

Teacher's Guide to the *North Star Dakotan*

The North Dakota Studies Student Newspaper

Issue One

Native Peoples, First Encounters, Fur Trade
(1780-1850)

by Dr. D. Jerome Tweton, senior consultant

North Dakota Humanities Council

PO Box 2191, Bismarck, ND 58502-2191

701-255-3360 or 1-800-338-6543

www.ndhumanities.org



Objectives of Issue Two

1. To explore the origins and pre-reservation lives of the native people

“Where Did the People Come From” (p. 5) discusses the traditional Mandan creation account and the findings of archaeologists. “Lone Man Created the Mandan,” “Hidatsa Came from Under Devils Lake,” and “Mother Corn led Arikara to Missouri River Valley” (p.15) presents the creation beliefs of the Three Tribes. “Mandan, Hidatsa, and Arikara Live in Peace on Missouri” (p. 15), “Dakota Continue Their Forest Ways” (pp.18-19), “Yankton-Yanktonai Life Reflects Their Place As Middle Sioux” (pp. 18-19), “Buffalo Becomes Center of Life for Dakota” (p. 31), and “Chippewa Adjust to the Plains” (p. 31) sketch the general themes of pre-reservation life. “Waheenee Explains Hidatsa Ways” (pp. 22-23) tells about growing up at Like-A-Fishhook Village. “Camp Readies for the Chase” (p. 26), “Tipi Ideal for People on the Move” (p. 26), “Earthlodge Perfect for Climate” (p. 22), and “Sports Popular with Plains Native People” (p. 23) cover important aspects of Indian life on the Plains. “Artists Record Visit of the Upper Missouri” (pp. 16-17) presents colorful views of Indian life in the pre-reservation era.

2. To explain “North Dakota” in terms of a trade area of international and national importance prior to the Louisiana Purchase

“Sieur de la Vérendrye first European Visitor to Mandan” (p. 4) discusses trade with the Mandan and his observations about the Mandan and their way of life. “Who Claimed to Own ‘North Dakota?’” (p. 6) traces the involvements of Spain, France, England, and the United States on the question of ownership. “‘North Dakota’ a National Trading Center Long Before Lewis and Clark Visit” (p. 17) discusses trade among the native peoples and how trading process worked. “England, Spain Send Traders,” “Evans reaches Knife River Villages, Raises Spanish Flag,” and “Jusseume Flies British Flag over Mandan Village (all p. 8) give specific examples of international interest in the region. “Thompson Maps ‘North Dakota’” and “Interview with David Thompson” (p. 9) details his journey to the Mandan villages and his thoughts concerning the people and the country.

“Mandan and Hidatsa Help Lewis and Clark Survive Winter” (p. 1) discusses the reasons for the Expedition, the make-up of the Corps, and Fort Mandan. “Interview with Meriwether Lewis and William Clark” (p. 2) highlights the winter stay at Fort Mandan including celebrations, the weather, and the visit from Le Borgne. “Sakakawea ‘Deserved a Greater Reward’, Said Clark” (p. 14) covers her life and her contribution to the Corps of Discovery. “Lewis and Clark Return from the Pacific” and “Sheheke will Visit President Jefferson (p. 13) review the results of the Expedition and Lewis and Clark’s hope and work for peace with the Indians.

4. To present the development of the fur trade in the Red River and Missouri valleys with emphasis upon its organizational and business aspects

“Alexander Henry’s Post Thrives at Pembina,” “Henry Moves Near Post Set Up by Chaboillez,” and “Hudson’s Bay Company Grabs Share of Red River Fur Trade” (all p. 10) discuss the organization of and rivalry between the North West Company and the Hudson’s Bay Company in the Red River Valley. “Interview with Alexander Henry” (p. 11) reveals some of the specifics of his business. “Lisa Opens Upper Missouri Trade, Hopes to Establish Fur Empire” (p. 20) details Manuel Lisa’s early fur trade efforts through the Missouri Fur Trading Company.

“Fort Union – the Grandest of Fur Trading Forts” (p. 24) outlines the rise and decline of the leading fur trade center on the Missouri. “Interview with Charles Larpenteur” (p. 24) presents first-hand observations about life at a fur trading fort. “Interview with Artist Rudolph Kurz” (p. 25) gives details about the organization and business activities of the American Fur Company. “Fur Trade Brought Millions to a Few at the Top” (p. 29) analyzes the fur trade as a business and the importance of the beaver to it.

5. To discuss the difficulties that contact with white people and the fur trade brought to the native people

“Trade Brings Killer Smallpox Epidemic in 1781” (p. 9) details the disastrous impact of the disease on the Mandan. “Four Bears Says Whites are ‘Black-Hearted Dogs’” (p. 21) presents his dying speech as smallpox ravaged his body and those of 2,000 of his people during the 1837 outbreak. “Interview with Alexander Henry” (p. 11) comments on the negative influence the fur trade had on Indians – especially the influence of rum. “A Way of Life Changed Forever” (p. 28) concludes that the fur trade exploited native peoples and lists the ways in which it changed life among the tribes. “Sacred Dog Saves Arikara” (p. 20) discusses the army’s 1823 confrontation with the Arikara, an example of what was to come for the Indian people. “President Jackson Pushes Removal” (p. 27) explores the government policy of forcing native people further west to facilitate white settlement. “White Farm Frontier Moving West” (p. 27) shows that by 1850 Iowa and Wisconsin were pretty well settled, and the frontier was moving into Minnesota.

