded.



"We have real strong beliefs and that's the reason why we're still here."

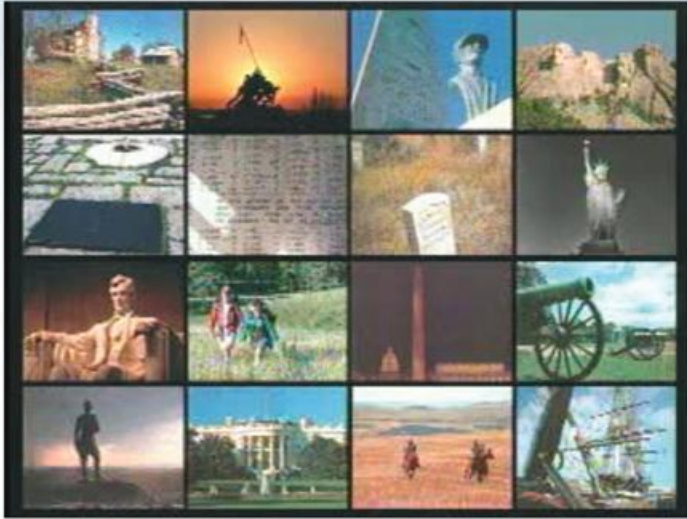
"Our survival is your survival."

"Our culture is dynamic; it's not static."

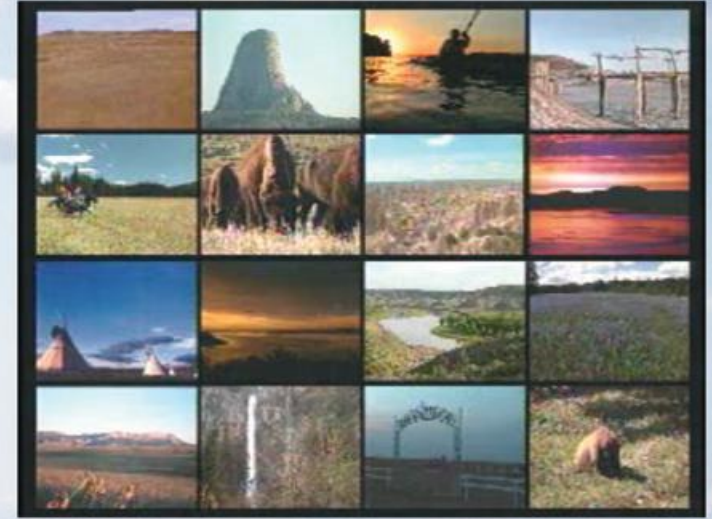
"We are still here; come find us through www.lewisandclark200.org."

....COTA psa #1, "We Are Still Here"





If everyone who visited a landmark, a monument or a burial ground took a piece home with them, there would be nothing left. Nigigora. American Indian nations ask you to respect the sacred places of our people and report those who don't. Gowitz. Mahzegedatz. Learn more at www.lewisandclark200.org.
....COTA psa#2, "Respect"



Atx kem kaa papaayno nuunim weetespe. Our people come from this land. Our languages and cultures are reflections of its beauty. This land is a gift to all beings. It is the home we live in together. Always have respect. Join us in taking care of this land. Learn more at www.lewisandclark200.org.
....COTA psa#3, "Taking Care of the Gifts"

Indian languages are libraries of ancient knowledge. When a language dies, that knowledge is lost forever. Native American languages hold answers for the future. Please help us save our languages. Learn how at www.lewisandclark200.org.
....COTA psa#4, "Indian Languages Are Libraries"



Many Nations, Many Voices

"The great chief of the Seventeen great nations of America, impelled by his parental regard for his newly adopted children on the troubled waters, has sent us to clear the road, remove every obstruction, and make it the road of peace between himself and his red children residing there."

—MERIWETHER LEWIS, 1804

Today, we are the physical manifestation of the dreams and prayers of our ancestors. They have given us the opportunity to enjoy the gifts the Creator gave us and to show respect for one another. Their stories serve as a reminder and a challenge to protect and restore natural and cultural resources. This is a mutual heritage, for we all share this landscape.



Grand Entry at United Tribes International Celebration, Bismarck, North Dakota.

JEFFREY G. OLSON, LEWIS & CLARK TRAIL HERITAGE FOUNDATION

Many Nations, Many Voices

is a contemporary journey by contemporary Natives reflecting on the Lewis and Clark Expedition and its irrevocable impact on our people.

Much of what we say here echoes true for many other tribes across this land. But not every tribe is the same. We have different languages, different songs, and different customs.

Created by the Circle of Tribal Advisors (COTA) of the National Council for the Lewis & Clark Bicentennial, this exhibition conveys our mission: to commemorate and acclaim the contributions and goodwill of our ancestors and to plan for the well being of future generations.

Circle of Tribal Advisors
January 2003

This exhibition is made possible by
National Park Service • Bureau of Indian Affairs • National Endowment for the Arts
Lewis and Clark Trail Heritage Foundation • Confederated Tribes of Umatilla
Tamastslikt Cultural Institute • Mandan, Hidatsa, Arikara Nation Tourism Division.

Rhythms of the Earth

"Our elders knew the curves of the hillsides and the lines of the trails as intimately as they knew the curves and lines of their mother's faces. Today, our grandparents lament that children born on the reservation are like buffalo born behind a fence. Along with our many rights and privileges we bear responsibilities for teaching our children about their birthright."

—GERMAINE WHITE
SALISH

For millennia, our people maintained and were sustained by a pristine and natural world of abundance. The land and water were made by and belong to the Creator. The Creator provided everything we needed to live. In return, our sacred covenant was to respectfully use and forever protect these gifts. Nothing was wasted.



Huckleberry in deadfall at Weippe Prairie, Idaho

JEFFREY G. OLSON, LEWIS & CLARK TRAIL HERITAGE FOUNDATION

We lived freely in great expanses of fertile lands – in the mountains, valleys, plains, deserts and plateaus. Our ancestors observed and appreciated the natural rhythms of the earth and followed her cycles. Corn, beans, squash, roots, berries, tobacco and other plants nourished our bodies. Buffalo, deer, antelope, fish and other game provided food and materials for our homes, clothing, tools and utensils. These foodstuffs and objects were useful for trade with other Tribes and visitors to our lands.

Today, we honor the sacred covenant and those who came before as we continue to give thanks to the Creator for all the bountiful gifts.

Our Place in the Universe

"You're born into this society and you're the beneficiary of the concerns of everybody who is older than you."

—VINE DELORIA, JR.
STANDING ROCK SIOUX

We understand our place in the universe. Visitors to our lands, including the Corps of Discovery, have had difficulty understanding the protocols and systems we honor.

Our natural laws reflected our relationship to the Creator. Commonly held values prescribed how we lived with the earth and each other. All deeds revolved upon these considerations. Decisions and actions affected each member of our village and neighboring ones. Though social order varied from Tribe to Tribe – family, clan, village, band, society – in each structure it was necessary to act together to advance the welfare of the entire group.

Observance of this natural order permeated every aspect of our lives – in our ceremonies, commerce, decision making, art, and in the important but differing roles of elders, men and women, and children. These natural laws and considerations continue.



Awatixa, Knife River Hidatsa village, North Dakota.
NATIONAL PARK SERVICE

Nations Then, Nations Now

"... it is the practice of the government to limit recognition to those they can control or from whom they have something to gain. The United States spent decades not recognizing Mainland China. . . . In no way did the lack of American recognition invalidate the fact that China existed nor did it keep the hundreds of millions of Chinese citizens from existing."

—DARK RAIN THOM
SHAWNEE NATION UNITED REMNANT BAND OF OHIO

Two hundred years ago, the Corps of Discovery recorded information about more than one hundred different Tribal nations west of the Mississippi. Lewis & Clark documented their encounters and described the assistance our Tribes provided. The Corps of

Discovery survived because of the generosity and hospitality of Tribal people.

One tragic consequence of westward expansion is that many Tribal nations the Corps of Discovery encountered are not now recognized by the federal government. Lewis and Clark and President Jefferson documented the existence of Chinook, Clatsop/Nehalem, Tillamook, and



Cliff Snider,
Honorary Chief of the
Chinook Nation
TROY WAYBORN

Monacan nations 200 years ago and these nations exist today. These Tribes continue to struggle to be recognized as distinct political, cultural, social and economic entities.

Currently there are 562 federally recognized tribes. To be "federally recognized" means that the United States has formal government-to-government relations with and trust responsibilities to Tribal nations in consideration for the lands and resources taken.



Cradle of Our Existence

"I love that land of winding waters more than all the rest of the world. A man who would not love his father's grave is worse than a wild animal."

—YOUNG CHIEF JOSEPH
NEZ PERCE

There are thousands of Tribal cultural resource areas, burial grounds and sacred sites along the Lewis and Clark National Historic Trail. They are connections to our history, messages from our ancestors, treasures for our future and the cradle of our existence. The flesh, blood and bones of our ancestors are holy.

The desecration, excavation, looting, vandalism, theft and destruction of these resources are a national disgrace. For Tribes, these are irreparable losses. Valuable laws have been passed that help us protect our rich heritage such as the Native American Graves Protection and Repatriation Act (NAGPRA, 1990), the American Indian Religious Freedom Act (AIRFA, 1978), and Executive Order 13007 (1996) on sacred site protection.



Taogiglalal, She-Who-Watches,
pictograph on the Columbia
River, Oregon.

VIEWFINDERS STOCK PHOTOGRAPHY

Our ancestors' places of rest are in our homelands, not in museum vaults. American Indian religions are entitled to the same Constitutional protections guaranteed to all. Our archaeological sites, sacred sites and objects, and burial sites are monuments, and like monuments of other great nations they deserve respect.

Unsettling the West

"May the Great Spirit shed light on your path, so that you may never experience the humility that the power of the American government has reduced me to. This is the wish of a man who, in his native forests, was once as proud and bold as yourself."