Review Questions

1. In what ways did the Mandan and Hidatsa aid Lewis and Clark during the winter of 1804-1805?
2. What was President Thomas Jefferson's role concerning the Corps of Discovery?
3. What was Fort Mandan like?
4. What did the men of Fort Mandan do during that 1804-1805 winter?
5. What happened on the visit of Chief Le Borgne to Fort Mandan?
6. Why did Sieur La Vérendrye visit the Mandan?
7. How did Sieur La Vérendrye describe the Mandan and their villages?
8. What was the Mandan creation account?
9. What have archaeologists concluded about the origin of North Dakota's early people?
10. What was France's claim to "North Dakota"?
11. Why did France "give" "North Dakota" to Spain?
12. What was England's claim to "North Dakota"?
13. How and why did trade develop among the native people?
14. What were the results of the smallpox epidemic of 1781?
15. What was the North West Company and what did it do?
16. Who was John Evans and what was his trading role?
17. Who was René Jusseume and what was his trading role?
18. Why did David Thompson visit the Mandan?
19. What were David Thompson's observations concerning the Mandan and Chippewa?
20. What was the nature of the competition between the North West Company and the Hudson's Bay Company?
21. Who was Alexander Henry and what was his role in the Red River fur trade?
22. What was Alexander Henry's view concerning the impact of white civilization upon native people?
23. How did Henry describe his fur trade business?

24. What did Henry observe and learn on his 1806 visit to the Mandan villages?
25. What did Lewis and Clark report upon their return to the Mandan/Hidatsa villages in 1806?
26. Who was Sheheke and why was he to visit President Jefferson?
27. What was Sakakawea's life story before the Lewis and Clark Expedition?
28. What was Sakakawea's contribution to the Expedition?
29. What happened to Sakakawea and her son after the Expedition?
30. How were the Mandan, Hidatsa, and Arikara alike and different?
31. According to Mandan belief, how did they come into being?
32. According to Arikara belief, how did they make their journey to the Missouri River Valley?
33. According to Hidatsa belief, from where did they come and why did they settle near the Mandan?
34. What were the roles of the artists who traveled up the Missouri River?
35. How were the three Sioux groups – Dakota, Nakota, and Lakota – alike and different in the way each lived?
36. Who was Manuel Lisa and what role did he play in the fur trade?
37. Why did the army mount an attack on the Arikara in 1823?
38. Why did Four Bears call white people, "Black-hearted Dogs"?
39. Who was Waheenee and what was her childhood like?
40. What and why were certain symbols and numbers sacred?
41. What games were popular among the native people?
42. Why was Fort Union important?
43. What was Charles Larpenteur's role in the fur trade?
44. What was the American Fur Company and how did it do business?
45. How was the annual buffalo hunt organized?
46. Why was the tipi ideal for plains people?
47. How was an earth lodge constructed?
48. Why was the earth lodge perfect for the climate?
49. Why did President Andrew Jackson develop the policy of removal?

50. How far west had the white farm settlement reached by 1850?
51. How did the fur trade exploit native people?
52. Why was the beaver such a sought-after animal?
53. What were profits like in the fur trade business?
54. Why did the Chippewa move westward, north of the Great Lakes?
55. In what ways did the movement from the woods to the plains alter Chippewa ways?

Discussion Questions

1. The Lewis and Clark Expedition has been called much more dangerous than the country's first moon landing. What do you think about that?
2. What do you think would have been the fate of the western United States and North Dakota had Jefferson not purchased Louisiana?
3. Why do you think Spain, France, and England (but especially Spain and France) were willing to part with the Louisiana territory?
4. How would you evaluate the balance between the good and the bad that the fur trade brought to native people?
5. What similarities and differences do you see among the creation accounts of the Mandan, Hidatsa, and Arikara?
6. The early explorers/traders like Vérendrye, Thompson, Lewis, Clark, and Henry all kept detailed diaries/journals of their trips. What we do know about the pre-reservation native people is mostly based on their observations. Do you think, as white people, they presented an unbiased and accurate account of Indians and their ways?
7. Do you think that Sakakawea deserved to be honored by her placement on the one-dollar coin? Why is it significant that her statue has been placed in statuary hall, in the Capitol Building in Washington, D.C.?
8. How important do you think that the artists like Bodmer and Catlin were in our understanding of Indian ways and culture?
9. In what aspects were ways of the Mandan, Arikara, Hidatsa, Lakota, Dakota, Yanktonai, and Chippewa similar and dissimilar?
10. Do you think Four Bears was justified in his comments about white people?
11. Do you agree or disagree with President Jackson's removal policy? Why?
12. After reviewing the articles on pages 28 and 29, how do *you* assess the place of the fur trade on the nation's and North Dakota's development?
13. What does Alexander Henry's account of his meeting with Le Borgne tell you about the power of the chief?
14. What similarities do you see between the religious beliefs of the native people

and Christianity?

15. Those that came from the woodlands of the East had to make changes in their lives once they moved onto the Great Plains. The Dakota remained attached to the woods; the Lakota became residents of the plains. What adjustments do you think the Lakota had to make?

Project Suggestions

1. Assume that you are a newspaper reporter who is assigned to write a story on Lewis and Clark's Mandan winter. Using the interview (p. 2) and background information (p. 1), write your own story.
2. Prepare a map that shows the routes taken by the explorers who went through or to North Dakota.
3. Prepare a timeline that traces the "ownership" of "North Dakota."
4. "Alexander Henry: Who Is He, What Is He Doing, and What Are His Views." That's the title of a story you are to write based on pages 10, 11, and 12.
5. Play the Lakota hand game. Two players. Player One has a chip of wood and five small twigs. Player Two has five small twigs. Player One conceals his chip in one of his/her hands and Player Two must guess which hand holds the chip. When Player Two is correct, Player One must give him/her a twig. When Player Two is wrong, he/she must give Player One a twig. When one of the players is out of twigs, the game is over, and the player with ten twigs wins.
6. Play the Chippewa hidden ball game. Each of two teams has five players, one of whom is the captain; each player is wrapped in a blanket, and the teams stand on a line about four paces from each other. Each captain has a small ball. In turn, each does the following: walks in front of the team and conceals the ball beneath the blanket of a member of his/her team. The opposing team must identify the one to whom the captain has given the ball. If correct, the ball holder must leave the game. The first team with just two standing loses the game.
7. Referring to the photographs and descriptions on pages 26-27, construct a miniature tipi or earth lodge.
8. Try your hand at making Madapozhee Eektta or Manakapa. See the recipes on page 23.

For activities 9, 10, and 11, see pages 8-10.

Quick Facts

The Mandan, Hidatsa, and Arikara (Sahnish) to 1862

- 900 Mandan live in Missouri River Valley between the mouths of the Bad and Knife Rivers.
- 1450 Arikara (Sahnish) occupy area of Cheyenne River (SD); southernmost Mandan move northward
- 1550 First band of Hidatsa settle near the Mandan
- 1650 Mandan live between the Cannonball and Knife rivers; large band of Hidatsa arrive from Devils Lake area
- 1700 Mandan, Hidatsa, and Arikara (Sahnish) live and hunt in area stretching from Big Bend River (SD) to the mouth of the Yellowstone
- 1738 Vérendrye is first European to visit Mandan people
- 1781 Smallpox devastates Hidatsa; they consolidate into one village at mouth of Knife River
- 1797 David Thompson visits the Knife River villages
- 1804 Lewis and Clark arrive at earthlodge villages on the upper Missouri
- 1805 Lewis and Clark winter at Fort Mandan; April 7, they leave for the Pacific
- 1806 Alexander Henry visits Mandan/Hidatsa villages; Lewis and Clark pass through North Dakota on their way back to St. Louis
- 1823 United States Army unsuccessfully attacks Arikara (Sahnish) village
- 1825 Mandan, Hidatsa, and Arikara (Sahnish) sign friendship and protection treaty with U.S. government
- 1832 George Catlin visits villages
- 1833 Prince Maximilian of Wied and Karl Bodmer visit villages; Arikara leave to rejoin Pawnee in Nebraska after crop failures and conflict with the Mandan; Lakota destroy two Hidatsa villages
- 1837 Smallpox kills thousands of Missouri Valley people
- 1838 Arikara (Sahnish) move into old Mandan villages; some remain in Black Hills
- 1845 Mandan and Hidatsa build Like-A-Fishhook village

1851 Fort Laramie Treaty sets territory at, 12,618,701 acres

1862 Mandan, Hidatsa, and Arikara (Sahnish) come together as the Three Tribes at Like-a-Fishhook village

Interpretive Note:

The Mandan, Hidatsa, and Arikara (Sahnish) were the first native people to populate “North Dakota.” As their numbers dwindled, mostly due to smallpox, they came closer together. Finally, by the early 1860s, the term Three Tribes came to identify the Mandan, Hidatsa, and Arikara (Sahnish).

The Hidatsa have historically been referred to as the Minnetaree (as is the case in the journals of Lewis and Clark) and the Gros Ventre of the River (as is the case of French fur traders). Those names are no longer in use. Most historians as well as anthropologists traditionally used the name Arikara, as has the *North Star Dakotan*. Many of these people prefer the name Sahnish. Early white accounts used the names Ree and Riccarees (as in the case of Catlin) – neither is used any longer.