—BLACK HAWK
SAUK

In the late 18th century, the new American government utilized treaties to establish formal government-to-government relations with sovereign Tribal nations. The first treaties were treaties of peace; later, they were treaties of relinquishment imposed on Native people. Between 1789 and 1868, nearly 800 treaties were negotiated but fewer than 370 were ratified by the Congress. The "settling of the west" was the unsettling of our people.



Soulard's Map of 1795
ATLAS OF THE LEWIS & CLARK
EXPEDITION

Subsequently, broken treaties – ratified or not – and federal policies resulted in the taking of more Native land and dramatic and irrevocable changes in Tribal life. Some of us were forced from our original homelands and moved onto reservations. Some were pushed onto other Tribal nations' territories. Some Tribes were not recognized at all by the

federal government and became landless. Some Tribes agreed to treaties that Congress failed to ratify. Still other Tribes were "terminated" by acts of Congress.

Tribes such as the Missouri, Osage, Oto, Pawnee, Sauk & Fox and Ponca lived near the Missouri River when Lewis & Clark crossed their lands. They were forcibly removed to Indian Territory (present-day Oklahoma) less than a generation after meeting Lewis and Clark.

Taking Care of the Gifts

"You have limits. I have limits. This land is no different. This land that we live on has limits. There is only so much this land can take. You are dependent on the same resource I am to give me life – the water, the air."

—ARMAND MINTHORN
CAYUSE/NEZ PERCE

Native lives and cultures are inextricably connected to the land, water and sky, and our ancestral union with them. The Creator bestowed these gifts upon us, and we have the responsibility to ensure that the land, forests and ranges, the lakes, rivers and streams, the wildlife habitats and wetlands are protected and free of pollution. We come from these lands and we will always be here.

Since 1778, over 2.2 billion acres of Tribal land have been ceded to the U.S. Government. Today, 56 million acres remain in Native hands. All lands are precious. Our children and seven generations to come will inherit healthy ecosystems and abundant natural resources if we make intelligent decisions today.

We share this landscape with many other beings. With our neighbors – cities, county, state and federal agencies, and other Tribal nations – we face mutual concerns and problems.



Bison along the Mlaauri River in South Dakota.

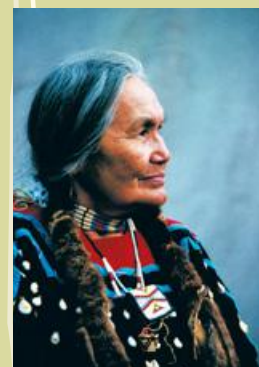
JEFFREY G. OLSON, LEWIS & CLARK
TRAIL HERITAGE FOUNDATION

Language of the Earth

"My grandmother insisted that rocks had names and spirit. She passed on to me her belief that the land is imbued with spirit and unseen hosts. She heard the language of the earth..."

—ELIZABETH WOODY
WASCO/WYAM/TYGH/TENINO /DINE

Our Native languages directly reflect the intimate knowledge of the ecosystems that have sustained us for millennia. We have not "lost" languages as one loses a belonging. Throughout the 19th and early 20th centuries, the U.S. government forcefully promoted policies to eradicate Native languages and cultural practices in efforts to "civilize" and assimilate Tribal people. In the few generations since, Tribes nationwide have struggled to keep ancient languages alive.



Kúminay, Cecelia Bearchum, Wallulapam (Walla Walla) elder and language teacher.

In 1990, Congress passed the Native American Languages Act declaring a commitment to preserve, protect and promote the rights and freedom of Native people to use and restore Native languages. This is validation that these languages are part of the rich cultural landscape of this country, and that they deserve protection, but the Act alone cannot save a language. Of the 300 original Native languages in North America, only 175 exist today. Of the 175, 55 are spoken by one to six elders and only 20 are spoken by all age groups in everyday use.

Language preservation and revitalization efforts are urgent races against time. Some Tribes have language instruction and preservation programs. Today Tribal languages, and the indigenous ecosystems from which they came, need protection.



Consequence of Contact

„Sometimes in the evening I sit, looking out on the big Missouri. The sun sets, and dusk steals over the water. In the shadows I seem again to see our Indian village, with smoke curling upward from the earth lodges, and in the river's roar I hear the yells of warriors, and the laughter of little children as of old. It is but an old woman's dream..."

—WAHEENEE
HIDATSA

By the time the Corps of Discovery came into contact with Native peoples, many Tribes were experiencing the consequences of contact in a variety of ways. Disease, violence and commerce already had new meanings.



Garrison Dam
Missouri River, North Dakota

JEFFREY G. OLSON
LEWIS & CLARK TRAIL HERITAGE FOUNDATION

New diseases had been introduced to many Tribes. Smallpox, typhoid, influenza, and measles wiped out hundreds of thousands of Native people from coast to coast. For example, prior to 1780 the Arikara numbered between 20,000 and 30,000 but within one year, 75% of their population died of smallpox. In many places, Lewis & Clark found

abandoned villages where once thriving communities stood. No Native group on the continent was spared.

Conflicts and rivalries among Tribes could result in deaths, but typically the objective of raids and war parties was to garner resources, show dominion and display feats of bravery and courage. Newcomers to these lands had their own practices for obtaining goods from the land and from other people. Eventually, these new people thought they could trade goods for land.

Unsavory Images

“Each man is good in the sight of the Great Spirit. It is not necessary for eagles to be crows.”

—SITTING BULL
TETON SIOUX

The Corps of Discovery's journals tell us what they observed and perceived, and what they believed to be true. While they attempted to understand what they witnessed in context, they were clearly at a disadvantage by not knowing the languages or cultural landscapes. They were left to conjecture in many instances.



Contemporary Airport
Souvenir

TAMMASHLET CULTURAL
INSTITUTE COLLECTION

Their descriptions of Tribal people as “savages,” “squaw drudges,” “dirty,” “poor,” “treacherous,” “unpredictable,” “thieves” and “greedy” perpetuated unsavory images for the general population. Their cultural assumptions cast a broad shadow. These and other early descriptions of Native people, and later images of the grunting or romanticized stoic Hollywood Indian, have become parts of the mainstream cultural consciousness.

Today myths, stereotypes and distorted notions continue to be born: that all Tribes are rich due to gaming, that Tribes have unlimited hunting and fishing rights, that Tribes survive on government handouts, that every American Indian desires to be a spiritual teacher.



Change and Transformation

"But the old Lakota was wise. He knew that man's heart, away from nature, becomes hard. He knew that lack of respect for growing, living things soon led to lack of respect for humans, too. So he kept his children close to nature's softening influence."

—CHIEF LUTHER STANDING BEAR
OGLALA SIOUX

Since the journey of the Corps of Discovery two hundred years ago, Tribal people have withstood tremendous change and transformation. There have been incredible costs. But the core of our existence — our relationship to the Creator and the landscape — remains intact.

Today, we are working diligently to help our communities recover and prosper. We are creating economic opportunities and strengthening Tribal governance. We are scholars and teachers, employees and employers, traditional healers and modern doctors, botanists and farmers, hereditary leaders and elected officials, police officers and whippersnappers, judges and artists of every kind.



Fancy Dancer at Wildhorse Resort & Casino
Pendleton, Oregon

WILDHORSE MARKETING DEPARTMENT

In tribal communities, on reservations and in urban settings Native people own and operate museums, resorts, recreational and educational facilities, businesses and galleries. During the Bicentennial, plan to travel where the welcome sign is out. Expect a variety of experiences in Indian Country.

Protectors of Our Homeland

"Most people believe that the government gave us something.... When we talk about the Treaty, people think we're talking about our rights. We're actually explaining to them how they got title to our land."

—ROBERTA CONNER
UMATILLA/CAYUSE/NEZ PERCE

We are Americans. We are citizens of this country. Before we had the right to vote, our men were in combat overseas on behalf of this country. Our people got the right to vote in 1924 by an act of Congress. Since then, Native men and women have had disproportionate



Flag bearers at United Tribes
International Celebration
Bismarck, North Dakota.

JEFFREY G. OLSON
LEWIS & CLARK TRAIL HERITAGE FOUNDATION

numbers of veterans in the armed forces in every conflict overseas. We are fiercely patriotic. This land is our home, and has been for thousands of years.

As contemporary protectors of our homeland we use modern tools. But we strive to follow the teachings of

warriors, medicine people, and grandparents — prayers from our hearts, songs from the earth and commitment to stay together as a people.

To protect the gifts from the Creator, we are charged with imparting a strong cultural foundation to our young people by remembering our ancestors. We work with others to improve the future well being of our earth so that 200 years from now all people may experience the natural and cultural resources the Expedition encountered and documented 200 years ago.



Tribal Reflections

TOUGHEST ISSUES:

The experience of COTA and tribal participation in the Lewis & Clark Bicentennial would have been far less rich, meaningful and honest had we taken paths of least resistance. An array of profoundly difficult issues arose, from the beginning of planning to the commemoration's conclusion. We were able to resolve some of them. Others were not within our ability to resolve.

- Our first difficult issue was contention over whether to call the bicentennial a celebration or a commemoration. In 1996, after an intensely heated board meeting, the National Council's tribal board members prevailed in convincing the others to officially refer to the anniversary as a commemoration in deference to Native objections about celebrating the end of the world we had always known.
- Inclusion was a tough issue. From the beginning, we wanted inclusion of all tribes – federally recognized, state recognized or non-recognized – who were impacted and disenfranchised by the Westward expansion that followed Lewis & Clark. At critical junctures we were pressured to take sides in disputes between sub-sets of tribes and tribal nations, or to disavow the position of American Indians who protested the bicentennial commemoration. We could not. We were committed to uncensored inclusion of all tribal perspectives. We were, however, forced to discern who was eligible to speak for their people and who was eligible for bicentennial funding. The challenge of this issue ultimately compelled COTA and the National Council to develop a policy requiring any group, whose tribal legitimacy was questioned, to provide proof of lineal descendancy from a historical tribal nation whose homelands were traversed by the Lewis & Clark Expedition. Those who could not were deemed ineligible for membership in COTA.
- Tribal elected leadership, officials, staff and other community members did not always agree on the telling of history or on the level of participation they should take in the commemoration. This created challenges within tribes themselves.
- In their Journals, Lewis & Clark type-cast tribes for everything that would come later. Correcting misconceptions recorded by Lewis & Clark was, and remains, an enormous challenge. For instance, Clark's reference to the Teton Sioux as the "vilest miscreants of the savage race" has formed the basis of federal relations toward the Great Sioux Nation for more than 200 years.
- For tribes, the commemoration was not especially about creating and profiting from bicentennial products. Yet many others appropriated tribal stories, images, foods, symbols, histories, etc. to create products for their own profit. Some tribes adopted resolutions and laws protecting their intellectual property. All the same, this became a huge and frustrating issue that we could not fully police.
- We were challenged, yet we succeeded in large part, to educate the public about all tribal nations involved in the Lewis & Clark story – not just the most prominent four or five tribes most voluminously described in the Journals.
- We were never fully able to eliminate the notion of tribes as backdrop to a Lewis & Clark hero story. Many people simply wanted to know what the tribes thought of the explorers. The tribes wanted to talk about our histories before, during and after contact with Lewis & Clark, yet many bicentennial organizers and event participants wanted to keep educational and interpretive efforts focused on the 28 months of the Expedition.
- The government-to-government relationship between tribes and the USA manifested through federal agencies' prescribed consultation procedures, but we needed to teach some states and local communities how to work with tribes as sovereign nations. Sometimes agency processes were slow. In the future we hope to find ways to move forward together more efficiently.
- Some communities were quick to claim members of the Lewis & Clark Expedition as their own but needed help getting in touch with the tribal nations whose ancestral homelands they now occupy. For instance, Louisville, KY, and Clarksville, IN, erected interpretive signage about William Clark and York. But the bicentennial also put them in touch with the Shawnees who lived and flourished in their area for millennia before the Expedition.
- For all our considerable successes, we were unable to reach some audiences who needed to hear us, and we were unable to change the thinking of many people.



WHAT WE WISH WE HAD DONE DIFFERENTLY:

As with every successful endeavor, there were a few things that hindsight makes us wish we had done differently or more thoroughly.

- Cultural Resource Protection – our primary effort on behalf of this critical issue was the COTA public service announcement and a page on the National Council website urging respect for sacred places. However, self-monitoring did not work, and some individuals and organizations took advantage of opportunities to exploit tribal cultural and intellectual resources. The National Park Service, other federal and state agencies, National Association of Counties and Lewis and Clark Trail Heritage Foundation chapters can help carry this goal forward. General management planners for national parks, trails and sites need to join forces with other federal, state, tribal and local enforcement agencies to protect cultural landscapes and sites and monitor cultural site problems.
- Full inclusion of Indian youth – we had elder forums but few youth forums. Some youth successes included support for the International Traditional Games Society and the Twin Buttes and White Shield schools, but overall, COTA could have pursued more programming for Indian youth.
- Sacagawea – there were successful, substance rich forums at Monticello, Missoula, Bismarck and St. Louis, but we wish we had conducted a forum specifically to increase inter-tribal understanding of Sacagawea and the nations who claim her.
- Eastern Legacy – more Eastern tribes could have been involved if we had been better funded earlier. The Monacan Indian Nation of Virginia was a full participant in COTA and the bicentennial. Other Eastern tribes whose ancestors were impacted by the lives of Thomas Jefferson, Meriwether Lewis and William Clark deserved the opportunity to tell their stories.
- Changing attitudes – despite changing the attitudes and expectations of many good-hearted individuals, we fell short of convincing the Lewis & Clark Trail Heritage Foundation, the Lewis & Clark Trail's national advocacy organization, of the value of tribal history and perspectives.
- IMAX film – the National Geographic Society could have consulted tribes earlier when making its IMAX film about Lewis & Clark. Instead, it created the film, and invited tribal representatives to review it after it was too late to make significant changes.
- Legal distractions – we wish the National Council had not become involved in early trademark fights, thereby draining time, energy and money away from more substantive efforts. Ditto the early product endorsement program.
- Re-enactor groups – neither the Council nor the COTA endorsed any re-enactor groups, yet several groups claimed endorsement. We wish they had heard us clearly.
- Documentation of tribal involvement – we wish we had taken more photographs and thoroughly recorded all tribal activities and participation.
- Annual reports – we should have sought funding to publish annual reports acknowledging donors, partners, Indian books, etc.
- Another good book idea – we wish we had planned ahead of time to publish a book on places of conscience, commemoration and consequence.

COTA has concluded its work, but we hope American Indian nations will continue to have strong and essential voices in the telling of American history. Like all historical events, the 28-month Lewis & Clark Expedition was transient. The 45-month commemoration of the expedition's bicentennial anniversary was also transient.

The tribes are still resident.



“The push westward was well underway. By 1830 – just 24 years after the Lewis & Clark Expedition – the newly passed Indian Removal Act forced many eastern tribes across the Mississippi River into Indian Territory, what is now present-day Oklahoma. And in 1843, the Oregon Trail opened up the West from St. Louis all the way to the Pacific Ocean and California for settlement. Less than 50 years after Lewis & Clark mapped our homelands – in less than one lifetime – the landscape of Indian Country had changed forever.”

*...A Guide to Visiting the Lands of Many Nations
Published by COTA, 2004*

Recommendations

RECOMMENDATIONS FOR TRIBAL INVOLVEMENT IN FUTURE NATIONAL COMMEMORATIONS:

Tribal involvement in the Lewis & Clark Bicentennial had significant impact because enough good people – Native and non-Native – created the opportunity for American Indians to tell our own stories in our own ways. We made a great beginning, and at the end of the bicentennial, most COTA member tribes and many tribal participants expressed the desire to “keep it going.”

Several federal agencies, like the National Park Service, USDA Forest Service, Bureau of Land Management, US Fish & Wildlife Service, US Army Corps of Engineers, Bureau of Reclamation, and others have ongoing management trust responsibilities for a number of Native sacred lands. We urge those agencies and every national park, trail, forest, monument, memorial, refuge and recreational area to recruit, fund and work with an ongoing group of tribal advisors for matters relating to interpretation and protection of Native cultures and ancestral lands.

In the next few decades or so, numerous pivotal events in American history may be commemorated nationally and/or locally. Some anniversaries involve Native cultures and histories, sacred places and/or Native combat veterans.





Substantive and meaningful tribal involvement will be especially essential. We urge the planners of anniversary commemorations to recruit, fund and work with tribal advisors. Potential events may include:

2010	400th anniversary of the establishment of Santa Fe as the Spanish capitol of New Mexico
2011-2015	150th anniversary of the Civil War
2012-2015	200th anniversary of the War of 1812
2016	100th anniversary of the creation of the National Park Service
2017	100th anniversary of America's entry into World War I
2018	300th anniversary of the founding of New Orleans
2018	50th anniversary of creation of the National Trails System
2019	150th anniversary of the completion of the trans-continental railroad
2019	50th anniversary of US astronauts' landing on the moon
2020	400th anniversary of the establishment of the Plymouth colony
2021	400th anniversary of the "First Thanksgiving"
2025	50th anniversary of the Fall of Saigon ending the Vietnam War
2026	400th anniversary of the establishment of Fort Amsterdam on Manhattan Island
2026	250th anniversary of the Declaration of Independence
2026	150th anniversary of the Battle of Little Bighorn
2027	150th anniversary of the Nez Perce War
2028	300th anniversary of Vitus Bering's "discovery" of Alaska
2030	400th anniversary of the founding of Boston
2030	200th anniversary of the Indian Removal Act
2031-2043	300th anniversary of the explorations of La Verendrye to the Great Plains
2038	200th anniversary of the Trail of Tears



“But the old Lakota was wise. He knew that man’s heart, away from nature, becomes hard. He knew that lack of respect for growing, living things soon led to lack of respect for humans too. So he kept his children close to nature’s softening influence.”

.....Chief Luther Standing Bear, Oglala Sioux

THE FOLLOWING RECOMMENDATIONS are based on COTA’s experiences of what worked and what didn’t from 1994 to 2007, as the Lewis & Clark Bicentennial was planned and carried out. The recommendations are well considered and tested. We share them in the spirit of helping future planners to include the American Indian side of their stories:

- Your commemoration involving tribal lands should not be about blame, shame or guilt but about moving forward from where you are. Seek out the tribe(s) whose ancestral lands are involved in your historical event and ask them how they want to participate.
- Make tribal involvement your commemoration’s number one priority and value it by creating a sufficient budget to pay for it. Tribal budgets are stretched very thin for essential services like education, health care, law enforcement, etc. Most tribal nations are not wealthy – they have nothing left over to fund participation in your event.
- Establish and fund a national or regional group of tribal advisors. Invite all tribes affected by your commemoration. The advisors should be officially designated representatives from all affected tribes, and appointment should be by resolution of the tribal government. The advisors must be free to establish their own governing regulations. Perspectives expressed by the member tribes and individual Indians must not be censored.

Recommendations



- In some cases, such as the National Park Service centennial, the advisers should continue beyond the commemoration as a perpetual advising body since America's national parks are also tribal sacred places.
- Invite tribal elders at the very beginning of your planning. Provide for their support with budget, volunteers, wheelchairs, door-to-door transportation, comfort area with restrooms and refreshments, seating, heating or cooling as necessary, honoraria, and respect.
- Work directly with tribal governments. Your collaboration with the tribes should reflect their historic government-to-government relationships, i.e. tribal government to local community, state and/or federal government.
- Foster relationships between local communities affected by the commemoration and the tribes whose ancestral homelands are now occupied by those communities.