Important People

Meriwether Lewis	Sakakawea	Rudolph Kurz
William Clark	Toussaint Charbonneau	Andrew Jackson
Thomas Jefferson	Lone Man	The Mandan
Le Borgne	Mother Corn	The Hidatsa
Sieur La Verendrye	The Arikara (Sahnish)	George Catlin
The Assiniboine	Karl Bodmer	Dieur de la Salle
Robert Dickson	Little Crow	Yankton/Yantonai
John Evans	Manuel Lisa	The Dakota
Rene Jusseaume	Four Bears	The Lakota
David Thompson	Waheenee (Buffalo Bird Woman)	Sheheke
The Chippewa (Ojibwa)	Alexander Henry	Charles Larpenteur
The Metis	John Jacob Astor	

The Most Important Terms

The Corps of Discovery	olcipa	Fort Union
Fort Mandan	Naxpike	tiospaye
American Fur Company	Louisiana Territory	tipi
archaeologist	vision quest	earth lodge
smallpox	sun dance	removal policy
North West Company	Great Spirit	Midewiwan
Hudson's Bay Company	Missouri Fur Trading	Knife River Villages
Like-a-Fishbook Village		

Books in Print for Teaching the History of Native People

The History and Culture of the Mni Wakan Oyate (Spirit Lake Nation). Bismarck: North Dakota Department of Public Instruction, 1997.

The History and Culture of the Turtle Mountain Band of Chippewa. Bismarck: North Dakota Department of Public Instruction, 1997.

The History and Culture of the Standing Rock Oyate. Bismarck: North Dakota Department of Public Instruction, 1997.

The History and Culture of the Mandan, Hidatsa, and Sahnish (Arikara). Bismarck: North Dakota Department of Public Instruction, 2001

These four publications are indispensable aids for teaching the history and culture of North Dakota's Indian people. Each book is organized in the same way into eight units, and each unit is introduced with fundamental concepts and discussion questions.

1. **Tribal Historical Overview.** Discusses treaties, important historical events, migration patterns, reservation formation, and relations with the federal government.
2. **Timeline.** Lists the dates and events that are important to the tribe in chronological order from earliest times to the present.

3. **Demographics.** Discusses climate, topography, resources, and population matters.
4. **Tribal Government.** Explains traditional and contemporary tribal government function and organization.
5. **Cultural Overview.** Presents the historical and contemporary ways of life.
6. **Leaders.** Lists with biographical sketches of the tribal leaders of the historic past and the recent present since about World War
7. **Contemporary Issues.** Discusses economic, social, educational, and governing concerns of today's people.
8. **Appendix.** Contains important tribal documents and a bibliography.

Books about the Period Covered by Issue Two

Barbour, Barton H. *Fort Union and the Upper Missouri, Fur Trade.* Norman: University of Oklahoma Press, 2001.

The author presents what the publisher calls “the first comprehensive history” of the Upper Missouri’s most significant fur trading post. In tracing the fort’s development, he reaches several conclusions. First, the post was more than a place to live; it was a community with a unique social organization and legal system that served Indians, Metis, and Euro-Americans. Second, the relationship between the government and the traders was very complicated, much more so than previously thought. Third, a changing political scene after 1860 ended the traditional fur and Indian trade. The trade fell into the hands of crooked, unprincipled men. Fourth, the idea that the fur trade destroyed Indian life has been stated too strongly; other factors entered into the explanation of the decline of Indian ways.

Based upon extensive research (Fort Union is the most documented post of the fur trade era), the book details the construction of the post; the interaction between traders and native people; the roles of the many visiting artists, scientists, and missionaries; the

American Fur Company's relationships to the government and other fur-trade companies; and the reasons for the decline of the post.

Although short on explanatory maps, the book does present excellent illustrations of the key traders and the post itself. Of special note, the bibliographical essay (twelve pages) at the end of the book is an excellent guide to publications on the fur trade.

Bowers, Alfred W. *Hidatsa Social and Ceremonial Organization*. Lincoln: University of Nebraska Press, 1992.

This lengthy book is a very detailed reconstruction of Hidatsa culture as it existed in 1836, just before the last major smallpox epidemic. In the 1930s, Bowers interviewed elder Hidatsa's who had experienced the former life ways during their youth and worked back in time through oral tradition. The book explores village organization, the clan and kinship systems, the life cycle, men's and women's societies, warfare, and spiritual/ceremonial beliefs and organization.

Of special significance are the very many and long direct quotations from elder interviews. These give one a good sense of Hidatsa views. The author let the elders speak freely, allowing him to present the material from an Hidatsa perspective.

Bowers, Alfred W. *Mandan Social and Ceremonial Organization*. Lincoln: University of Nebraska Press, 2004.

This is the most complete study of the Mandan People. The author traces the history of the Mandan from earliest times into the 1850s. The first half of the book deals with Mandan life – social organization, the kinship system, and life-cycle. The second half covers Mandan spiritual life and special ceremonies. Because a considerable portion of the book is based upon interviews conducted during the early 1930s, the stories and oral histories are the words of the people, providing a rare glimpse into Mandan thought and life.