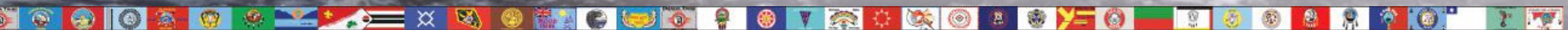
“...Sometimes in the evening I sit, looking out on the big Missouri. The sun sets, and dusk steals over the water. In the shadows I seem again to see our Indian village, with smoke curling upward from the earth lodges, and in the river's roar I hear the yells of warriors, and the laughter of little children as of old. It is but an old woman's dream...”

.....Waheenee, Hidatsa



Recommendations

- Hire tribal staff members and ask several tribal people to serve on your board of directors.
- Create a Memorandum of Understanding between your coordinating body and the federal agencies affected by your commemoration. This will create a structure for the agencies to support tribal involvement too.
- Tribal tourism is growing fast and can attract new publics, including international visitors. Tribal involvement can increase interest in tourism for your commemoration. Do joint marketing with the tribes involved.
- Don't shy away from tough issues regarding tribal participation. Issues will arise, and your event will be stronger and more effective for tackling them head on. Old wounds will be reopened – support your commemoration's tribal advisors as they work through tough issues.
- Hire a strong American Indian Liaison to recruit and advocate for participating tribes.
- Get the support of the National Congress of American Indians for your tribal advisors and tribal participation efforts.
- Don't censor tribal messages.
- If maps and brochures are to be published, make sure they contain tribal sites, place names, communities, perspectives.



ADOPT THESE *Twelve Points of Protocol*, ADAPTED BY COTA FROM SALMON CORPS

(a program for young Pacific Northwest Indians to help repair the disappearing salmon habitats of the Columbia River Basin):

- The tribes affected by your commemoration must be integral to your decision-making processes.
- Seek funding specifically for tribal projects and involvement.
- In participation with your tribal advisors, create curriculum guides to include tribal histories and cultures of the area involved in your commemoration.
- Help build capacity within the tribes you are working with through funding and training.
- Include tribal flags and tribal veterans in your commemoration's formal ceremonies, such as opening and closing events.
- Include a budget for gifting.
- Support your tribal advisors in establishing and accomplishing clear goals, mission, vision and guidance statements. Give them the tools they need to stay on track and speak clearly. If your advisory group is large and national in scope, create a leadership committee to handle day-to-day policy and actions.

1. Listen. Be patient.
2. Learn that each tribal community or tribe has its own timeline for getting things done. It may not be the same as your timeline. Adjust.
3. Each tribal community or tribe has its own definition of success. It may differ from yours.
4. Respect – earn it every day.
5. Relationships are built on points of agreement. Make lists; document what you agree to/on. Live up to agreements, every day.
6. Be direct; be straight; tell the truth. Most Indian tribes have had at least 200 years of someone trying to sell us a bill of goods we don't want.
7. Solve problems together. Define a way to do it together.
8. You are a guest in our tribal community or tribe.
9. Serve elders. They are the heart of the tribal community or tribe, and they back you up when times get rough.
10. Understand turnover. Cultures that had stability for thousands of years are recovering from a few hundred years of cleric and federally-subsidized attacks on that stability. Recovery doesn't happen overnight in anyone's life, community or culture.
11. Have a sense of humor.
12. Finally, don't forget to thank people and organizations. Some cultures believe that you should give thanks seven times. Not a bad idea because it helps focus on the good things repeatedly and keeps one from focusing on the negative repeatedly.



The original logo of the National Council of the Lewis & Clark Bicentennial was a wood cut image depicting the explorers facing west. After its decision to call the bicentennial a commemoration rather than a celebration, the Council's board also decided to adopt a new logo that would reflect that commitment. In 1999, at its fourth annual planning workshop in Vancouver, WA, the new image was unveiled.

The circular nature of the image represents the circle of life. The eight-pointed ring suggests both a compass and a Native American medicine wheel. The points on the left side are white to suggest illumination from the west, as from the setting sun.

The eagle feathers represent the four directions. The tips of the feathers are dipped in blood, signifying the subsequent sacrifices and blood of Native peoples as America continued to expand westward. The feathers also acknowledge Native people's many contributions to help the expedition survive and succeed.

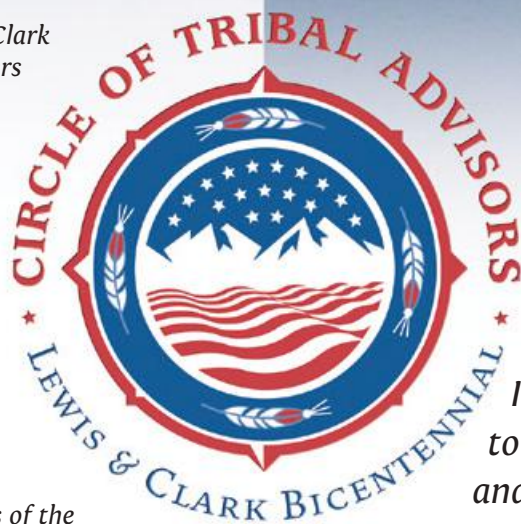
The Stars and Stripes, of course, are a symbol of American patriotism.

The stars are shown in the heavens overlooking all of us. They represent the 17 states of the Union at the time of the Lewis & Clark Expedition. Additionally, reference to the stars helped the explorers navigate.

The thirteen red and white stripes, as in the US flag, stand for the original 13 colonies. The wavy stripes suggest the motion of a flowing river or of prairie grasses in the wind. They also communicate the nautical nature of much of the expedition's travel.

The mountains illustrate the beauty and grandeur of the American landscape. Many tribal nations encountered by Lewis & Clark live in the mountains, yet passage through the high terrain caused the explorers great hardship.

The logo's colors – red, white and blue – reflect the colors of the American flag. White and red also signify the (mostly) peaceful interactions between the expedition and the Native peoples they met, as well as hope for cross cultural understanding and collaboration during the commemoration.



It is the Mission of the Circle of Tribal Advisors to commemorate and acclaim the contributions and goodwill of our ancestors and to plan for the well being of future generations.



Circle of Tribal Advisors

MISSION STATEMENT

The Lewis and Clark Expedition of 1803-1806 was a major event that shaped the boundaries and the future of the United States and changed forever the lives of indigenous people. Our ancestors preserved the cultural heritage of our tribes and provided the Corps of Northwest Discovery with food, shelter, protection, survival skills and guidance for its successful journey to the Pacific Ocean and return to St. Louis, Missouri.

In cooperation with the National Council of the Lewis and Clark Bicentennial and its partners – local, state, federal and tribal – the Circle of Tribal Advisors will promote educational programs that clarify the important role of the tribes, cultural sensitivity and harmony, sustaining stewardship of natural, cultural and historical resources, cultural perpetuation and protection of sacred sites along the route of the expedition.

The Circle of Tribal Advisors supports reconciliation that results in sustained healing and meaningful dialogue with Sovereign Nations, creates commemorative infrastructure and establishes lasting tribal legacies to continue after the years of the bicentennial.



Mission Statement



Vision Statement

TRIBAL ADVISORS VISION STATEMENT FOR THE LEWIS AND CLARK BICENTENNIAL COMMEMORATION

The Lewis and Clark Expedition passed through homelands of many diverse indigenous peoples in order to succeed in their mission: “to explore the Missouri river, & such principal stream of it, as, by its course & communication with the water of the Pacific Ocean may offer the most direct & practicable water communication across this continent, for the purposes of commerce.”

The bicentennial commemoration of their journey provides an opportunity for Tribal Nations on whose lands the expedition traveled to:

- Honor our ancestors’ legacy;
- Protect Gifts from the Creator which we treasure and hold sacred; and to
- Plan and act for the well-being of future generations.

Today, we are the very physical manifestation of the dreams and prayers of our ancestors. The bicentennial commemoration is an opportunity to teach our children and their children yet to come the utmost respect and the highest esteem for our ancestors because of:

- The ultimate sacrifices that many made so that we might be here;
- The risks and hardships they endured to survive;
- Their traditional norms of hospitality, and the aid, comfort, support and guidance provided that was essential to the expedition’s success;
- Their preservation of our dignity, strength, courage and cultural lifeways;
- The contributions of traditional ways of knowing to the people of the United States; and
- The sovereignty they established on our behalf so that Tribal Nations continue to govern our peoples, our lands and perpetuate our ways of life.



For millennia, our people maintained and were sustained by a pristine and natural world of abundance. The expedition witnessed and documented the natural and cultural landscapes. The maps and information gathered by the Corps of Discovery became the basis for further incursions into Tribal territories, for dislocation of Tribal Nations, for taking Tribal resources, and later for relations with the non-Indian society. Consequently, the bicentennial commemoration presents challenges for Tribal Nations whose lands the expedition traversed, and whose lands will be traversed again, as we work to:

- Educate all people on protocol for culturally appropriate and legal conduct in, on and near Indian lands;
- Protect cultural knowledge and resources including burial and sacred sites from further misappropriation;
- Restore vitality to fragile and irreplaceable natural resources;
- Rejuvenate the languages, songs, customs, and traditions;
- Unite our communities that have been divided – Tribal, Inter-Tribal and non-Tribal;
- Share in the benefits of all potential economic opportunities that will occur;
- Prepare our Tribal communities for visitors who do not understand Tribal cultures; and
- Identify mutual goals.

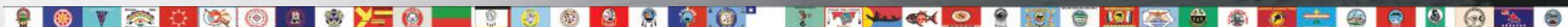


The Tribal Nations herein wish to work together with others to improve the future well being of our Earth so that 200 years from now, all people may experience the natural and cultural resources the expedition encountered and documented 200 years ago. Our Tribal Sovereign Nations seek collaboration with federal, state, and local governments, private companies and agencies, educators, and all stewards of our mutual landscape to:

- Ensure accuracy and completeness in the histories of these events;
- Educate the general public, relevant officials, and decision-makers about the meaning and importance of these events for Tribal people;
- Promote respect for and understanding of Tribal sovereignty;
- Promote respect for and understanding of Tribal traditional cultures and languages, and the urgent need to take action to ensure their survival;
- Promote protection and restoration of the natural environment within aboriginal territories, to ensure the future survival of all aspects of the rich natural heritage known by the Tribes and members of the expedition; and
- Facilitate the return of remains and cultural properties held in private and public collections.



Circle of Tribal Advisors – April 13, 2002, Lewiston Idaho



CIRCLE OF TRIBAL ADVISORS

GUIDANCE FOR TRIBAL INVOLVEMENT IN THE LEWIS AND CLARK BICENTENNIAL

The National Council of the Lewis and Clark Bicentennial has unanimously affirmed Tribal involvement as its number one priority for the bicentennial commemoration. To establish what “Tribal involvement” means to the Tribes, the Circle of Tribal Advisors adopted a Mission and a Vision Statement for the Lewis and Clark Bicentennial. The National Council asks and expects your fullest collaboration so that we may all accomplish that vision together.

This Guidance is provided to express that the National Council expects all organizers of bicentennial events, activities, programs and campaigns to engage in early, substantive, meaningful dialogue, to communicate regularly, and to work together in partnership with the Tribes in whose homelands they are functioning. It shall apply to all projects, including but not limited to: National Heritage Signature Events; Corps of Discovery II; bicentennial licensing and merchandising; conferences; symposia; media campaigns and press events; education and trail stewardship programs and events.

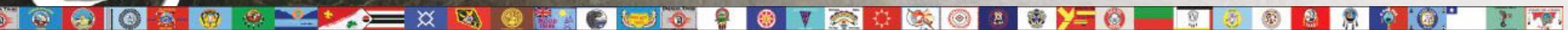
CULTURAL RESOURCE PROTECTION

The Circle of Tribal Advisors’ number one priority for the bicentennial commemoration is cultural resource protection. The National Council and its official partners – Circle of Tribal Advisors, Circle of State Advisors, Circle of Conservation Advisors and Corps of Education Partners – do not endorse or support the commercialization, appropriation or exploitation of Tribal cultural resources without the express written consent of the Tribes or Tribal Nations whose resources may be adversely affected. We ask you to honor and support our top priority by planning all projects to:

- Deliver clear messages about stewardship, site protection, and respect for the land and the people;
- Ensure no appropriation of Tribal cultural, sacred or intellectual properties without express written consent;
- Permit no sale of cultural resource site information, specifically no archaeological reports;
- Permit no use of the names of Tribes or Tribal persons in proposals, applications, promotions, products, publicity, etc. without the express permission of the Tribe or person named; and
- Adhere to the Indian Arts and Crafts Act.



Guidance



PROGRAMMING

In order to create opportunities for education, respect and understanding, we expect your project to:

- Demonstrate appropriate Tribal diversity through language, clothing, songs, dances, foods, oral histories, living technologies and exhibits;
- Include time and venues for substantive Tribal programming, Tribal convocations and private ceremonial observances;
- Provide adequate infrastructure for activities and events in which you invite Tribal participation;
- Include Tribal activities in event signage/traffic movement plans to direct the flow of visitors to Tribal attractions, exhibits and activities;
- Provide equal media opportunities and media time for participating Tribes;
- Allow no censorship of Tribal messages;
- Ensure benefit sharing for participating Tribes.

PROTOCOL

In order to encourage long term, lasting relationships and partnerships that can make a difference, we ask you to observe the following traditional courtesies:

- Establish a meaningful role with the Tribe(s) who are indigenous to your location – it is most appropriate for them to formally welcome visitors and commence events;
- Where appropriate, encourage, orchestrate and promote the welcoming back of people removed from their aboriginal homelands along the trail; and
- In gifting, thanking, compensating, recognizing, crediting, announcing and publicizing sponsors, volunteers, speakers, elected officials, visiting dignitaries, and other participants, be sure to include Indians as well as non-Indians.

EVENT LEADERSHIP AND FUNDRAISING

The composition of your event's or activity's organizational leadership should reflect appropriate and proportionate Tribal representation:

- If there is an executive committee or leadership group, Tribes should be represented as full voting participants;
- If there are co-chairs, Tribal representatives should be asked to serve as one of the co-chairs; and
- If there are applications for funding, Tribal administrative protocol requires consultation, review and approval before use of Tribe(s)' name(s) in proposals.

The following must be appended to, and incorporated as part of, each National Heritage Signature Event's Memorandum of Understanding with the National Council:

- Circle of Tribal Advisors (COTA) Mission Statement;
- COTA Vision Statement for the Lewis and Clark Bicentennial Commemoration;
- COTA Guidance for Tribal Participation in the Lewis and Clark Bicentennial Commemoration;
- Indian Arts and Crafts Act Fact Sheet.

Circle of Tribal Advisors – April 13, 2002, Lewiston Idaho



Guidelines

CIRCLE OF TRIBAL ADVISORS

GUIDELINES FOR TRIBAL PARTICIPATION IN LEWIS & CLARK BICENTENNIAL NATIONAL SIGNATURE EVENTS



I. Opening/Closing Ceremonies

- a. A private ground blessing by appropriate tribal elder should take place before the opening ceremony.
- b. Begin with a tribal flag procession and flag song, with appropriate tribal flags/singers/songs for both opening and closing ceremonies.
- c. Educate event planners, emcee and the public regarding flag protocols, i.e., remove hats, stand in respect, no dancing to national anthem, and other protocols specific to local/host tribe.
- d. A public prayer should be given by appropriate tribal elder.
- e. Include and acknowledge tribal officials/dignitaries.
- f. Include at least one tribal leader and/or national Native leader to speak at the opening or closing event.
- g. At pre-event and post-event dinners and receptions, gifts should be given to tribal, state and federal officials. The tradition of gift giving at a Signature Event should be discussed in advance with event planners, and a budget for gifts should be included in the event's cost projections.
- h. VIP seating should include a section for tribal elders and leaders, Circle of Tribal Advisors and Circle of State Advisors members. The stage area should only have seating for speakers and presenters.



II. Panel Discussion Suggestions

- a. Cultural Resource Protection/Management
- b. Language/Arts Revitalization Initiatives
- c. Lewis & Clark: A Native American Perspective
- d. Diplomacy (treaties, sovereignty, Tribal governments, federal and/or state recognition)

III. Exhibits/Booths

- a. Many Nations/Many Voices panel exhibit
- b. Tribal Information Booths
- c. Tribal Signature Events Booths
- d. Tribal Vendor Booths (American Indian Arts & Crafts Act eligible)
- e. Information booth area should be separate from vendor booth area

IV. Entertainment/Music/Art by American Indian artists

V. Media coverage of American Indian messages (before-during-after events)

VI. Advance COTA team should visit the site to plan for logistics, meet with event planners, discuss protocol, promotions, media coverage, etc.

VII. Other

- a. Instruct official event photographer to take pictures of tribal representatives and make photos available to those reps, COTA and the National Council of the Lewis & Clark bicentennial
- b. Provide good transportation for tribal leaders and elders to get to and from the event stages and other activity venues.
- c. Provide an area for elders to rest, with water, refreshments, restrooms and comfortable seating.



(the Board

AMERICAN INDIAN MEMBERS OF THE NATIONAL COUNCIL OF THE LEWIS & CLARK BICENTENNIAL BOARD OF DIRECTORS

1994-1995	Lawrence Wetsit (Assiniboine)
1994-1999	Jeanne Eder (Dakota)
1994-2007	Allen V. Pinkham, Sr. (Nez Perce)
1995-1996	Gerard Baker (Hidatsa)
1998-1999	George Horse Capture (Gros Ventre)
1999-2003	Amy Mossett (Mandan-Hidatsa)
2000-2001	Richard Bad Moccasin (Lakota)
2001-2007	Roberta Conner (Cayuse-Umatilla-Nez Perce)
2001-2007	D. Bambi Kraus (Tlingit)
2003-2007	Chris Howell (Pawnee)
2003-2007	Daphne Richards Cook (Oglala Lakota)
2003-2007	Brenda Hall Dvorak (Mandan-Hidatsa-Arikara)
2004-2007	Greg Pitcher (Shawnee)
2005-2007	George Heavy Runner (Blackfeet)



PRESENT DAY TRIBAL NATIONS REPRESENTING THE 114 HISTORICAL NATIONS RECORDED BY LEWIS & CLARK:

VIRGINIA

Monacan Indian Nation

OKLAHOMA

Eastern Shawnee Tribe of Oklahoma

Shawnee Tribe

Osage Nation of Oklahoma

Kaw Nation of Oklahoma

Kickapoo Nation of Oklahoma

Ponca Tribe of Oklahoma

Otoe-Missouria Tribe

Pawnee Nation of Oklahoma

Absentee Shawnee Tribe

Citizen Potawatomi Nation

Cheyenne-Arapahoe Tribes

Delaware Nation of Western Oklahoma

Comanche Nation

KANSAS

Iowa Tribe of Kansas & Nebraska

Sac & Fox Nation of Missouri in Kansas & Nebraska

Kickapoo Tribe in Kansas

Prairie Band Potawatomi Nation

NEBRASKA

Omaha Tribe of Nebraska & Iowa

Ponca Tribe of Nebraska

SOUTH DAKOTA

Yankton Sioux Tribe

Crow Creek Sioux Tribe

Lower Brule Sioux Tribe

Rosebud Sioux Tribe of the Rosebud Indian Reservation

Oglala Sioux Tribe of the Pine Ridge Reservation

Cheyenne River Sioux Tribe

NORTH DAKOTA

Standing Rock Sioux Tribe

Mandan-Hidatsa-Arikara Nation

Trenton Indian Service Area

MONTANA

Fort Peck Assiniboine & Sioux Tribes

Crow Nation

Gros Ventre & Assiniboine Tribes

Little Shell Tribe of Chippewa Indians of Montana

Blackfeet Nation

Confederated Salish and Kootenai Tribes

Rocky Boy Chippewa Cree

WYOMING

Shoshone Tribe of the Wind River Reservation

IDAHO

Northwestern Band of Shoshoni Nation

Shoshone-Bannock Tribes

Nez Perce Tribe

WASHINGTON

Wanapum Band

Confederated Tribes & Bands of the Yakama Nation

Confederated Tribes of the Chehalis Reservation

Cowlitz Indian Tribe

Chinook Indian Tribe

OREGON

Confederated Tribes of the Umatilla Indian Reservation

Confederated Tribes of the Warm Springs Reservation

Confederated Tribes of the Grand Ronde Community of Oregon

Clatsop-Nehalem Confederated Tribes

Confederated Tribes of Siletz Indians

Tribal Nations



As Monacan poet Karenne Wood held the audience of Jefferson's West suspended in our world at the beginning of the bicentennial in January 2003, so did Osage poet Carter Revard at St. Louis at the ending in September 2006.