Chardon, F. A. *Chardon's Journal at Fort Clark, 1834-1839*. Lincoln: University of

Nebraska Press, 1997.

This journal, discovered in 1921 and first published in 1932, is an exceptional accounting of the fur trade, life at Fort Clark, and the Mandan people who occupied the area. Fort Clark was an important trading center from 1831 through 1860 – the era of domination by the American Fur Company. Chardon was there during the peak of trade activity.

What separates this journal from those of other fur traders such as Henry and Larpenteur, is the interest in and attention to everyday life. The reader gets a very good sense of how people---traders and Indians---lived. Chardon lived through the terrible smallpox epidemic of 1837 that killed 90 percent of the Mandan people. He reports the spread of death as the effects of the plague take over the journal. Over one hundred pages of explanatory editor's notes clarify the text and provide additional information.

Denig, Edwin Thompson. *The Assiniboine*. Norman: University of Oklahoma Press, 2000.

The author was an employee of the American Fur Company and stationed at Fort Union from 1837 to 1856. He was an astute observer of the native people. In 1854, in response to a national effort to collect information about Indian tribes, Denig submitted an almost three-hundred page report on the Assiniboine. Most of what we know today about these people comes from that report which is reprinted as this volume. Although the Assiniboine story rests mostly in Canada and Montana, they hunted and camped in North Dakota, traded with the Mandan and Hidatsa, and were important partners in the Upper Missouri fur trade.

Denig describes all aspects of Assiniboine life, basing his observations on his first-hand experience and Assiniboine oral tradition and storytelling. The major topics are government; medicine; hunting; dancing, music, and amusements; and social organization. Although the main focus of Denig's work is on the Assiniboine, one finds important information about the Lakota, Mandan, Hidatsa, and Arikara. A twenty-page picture portfolio of Assiniboine drawings and other artwork enhances the book.

Densmore, Frances. *Chippewa Customs*. St. Paul: Minnesota Historical Society Press, 1985.

First published in 1929 by the Smithsonian Institution, this book presents detailed and accurate descriptions of tribal customs, legends, traditions, history, art, music and economic/leisure activities of the Chippewa (Ojibway) people. Although her study is based largely on information provided by dozens of Minnesota Chippewa, much of the book content applies to those Chippewa who migrated west to the Plains and to the Turtle Mountains. The book's emphasis is on daily life: dwellings, clothing, food, health, games, weaving, basketry, pottery, music, dances, and design/beadwork.

The author pays considerable attention to the life cycle, emphasizing the Chippewa spiritual world and their beliefs. Over one hundred photographs and diagrams illustrate the text.

Ewers, John C. *Indian Life on the Upper Missouri*. Norman: University of Oklahoma Press, 1988.

This book contains reprints of articles that the author and senior ethnologist in the Smithsonian Institution wrote from the 1940s into the 1960s. It is not, therefore, a flowing narrative of Indian life, as the title suggests. There are, however, several chapters that shed light on the native people of North Dakota's Upper Missouri. The author discusses pre-Lewis and Clark trade centers, especially those of the Mandan/Hidatsa and the Arikara, and the development of the gun trade. The section on artists George Catlin and Karl Bodmer directly relate to "North Dakota" people. Of special interest is the concluding chapter which discusses how and why the Plains Indians became the symbol of the North American Indian. The book contains 48 illustrations that support the text.

Gilmore, Melvin R. *Prairie Smoke*. St. Paul: Minnesota Historical Society Press, 1988.

First published in 1929, this book tells the traditional stories and describes the life ways of the northern Great Plains native people, including the Lakota, Mandan,

Hidatsa, and Arikara. The author, a professional ethno botanist, combined his scientific investigations with his affection for native people and respect for their oral tradition. This is a well-written introduction to the ways of life of the Indian people of the Plains.

Emphasis is on the relationship between the native person and the land/nature. For examples, in a section called "Mother Earth," the author discusses the prairie in terms of Indian narratives. In a section entitled "The Plant Tribes" he examines the agriculture of the Missouri-based, garden-growing Indians through their eyes, emphasizing the veneration of Mother Corn and Grandmother Cedar Tree. Through these stories one learns of the essential ties the people have to the land that gave them life.

Hassrick, Royal. *The Sioux*. Norman: University of Oklahoma Press, 1988.

This book presents Sioux (Lakota) life as it was in the period of its greatest vigor, 1830 to 1870. It traces the origins of the Lakota and brings them into more recent times (in a general way), explaining the author's opinion of why these people fought assimilation into Anglo-Saxon culture so fiercely.

Every aspect of life is covered---art, war, religion, child rearing, sex, humor, dress, hunt, and manners. According to the author, the Lakota, as warriors and as buffalo hunters, became the symbol of all that is Indian---colorful figures endowed with great fortitude and powerful vision. One of the main objectives of the book is to explain why this was and is so.