LIVING IN THE HOLY LAND

By Carter Revard, Poet, Osage Nation
Presented at Lewis & Clark:
Currents of Change, Saint Louis, 2006

Forty score and seven years ago,
give or take a few Heavenly Days,
our Osage forebears brought forth,
on this continent, a new nation,
conceived in liberty and dedicated to
the proposition that all beings are created equal.

We had come down from the starry heavens
into this holy land, and we met here the mighty
Middle Waters, rolling evermore,
the Waters who come down from the Mountains of the West
and the Mountains of the East
and the Great Lakes of the North,
who move continually into the great
Waters of the South: we met them here,
the waters who make clean this Middle Earth,
the moving waters at their priest-like task
of pure ablution round earth's human shores,

and when we met, Wi-zhin, our Elder Brother, said,

Here stands Wah-shah-she,
whose body is the waters of the earth,

and the Water spoke to our people
in the liquid tones of a bird, saying,

O Little Ones,
if you make your bodies of me,
it will be difficult for death to overtake you,
and you will make clean and purify
all that comes to you. When you come from
your home in the sky to make
the flowers grow, Grandfather will paint
your face with many colors,
and smile upon the Little Ones.

When we heard this, our Elder Brother turned,
and we spoke together, saying,
Now our people shall be called
Wah-shah-she, we shall become
the Ni-U-Kon-Ska, People of the Middle Waters.

We sent ahead, then, our messengers,
who traveled through three valleys, that were not valleys,
and in the fourth valley we met
those other great beings, of whom also
we made our bodies, so that we might live
to see old age, and live into
the Blessed Days, Hom-ba Tha-gthin:
the strong older beings of Earth and Water and Sky
who taught us how to live in the holy land:
beings among whom we established
our sacred center and set up there
our House of Mystery; beings who gave our sacred names,
the Mountain Lion, the Golden Eagle,
the Cedar Tree, the Deer, Black Bear
and Thunder and the others of our clans; beings whom we then set
in heavenly order around each earthly place
where we dwell, where we dance,
where we give names, deliberate and counsel,
where we decide on war or peace,
where those of us in need are given food and medicine.

HO-E-GA,

we named our center, meaning this earth that was
made to be habitable by separation from the water, meaning
this camp of our people when ceremonially pitched,
meaning this life proceeding from all the powers of all
the cosmic beings:

We set our lodges in concentric rings and kept
an order in our towns, we made
our community of Sun and Stars and Earth
and Waters, a Nation meant to move like them,
always in good ways, in lasting order,
so when we dance and when we sing we mean
a harmony like those of Sun and Stars and of
the always moving Waters,
the circle of the years and times, the circle of
the always living beings in this universe:
we give our children names so they may join
and move with us in this our dance,
while in their names and in our songs our story
will stay alive and say: we are Wazhazhe,
those who have names, those who give names,
those who are the nation
we have become.
And yet, ten score and three years ago,
a great change came,
it was brought home to us that here
we had no continuing habitation: a French dictator in Paris
had sold to a Virginia slaveowner in Washington
this holy land with all its Middle Waters.

Soon after, there passed by here the first few scouts
of many millions on their way
to the Pacific's golden shores.

We sent our messengers to Jefferson under
the Stars and Stripes, they traveled
with Chouteau as our friend, almost to
the Atlantic Ocean's shores,
where they saw Jefferson,
a powerful and mysterious being:
he met our messengers, called himself their father,
promised we would be friends,
but would not let our friend Chouteau
be made our Agent. He named instead
the Redhead, William Clark,
who made an offer we could not refuse, and turned
Missouri into a state of slaves. So, our Diaspora began,
the young Republic's presidents had crossed
the Mississippi like the Rubicon and soon, like Augustus Caesar,
they ruled an Empire, while we moved on into

a western place, by whose waters we sat down and set our Drum
under a willow arbor, and we wept,
remembering Missouri even as we sang.

Then the Empire fought
a great Civil War between their North and South,
with us between them, shot and robbed by both,
and when that war was done the squatters came,
the swarming masses came on iron roads and killed
the buffalo and stole our corn and fouled the river where
we drank and bathed, and they and the Great White Father
and Sherman's Army said that land was theirs, so we
must move again—and so we did: we walked our trail
of tears into the Indian Territory and there
we made new centers for our bands,
we found new visions, and with the buffalo gone
the Longhorns came, and we let them fatten on our prairies,
we set our lodges along Bird Creek and along Salt Creek
and we survived and sang,
survived with song: we lost our elders, lost our ceremonies,
yet we brought back the Drum, with Kaw and Ponca help
we sang again.

And then the Oil Men came,
their rivers of black liquid gold washed away
too many of our people, too many of our ways,
the Oil Men made us rich they said,
and the rivers of Oil, the rivers of
Firewater, almost washed us away,
but every year we sing, we set the Drum
at the sacred Center of the holy land,
and we dance to stay alive, with all
our footsteps prayers, with feathers in our moving fans
and on our moving bodies
to help our songs rise up to Wahnkintah
that we may live, that we may yet remain
a sovereign Nation in this holy land.

Bibliography

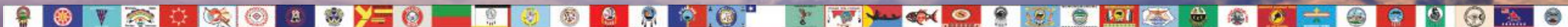
BIBLIOGRAPHY:

We recommend the following reading, references and websites by and about American Indians for children and adults:

- *The Good Luck Cat* by Joy Harjo
- *Muskrat Will Be Swimming* by Cheryl Savageau
- *Jingle Dancer* by Cynthia Leitich Smith
- *Eagle Song* by Joseph Bruchac
- *Indian Shoes* by Cynthia Leitich Smith
- *The Absolutely True Diary of a Part-Time Indian* by Sherman Alexie
- *The Lesser Blessed* by Richard Van Camp
- *Lessons from Turtle Island: Native Curriculum in Early Childhood Classrooms* by Guy Jones & Sally Moomaw
- *American Indian Themes in Young Adult Literature* by Paulette Molin
- *A Broken Flute: The Native Perspective in Books for Children* by Doris Seale & Beverly Slapin
- *Through Indian Eyes: the Native Perspective in Books for Children* by Beverly Slapin & Doris Seale
- *American Indians in Children's Literature* at <http://americanindianschildrensliterature.blogspot.com>
- *Handbook of North American Indians* – Smithsonian Institution, William C. Sturtevant, General Editor
- *Encyclopedia of North American Indians* by Frederick E. Hoxie
- *Native America in the 20th Century* by Mary B. Davis
- *The State of Native Nations, Conditions under U.S. Policies of Self-Determination* – The Harvard Project on American Indian Economic Development
- *Native American Nations* at <http://www.nativeculturelinks.com/nations.html>, by Lisa Mitten
- *Lewis & Clark Through Indian Eyes* by Gerard Baker, Roberta Basch, Richard Basch, Roberta Conner, Vine Deloria, Jr., Debra Magpie Earling, N. Scott Momaday, Allen V. Pinkham, Sr., Mark N. Trahant, Bill P. Yellowtail; edited by Alvin M. Josephy, Jr.
- *Indian Island in Amherst County* by Peter W. Houck
- *Sacajawea's People: The Lemhi Shoshones and the Salmon River Country* by John W. W. Mann



- *The Salish People and the Lewis and Clark Expedition* by the Salish-Pend d'Oreille Culture Committee and Elders Cultural Advisory Council of the Confederated Salish and Kootenai Tribes
- *Ktunaxa Legends* by the Confederated Salish and Kootenai Tribes, translated by the Kootenai Culture Committee
- *A Little Bit of Wisdom: Conversations with a Nez Perce Elder* by Horace Axtell with Margo Aragon
- *Salmon and His People: Fish & Fishing in Nez Perce Culture* by Allen V. Pinkham, Sr. and Dan Landeen
- *Wiyáxayxt – As Days Go By – Wiyákaa?awny, the Cayuse, Umatilla and Walla Walla*, edited by Jennifer Karson
- *The Legend of Wappato: Chief Cassino of the Multnomah* by Donald and Marilyn Bruner
- *Nitsitapiisinni, The Story of the Blackfoot People* by The Blackfoot Gallery Committee
- *Native America, Discovered and Conquered, Thomas Jefferson, Lewis & Clark, and Manifest Destiny* by Robert J. Miller
- *Lewis and Clark among the Indians* by James P. Ronda
- *Beyond Lewis & Clark: The Army Explores the West* by James P. Ronda
- *William Clark and the Shaping of the West* by Landon Y. Jones
- *Jefferson and the Indians* by Anthony F. C. Wallace
- *Lewis and Clark Across the Divide* by Carolyn Gilman
- *Lewis and Clark Trail Maps, Volumes I, II, III* by Martin Plamondon II
- *Lewis & Clark For Dummies* by Sammy Meadows and Jana Sawyer Prewitt
- *Native Homelands Along the Lewis & Clark Trail* produced by Sally Thompson, University of Montana Regional Learning Project
- *Contemporary Voices Along the Lewis & Clark Trail* produced by Sally Thompson, University of Montana Regional Learning Project
- *Why Save a Language?* produced by Sally Thompson, University of Montana Regional Learning Project
- www.trailtribes.org, produced by Sally Thompson, University of Montana Regional Learning Project
- www.lc-triballegacy.org, Lewis & Clark Trail – Tribal Legacy Project website developed collaboratively by the National Park Service and Sally Thompson, University of Montana Regional Learning Project. To launch March 2010.



“NOTHING WAS DISCOVERED.
EVERYTHING WAS ALREADY LOVED.”

Loved

-Homeland



COVER: Map/ledger painting *Medicine Lodges* by Terrance Guardipee (Blackfeet), 2009.

In the Great Plains ledger art style, *Medicine Lodges* is painted on a Lewis & Clark map with antique and original 1898 ledger paper, 1914 Mercantile Bank checks, 1909-1910 Citizen Telephone receipts, World War II ration book and stamps and 1900's Western Union receipt.

The Medicine Lodges are Blackfeet painted lodges whose owners have been transferred the rights to own a medicine lodge. These painted lodges are set up for Okan, the Blackfeet Sundance Ceremony. The painted lodges have designs that vary owner to owner, depending on their vision and medicine. The designs used in this painting are universal Blackfeet symbols, with the middle being unpainted in respect for the medicine lodges of Blackfeet owners of transferred lodges, in the old way.

TERRANCE GUARDIPEE is a painter and ledger artist whose work is featured in permanent collections at the National Museum of the American Indian, the Autry, the Dakota Museum, the Margaret Casey Foundation Art Collection, Dartmouth Fine Arts Collection, the Heard Museum, CM Russell Museum of Art, the Museum of Natural History in Hanover Germany, as well as numerous private collections. Terrance studied at the Institute of American Indian Arts in Santa Fe. He was a featured artist for the 2008 50th Anniversary Heard Museum Indian Art Market. Among other honors, he won First Place and Best of Division at the Santa Fe Indian Art Market 2008.



REFLECTIONS ON
TRIBAL INVOLVEMENT
AND INTER-CULTURAL
COLLABORATION
2003-2006

CIRCLE OF TRIBAL ADVISORS



LEWIS & CLARK BICENTENNIAL

Dedication:

*We are the very physical manifestations
of the dreams and prayers of our ancestors.*

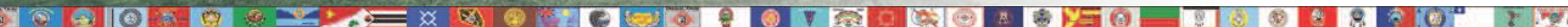
*This book is dedicated to them
and to our descendants*



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Thank You

THANK YOU TO OUR DONORS:

William and Flora Hewlett Foundation
National Park Service Challenge Cost Share Program
National Council of the Lewis & Clark Bicentennial
Missouri Historical Society
United States Mint
Emerson Corporation
Qwest Corporation
Bureau of Indian Affairs
Institute of Museum and Library Services
G&G Advertising
Pendleton Woolen Mills
Stephen Ambrose Family
National Endowment for the Arts
Confederated Tribes of the Umatilla Indian Reservation
Mandan-Hidatsa-Arikara Nation
Lewis and Clark Trail Heritage Foundation

Matgegadatz
alanayvasamataš



Preface

“...the bicentennial revealed that despite the many conflicts that punctuated relations between Indians and non-Indians over the previous three decades, the general public....was ready for a more nuanced view of American history.”

–Frederick E. Hoxie, 2006

Swanlund Professor of History at University of Illinois

IN 1994, WHEN PLANNING BEGAN for the Lewis & Clark Bicentennial, the so-called “celebration” was little more than a groan in the throats of those Indian people who saw it coming. For a long time after non-Indian planners began calling the event a “commemoration,” in deference to concerns tenaciously raised by Indians involved early on (Allen V. Pinkham, Sr., Jeanne Eder and Gerard Baker), few tribes hurried to join the effort.

A centuries old inter-cultural communication gap seemed to rise insurmountably between us. It would take nearly ten years of cautiousness, misunderstandings and shared commitment to a more complete telling of history before we could create a trustable bridge to one another.

Many Indians saw – and still see – ourselves and our cultures as survivors of a historical genocide, comparable to the Holocaust, that continues in perhaps less dramatic fashion today.

Many non-Indians thought of Indians as historical relics or Hollywood stereotypes. Few were aware of Indians as modern educated Americans with active, vibrant cultures, or of the urgent problems – like poverty, health, education, safety, sacred site looting and language loss – that face tribal communities today.

Many Indians were bitter toward non-Indians because of the past and because they feel non-Indians don’t know or care about tribal histories and current problems.

Most non-Indians saw Indians as all the same, unaware of the rich assortment of tribal cultures, languages and traditions across the continent.

Yet – in one area we found common ground. Indians wanted to tell our own stories and to educate others about us. Non-Indians wanted to learn about our histories, cultures, arts, treaty rights and contemporary life. So we began the journey described in this book.



*“....the ancient history of the US is the Tribal history.
We must help other citizens
understand that our ancient history was not
in Rome or Greece, but was here.”*

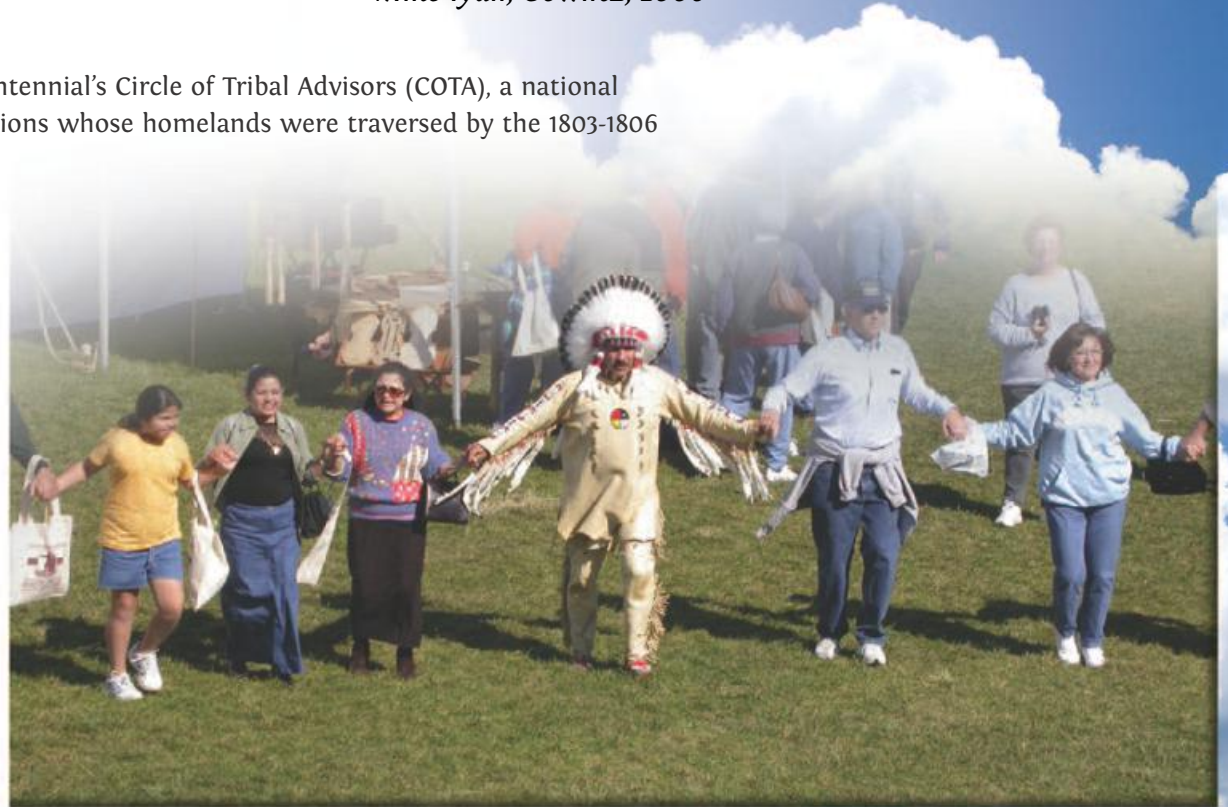
–Mike Iyall, Cowlitz, 2006

Enough Good People was created by the Lewis & Clark Bicentennial's Circle of Tribal Advisors (COTA), a national advisory committee representing forty modern Native Nations whose homelands were traversed by the 1803-1806 Lewis & Clark Expedition.

The book's first purpose is to express appreciation to all the good people who built a bridge to one another, making tribal involvement in the Lewis & Clark Bicentennial possible and successful. We begin the book in a traditional way, with respect and honor for those good people and their accomplishments, by listing their names first.

The book's second purpose is to offer reflections and well-tested recommendations to non-tribal and tribal planners of the next shared American history commemoration, and the one after that, and the one after that. We hope our experiences and recommendations will streamline your mutual learning phase and help you to advance inter-cultural understanding and respect. We hope *Enough Good People* will help you contribute further to a more comprehensive and honest telling of American history.

Mahzegadatz
Kw'alánawasamatas
Qe'ciyéw'yew
Thank you



Introduction

INTRODUCTION

“Another historic decision was made....to include every and all the tribes...., even though some tribes were not recognized by the US government but were very prominent in the success of the Lewis and Clark Expedition. This allowed the Monacans of Virginia at the beginning of the trail, my tribe the Chinooks at the end of the trail, and Sacagawea’s tribe the Lemhi Shoshones to take part in the Lewis and Clark events across America regardless of not being federally recognized.”