Heidenreich, Virginia. Ed. *The Fur Trade in North Dakota*. Bismarck: State Historical Society of North Dakota, 1990.

This slender volume (73 pages) of four essays gives one a good sense of how the fur trade, a complicated business, worked during its North Dakota years, the 1700s through the 1840s. W. Raymond Wood in "Early Fur Trade on the Northern Plains" traces the development of the trade from LaVerendrye's first visit to the Mandan villages in 1738 up to about 1840. He discusses, in clear terms, the French, Spanish,

English, and American traders, posts, and companies and their respective roles in the trade. The impact of the trade on the native people is also discussed.

In "Fort Clark on the Missouri: Prairie Post and Field Lab, 1831-1990," C.L. Dill focuses on one fur post, Fort Clark, from 1831 when it was established to 1860 when it burned. The essay does more than cover the role of the fort and the surrounding native people in the trade; it emphasizes the archeological work at the site which helps us understand the past.

Gregory S. Camp in "The Chippewa Fur Trade in the Red River Valley of the North, 1790-1830" explains the influence that the North West Company's successful post at Pembina (established in 1801 by Alexander Henry) had in attracting the Chippewa away from the woodlands and onto the prairies and plains. Their part in the valley's fur trade is thoroughly covered.

Jacqueline C. Peterson's "Gathering at the River: The Metis People of the Northern Plains" defines the Metis, their way of life, and their significant role in trade. Sometimes referred to as the "free people," a Metis was the offspring of a white father, usually French but sometimes English, Scots, or Swiss, and an Indian mother, most often Chippewa but also Cree or Assiniboine. The author explains that when the trade reached the Red River Valley and plains, the Metis became a distinct ethnic group. They developed the "Red River Cart" which became the mode of long-distance hauling.

The book's illustrations support and explain the text.

Howard, Harold P. *Sacajawea*. Norman: University of Oklahoma Press, 1979.

This biography of Sacajawea stresses her role in the Lewis and Clark Expedition, based upon the Lewis and Clark journals. It presents her within the context of a full discussion of her people, the Shoshone, and the environment through which she traveled.

Based upon the journal of John Luttig, a St. Louis businessman who clerked for Manuel Lisa at Fort Manuel (in South Dakota just south of the North Dakota border), the author concludes that Sacajawea died there on December 20, 1812. Yet, the book, in

its last chapter, presents the evidence that she may have lived until 1884, concluding that it may never be known whether Sacajawea lived a short or long life.

Hyde, George E. *A Sioux Chronicle*. Norman: University of Oklahoma Press, 1993.

This is the story of the Lakota people between the Battle of the Little Bighorn in 1876 and the Wounded Knee Massacre in 1890. Essentially, the book has three major parts. First, the author discusses the settlement of Spotted Tail's Brûlés at the Rosebud Agency and Red Cloud's Oglala at Pine Ridge with emphasis on struggles with their Indian agent. The middle part details the series of 1880s land commissions that sought to reduce reservation sizes. The final portion of the book covers the Ghost Dance movement, the killing of Sitting Bull, and Wounded Knee Massacre.

On most issues the author sides with the Sioux and rarely has anything good to say about federal Indian policy.

Jenkinson, Clay S.; foreword, James Ronda. *A Vast and Open Plain: The Writings of the Lewis and Clark Expedition in North Dakota, 1804--1806*. Bismarck: State Historical Society of North Dakota, 2003.

This comprehensive book covers the times (October 13, 1804--April 27, 1805, and August 2-20, 1806) when the Corps of Discovery stayed in North Dakota. The editor incorporates the writings of all members of the Corps into a united chronological sequence. Thus, for each day the journals of Meriwether Lewis, William Clark, John Ordway, Patrick Gass, and Joseph Whitehouse are recorded.

James Ronda places the North Dakota phase into national perspective. Clay Jenkinson's introductory essay explains the Expedition in terms of western expansion and emphasizes the North Dakota human and physical setting before and during the Corps' stay.

The book has many black/white and color illustrations. Weather data for specific days is presented as sidebars. The "Mandan Miscellany," mid-journey reports to President Jefferson, includes information on the Missouri River, botanical and

mineralogical collections, and the Indian people of the Lower Missouri. A set of well-drawn maps locates the Corps' campsites.

This is an indispensable volume on the North Dakota phase of the Expedition.

Larpenteur, Charles. *Forty Years a Fur Trader on the Upper Missouri*. Lincoln: University of Nebraska Press, 1989.

Charles Larpenteur was in the middle of and active in the fur trade from 1833 to 1871. This reprinting of his journal is one of the best sources on the Upper Missouri trade. He was at Fort Union, the center of the American Fur Company's business during its heyday in the 1830s and was there in the 1860s when the fur trade was in steep decline. He was a keen observer of the trade. Larpenteur does more than recount the workings of the fur trade. He presents candid observations about federal Indian policy, especially about the reservation system and Indian agents. Two introductory essays place Larpenteur and the fur trade in historical context.