–Chief Cliff Snider, Chinook, 2006

The Lewis & Clark Bicentennial was a milestone for American Indian Tribes along the Lewis & Clark Trail. When else have Indians been so greatly involved in interpreting our tribal histories? The Circle of Tribal Advisors (COTA) was created to accomplish this, in concert with the National Council of the Lewis & Clark Bicentennial. From Washington, D.C. to Fort Clatsop, more than four dozen tribes participated in educating the public, federal agencies, states, towns and local communities across the USA. All the tribes who participated in COTA should feel a large measure of pride. Indian reservations and communities leveraged social and economic opportunities, exhibited our expertise in public relations, budgeting, planning, coordination and general willingness to share our cultures. Tribal Councils, Indian organizations, Indian culture groups and individual Indians made fantastic contributions to our own communities, creating bridges of understanding with non-Indians to the success of the bicentennial. Without tribal participation, someone else would have been speaking for us.

All this success was not without disagreement, confusion or missteps. There were many long meetings and discussions on problems and issues facing Indian Tribes today and how this bicentennial opportunity may or may not benefit tribes. Issues included who is an Indian, poverty and reservation economies, Indian graves and sacred site protection. Indian treaties, endangered indigenous languages and federally recognized and unrecognized tribes were all hashed out. COTA had no power to solve these large and pervasive problems, but with tribal input and participation, many issues were exposed to the public and addressed to some greater or lesser degree. COTA could provide information, coordination and funding for tribes to accomplish some of their goals. We knew that some Indians didn’t support the bicentennial and that some would protest Lewis & Clark activities. And they did protest. COTA supported the protestors and helped increase the reach of their messages. We knew that previous interpretations of the treatment of tribes across the nation was unpleasant and cruel in many respects, so we understood that tribes and individuals needed to have their say without censorship.



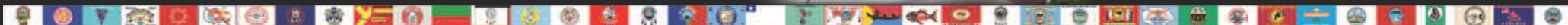
COTA took advantage of the Lewis & Clark Bicentennial by developing our own public service television announcements, which invited the public to learn more about and help in protecting the gifts from the Creator, respecting sacred sites and revitalizing Native languages. All along the Lewis & Clark Trail, from Monticello to Astoria, Tribal people spoke of our cultures, games, families and tribal histories with pride and gave prayers of thanks for the opportunity to do so. The National Park Service and the Tent of Many Voices were very instrumental in providing this opportunity for tribes and individuals. Many non-Indian organizations and communities contributed to this effort as well at fifteen National Signature Events and hundreds of other locales. Without non-Indian openness and support, little of this would have been accomplished. Tribal participants changed peoples' attitudes, increased others' knowledge of our histories and cultures and taught those who listened how we respect the world.

Relations among tribal communities improved because tribes had to collaborate, providing budgets, planning and staffing of events along the trail. COTA didn't change history, but we contributed to telling history the way tribes experienced it. Often it was the first time others became aware of our perspectives and experiences.

There is a long list of people with good hearts that we wish to thank and congratulate for their whole-hearted encouragement, collaboration and support of Tribal activities in this bicentennial. Between 1994 and 2006, Tribal participation in planning, implementation and execution of the bicentennial grew enormously. I am proud to have played an early role in this change. I wish to express my personal gratitude to Harry Hubbard, President of the National Council back in 1994, for inviting me to become among the first of fourteen tribal board members. His invitation was a seed that grew into tribal involvement on an extraordinary national scale.

That's all!

Allen V. Pinkham, Sr.
Nez Perce Tribe
Chairman, Circle of Tribal Advisors

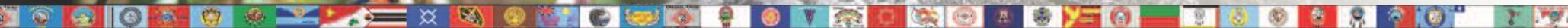


INTRODUCTION

Roberta Conner told me about huckleberries. Bobbie lives on the Confederated Tribes of the Umatilla Reservation in eastern Oregon; she is of Cayuse and Umatilla ancestry. She, like so many people of the tribes of American Indians, lives close to the earth. She understands and communicates with her land.

Huckleberries have grown abundantly forever on certain parts of her homeland. Bobbie's people have harvested and eaten them forever and are very careful to protect them from harm. For as long as anyone can remember these berries have sustained the people. Huckleberries give life. Huckleberries are sacred. But to me huckleberries are a somewhat exotic fruit that come in containers in the produce department of certain grocery stores.

Introduction



They have a price. They are a commodity.
They are surely not sacred. But Bobbie knows better.

How would I behave if I really understood that
huckleberry bushes are sacred? Or that the Mississippi
River is worthy of reverence? Or that even the common
oak trees that shade my street are a blessing to be
honored? How would we live differently if we respected
this planet the way Bobbie speaks of her land?

That is the question for this new century.

Dr. Robert R. Archibald
President
Missouri Historical Society
President
National Council of the Lewis & Clark Bicentennial





HomeLand

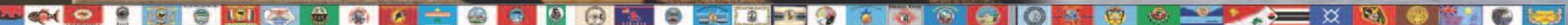
Most of the remarkable moments in the bicentennial were when Native spokespersons held the audience suspended in our world.

HOMELAND

By Karenne Wood, Poet,
Monacan Indian Nation
Presented at
"Jefferson's West,"
Monticello, 2003



Blue mountains encircle a prayer
to the breath of the dead—
everywhere, seeds lie dormant
in the ground. This is a country
remembered—dogwoods and redbuds,
deer at a field's edge,
the river roiled into its embrace
of red earth. We are powerless
here, in the face of our love
for legends of granite
and shapes that gather at night.





We are powerless when
mountain laurel spreads its stars
through forests, when cedars
dance with the yellow leaves falling,
when hawks are crying over us.

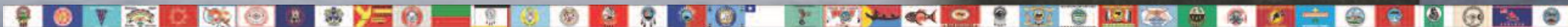
Shadows move west, then east,
a circle of two hundred years.

On the Missouri, a man with braided hair
tells himself stories and looks at the sky.
He guards the sacred places of his people,
a hundred miles of shoreline, and he is alone
when he faces the ones who would steal
from those graves. They are not white men
this time but relatives, robbing the spirits.
He is the dust of their bones.

A Montana woman wrestles barbed wire
and drought, searching the skyline for rain.
Her grandfather plowed this same ground.
So she goes into it, freckled and burned
by the beauty of pastures where calves graze,
lavender mountains rising to the west,
the vanishing outlines of wolves at twilight.

And in Lapwai, the Nez Perce leader
holds his hand out to the future
where forgiveness lies within himself.
He remembers years of winter
and the chiefs who would not leave.
His prayer heals a generation—
a red flower's fingers, uncurling.

Nothing was discovered.
Everything was already loved.



"Our elders knew the curves of the hillsides and the lines of the trails as intimately as they knew the curves and lines of their mothers' faces.

Today, our grandparents lament that children born on the reservation are like buffalo born behind a fence. Along with our many rights and privileges we bear responsibilities for teaching our children about their birthright."

– Germaine White, Salish



THANK YOU TO THE TRIBAL ELDERS WHO GUIDED US:

Louis Adams
Patricia Allen
Sylvester Alley
Honorable Henry Anderson
Vernon Ashley
Horace Axtell
Cora Baker (in memoriam)
Dorothy G. Baker
Frederick Baker
Gail Baker, Sr.
Norman Baker
Bud Barnaby
Clifton Basch (in memoriam)
Cecelia Bearchum
Bobby Begay
Delilah Begay
Edwin Benson
Francis Bigcrane (in memoriam)
Roy Bird Bear

Clara Bourdon
Cecelia Bourgeau
Lenora Buck (in memoriam)
Alice Nenemay Camel
Rosemary Charley
Anna Clements
Rudy Clements (in memoriam)
Irene Wallman Cloud
Honorable Diane Collier
Charles Connelly
Leah Conner
Norman J. Conner (in memoriam)
Alice Crow
Joe Culloyah (in memoriam)
Don Day
Vine Deloria, Jr. (in memoriam)
Lucy H. Diaz
Bea Disney
Michael Louis Durglo, Sr.





Jeanne Eder
 Lucille P. Eldridge
 Mary Elk
 Honorable Charles Enyert
 Bessie Estes
 Margaret Barnaby Matt Finley
 (in memoriam)
 Octave Finley
 Angus Fox
 Martha Franklin
 Donna Bull Bear Garnette
 Camille N. George
 Delores George
 Austin Gillette
 Wallace Gladstone (in memoriam)
 Alfreda Good Bird
 Kathleen Gordon
 Bullseye Grinnell
 Delphine Youngbird Hall (in memoriam)
 Edward Hall, Jr.

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 Honorable Delvis Heath, Sr.
 Gertrude Heavy Runner
 Reuben Henry
 Honorable Johnson Holy Rock
 George Horse Capture
 Honorable William Howell
 Marilyn Hudson
 Mike Iyall
 William Iyall
 Dan Jack (in memoriam)
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 Viola Kalama
 Darrell Robes Kipp
 George Lagergren
 Millie Lagergren (in memoriam)
 Mylie Lawyer (in memoriam)



Thank You

THANK YOU TO THE TRIBAL ELDERS WHO GUIDED US:



Dolly Linsebigler
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Carole Logan
Eloise G. Lopez
Rose Marie Mandan
Felicite Sapiel McDonald
Wyman McDonald
Dr. Bea Medicine (in memoriam)
Honorable Jerry Meninick
Beatrice Miles (in memoriam)
Adeline Miller
Honorable Antone Minthorn
Bernice Moffett
N. Scott Momaday
Alfred Navo
Bill Navo
Walter Nevada
Honorable Earl Old Person
June Olson
Agnes Pokerjim Paul (in memoriam)

John Peter Paul (in memoriam)
Luther M. Pepper
Noel Pichette
Sammy Pickernell
Dr. Agnes Picotte
Pat Pierre
Allen V. Pinkham, Sr.
Al Potts
Josephine Paul Quequesah
Elaine Quiver
Eddy Red Eagle
Johnny Red Eagle
George Reed, Jr.
Cassi Rensch (in memoriam)
Rose
Bessie Scott
Wilfred Scott
Joe Scovell
Nessie Sheepskin
Stephen Smallsalmon





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 Minerva Soucie
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Honorable Lavina Washines
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 Barbara Wendzillo (in memoriam)
 Honorable Alex White Plume
 Malcolm Wolf
 Irene Wyena

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