Meyer, Roy. *History of the Santee Sioux*. Lincoln: University of Nebraska Press, 1993.

Although the lion's share of this history deals with the post-reservation period, the first four chapters cover the age of exploration when Europeans and Americans first made contact with the Santee (referred to as Dakota in the *North Star Dakotan*). The author explains what life was like for these people of the woods and how contact with the American government began to interfere with and change those lives. Maps and photographs are useful in the telling of Dakota history.

Parks, Douglas R. *Myths and Traditions of the Arikara Indians*. Lincoln: University of Nebraska Press, 1995.

This book falls into two parts: a survey of Arikara history/oral tradition and the presentation of Arikara first-person accounts based on interviews with storytellers and tradition keepers. Especially useful in the first part are the overviews of Arikara culture and place in history.

The second part consists of two main divisions: narratives of the past and tales.

Within narratives of the past are accounts that deal with ancient times (such as “How Summer Came to the North Country”), bestowed power (such as “The Boy Who Had Coyote Power”), historical events (such as “An Assiniboine Raid”), and mysterious incidents (such as “The Vision Quest of Green Grass and Bull Neck”). Within tales are stories such as “When Bloody Hands Became an Eagle,” “Coyote and Two Blind Men,” and “Grasshopper, Ant and Mosquito Go on the Warpath.”

The narratives and tales provide important insights into the Arikara way of life and are valuable keys to an understanding of how the native people looked at the world and themselves.

Peters, Virginia Bergman. *Women of the Earth Lodges, Tribal Life on the Plains.*

Norman: University of Oklahoma Press, 2000.

Best described as a new look at old information, this book draws upon everything that has ever been published on the Mandan, Hidatsa, and Arikara and reshapes that material to emphasize the role and place of the woman in the respective societies. The author begins with a general treatment of the land, the people, religious and social organization, and what it was like to grow up as a Mandan, Hidatsa, or Arikara.

The author focuses on women as farmers, as hunters, as traders, and as keepers of the earth lodge. In most histories, women sit on the edge of activity; in this study women are at the center of activity. The book demonstrates the village life was organized around women’s labor and that women acted as partners with men in economic, social, and religious affairs.

Robinson, Elwyn B. *History of North Dakota.* Fargo: Institute for Regional Studies, 1995.

Chapters two, three, four, and five deal with the topics that are covered in this issue. Chapter two profiles the Indian tribes that came to what would become North Dakota. Chapter three discusses the struggle for Indian trade up to the War of 1812 with emphasis on British traders, the Lewis and Clark Expedition, and the impact of the War of 1812. Chapter four emphasizes developments in the Red River Valley with a focus on

the fur traders, including the Hudson's Bay Company, Alexander Henry, the Selkirk Colony, the growth of Pembina, the role of the Métis in trade, and the growth of trade between the Mississippi and Red rivers. Chapter five covers the opening and growth of the fur trade on the Upper Missouri, focusing on the American Fur Company and the increased role of the United States army.

Ronda, James P. *Lewis and Clark among the Indians*. Lincoln: University of Nebraska Press, 1984.

This is not a traditional telling of the Lewis and Clark Expedition and its adventurous journey. It is a book about what happens when people from different cultures meet and deal with each other. It is a study of the official and personal relations between the explorers and the native people. The author emphasizes the complexity of Indian-white encounters.

The author explains that Jefferson, through thoughtful and careful planning, assured that the Expedition would gather valuable information about the Indians. Because of that, the journals provide bountiful descriptions of all aspects of Indian life and detailed accounts of meetings with the Indian tribes and their leaders.

Of special interest is a lengthy chapter, "The Mandan Winter," during which relations between the explorers and the Mandan were marked by genuine good feelings. This, according to the author, provided a sense of security "unrivaled in the history of North American exploration."

Schneider, Mary Jane. *North Dakota Indians, an Introduction*. Dubuque, Ia.: Kendall/Hunt, 1996.

Chapters one through six of this book is appropriate to this issue. The author discusses the historical approaches to Indian history and the kinds of sources (such as winter counts, rock art, and oral tradition) that are available to the student of Indian history. Two chapters are especially helpful. In "American Indian Origins" the origin narratives are described and in "Traditional Indian Cultures of North Dakota" pre-Lewis and Clark cultures of the tribes are discussed.

Sunder, John E. *The Fur Trade on the Upper Missouri, 1840-1865*. Norman: University of Oklahoma Press, 1993.

This is a detailed account of the American Fur Company's activities on the Upper Missouri after John Jacob Astor relinquished that business in the early 1840s to Pierre Chouteau, Jr. and Company. The carefully documented history focuses on Pierre Chouteau's and later his son's (Charles) management of company affairs.

The book dispels the notion that the fur business was centered on an array of independent characters who led colorful, wilderness lives. This is business history. The author discusses profit and loss statements, relations with opposition companies, licensing difficulties with the government, riverboat technology, the politics of the business, the role of native people in the organization of the trade, and the company's dealings with Indian agents and Christian missionaries.

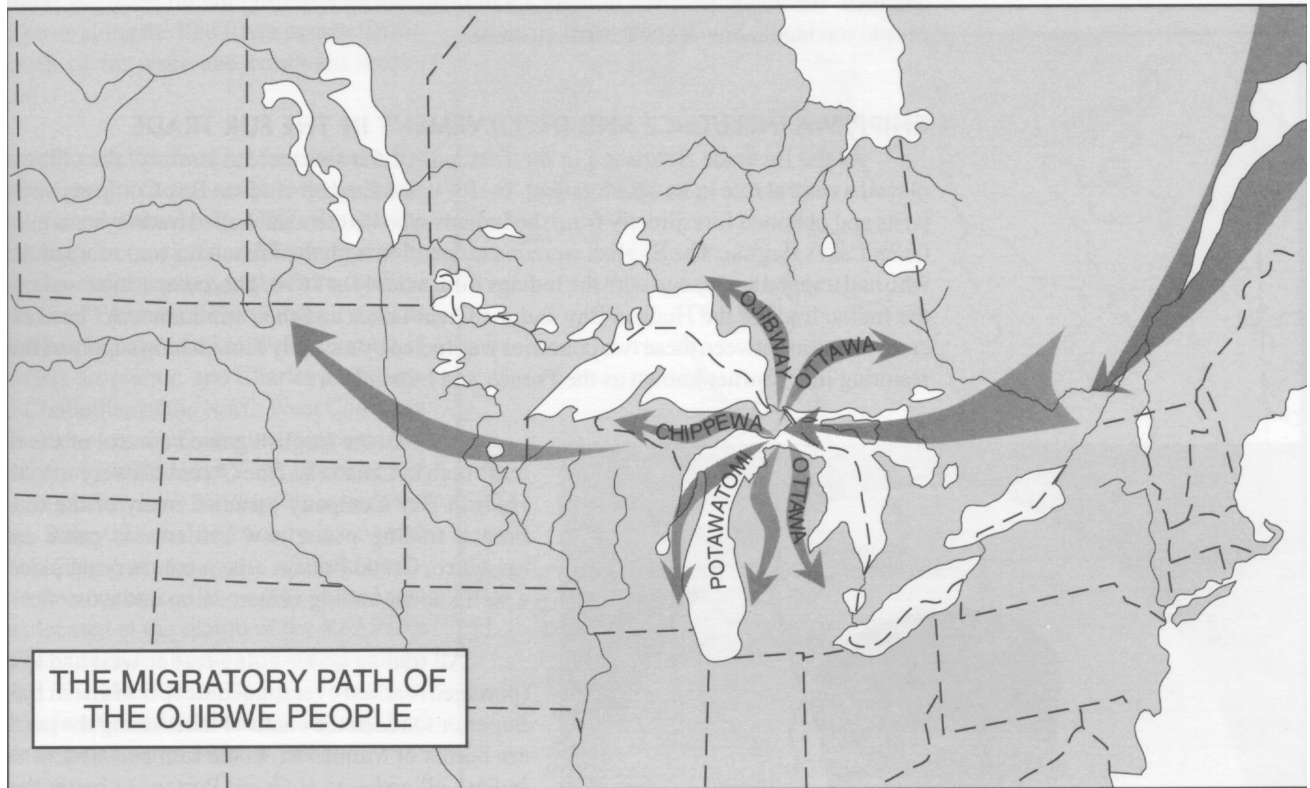
Walker, James R. *Lakota Society*. Lincoln: University of Nebraska Press, 1991.

Although the focus of this book is on the Oglala Lakota, it has application for all the Lakota people for there were very few societal differences among the seven campfires. This is a collection of first-person accounts gathered by Walker during his eighteen years on the Pine Ridge Reservation, 1896-1914. A total of thirty-one documents relate the organization and structure of society, answering the question: how did things work? The documents explain the relationship among the seven divisions of the Lakota nation, how camps and bands were organized, and the role of the chief, marriage and divorce rituals, the communal buffalo hunt, the sun dance, and societies such as the Big Bellies Society. A special section of thirty-six pages illustrates in drawings the winter count, a calendar of key events by year.

Warren, William W. *History of the Ojibway People*. St. Paul: Minnesota Historical Society Press, 1985.

This is a reprint of a work that was written in the 1850s. The author, who spoke the language of the Ojibway (Chippewa), gained the trust of tribal storytellers and

tradition keepers, thus allowing him valuable information about the Chippewa, their history, beliefs, and life. The volume is especially useful for an understanding of the long and bitter relations with the Sioux tribes. Although the book does not follow the Chippewa on to the Plains or to Pembina and the Turtle Mountains, it does supply a detailed background of Chippewa heritage.



1. Map adapted from Benton-Benai 1979 & *Land of the Ojibwe*, Minnesota Historical Society 1973