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Abstract of Thesis

A SACAJAWEA PAGEANT UNIT
AS A CORE FOR THE
INTEGRATION OF INSTRUCTION

Submitted by
Earl L. Haines

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Abstract

The problem.---The problem of the writer was to collect material on the Shoshone Indians of the Wind River Reservation, Wyoming, for the purpose of developing a Sacajawea Pageant as a vehicle for the integration of instruction.

This remarkable woman, Sacajawea, left her imprint upon history as the guide and interpreter for the Lewis and Clark Expedition from what is now Bismarck, North Dakota on through the Oregon Country to the Pacific Ocean in 1805 and 1806. Acting again as the guide, she piloted the party back to the Mandan Villages on the Upper Missouri River.

Years later (1868) largely through her influence the Shoshones decided to remove to the present Wind River Reservation. Here she died at approximately the age of 100, in 1884, leaving many descendants.

An extensive study of literature on pageantry was made to determine the best techniques to use in the development of pageantry; and a survey was made of many educational studies to find the best means of integrating pageantry with curricular content. After this study was made the author, in conference with the other teachers of the school, set up preliminary plans and policies for the development of the pageant and for the integration of subject matter. These policies were elastic and were later changed as circumstances indicated.

Integration of instruction defined.---The term "integration of instruction" is here broadly interpreted to apply to the interrelationship of the interests and experiences of pupils, adults, and teachers. In a rural school on an Indian Reservation, such as that where the writer was located, the school is considered to be serving a more useful purpose if it becomes a means of furnishing inspiration, guidance, and information

to the total population. This necessarily involves on its part a consideration of the development of habits, attitudes, and skills, as well as information, and is meant to bring about more vitalized learning experiences than the traditional recitation-type of classroom procedure afforded.

Method of study.---The writer examined many government and other documents on the Shoshones. These included the old journals of the Lewis and Clark party; reprints of the diaries of early frontiersmen; original affidavits secured by Dr. Grace Raymond Reberd in preparing her books; unpublished surveys of reservation resources, reports, and letters pertaining to the Shoshones; unpublished manuscripts in the Library of the University of Wyoming; copies of the original treaty between the government and the Shoshones as well as succeeding agreements and laws affecting the tribe; reports of the Indian Commissioner as well as those of the Board of Indian Commissioners as affecting the Shoshone Reservation; and many other sources of original information which represented a first-hand gathering of data.

Old Indians were interviewed as well as other old-time residents of the reservation and students of Shoshone history and customs; correspondence was carried on with those not available for interviews. Pictures of early-day reservation life were also made available for the pageant by many of these people.

Through his association with pupils in school, members of his young men's study club, and other contacts with the community, the writer learned much as to tribal life and customs. This furnished first-hand data as to the Shoshone's habits as affecting dress, diet, industry, and recreation; dances and other ceremonials; and community's reaction toward the school; and to the general feelings toward the government as well as present-day and former tribal leaders.

Historical background.--In order to develop historical background among pupils and adults, all the bibliographic aids that were available were examined and some of the best material in print was bought and made accessible for pupils and adults.

Both pupils and adults contributed much further information from their own experiences and from what they had heard as passed down by older people. In order to make this information generally available to the community and to further interest the people in tribal history, a mimeographed school paper was started. This furnished another means of gathering material since many people became interested and volunteered whatever information they had.

Integration of instruction.--In collecting material for the pageant, pupils developed skill in reading and in scanning hurriedly for some item of information desired. A greater interest in free reading was noticed in the writer's classroom. An alertness for new material on tribal history was developed and a spirit of cooperativeness and helpfulness became more apparent, as for example, members of the pageant cast helped other members in locating desirable costumes. The establishment of the school paper as a means of developing pageantry background also furnished an incentive for pupils to write. Many of these stories related to tribal history and were based upon library reading, interviews with older Indians, talks given by tribal leaders, or council meetings attended by the pupils. This also furnished a basis for oral discussions. Thus, the collecting of material for a pageant brought about more free discussion and motivated an interest in written English work. The publishing of the school paper offered many new experiences which provided an opportunity for vocabulary enrichment. Lists of words for spelling lessons were developed and used

in preference to those outside the area of pupil experiences as found in standard spelling texts. Cost of paper and other materials furnished problems in arithmetic. Habits of thrift and neatness had an opportunity to develop more fully as the pupils attempted to improve each succeeding production. Qualities of leadership were given a chance for full expression as the pupils gained more experience in this new project. This particular phase of the development of the pageant was furnishing much opportunity for the development of the desirable trait of cooperation. The inclusion of the linoleum block printing process as a part of the school paper in developing pageantry background furnished many other desirable experiences and became a further means of integrating elements of school work.

The making of costumes and other properties for the pageant was carried on by the classes in art, home economics, and manual training. The pageant was useful in the study of United States history and geography as, for example, in such topics as the Louisiana Purchase, the westward expansion, old trails, transportation, and early-day homes. The practice of new songs, especially in the primary grades, was motivated by a need for their use in the pageant. This helped to enrich the vocabulary of the children since many came from homes where their native tongue was used almost exclusively.

The pageant.---The collection of material for the pageant, the writing of the script, and the rehearsals overlapped as did also the integration of subject matter during these three periods. Minor changes in the text were made shortly before final presentation as pupils, Indian adults, or students of Shoshone history pointed out facts which justified the changes. The writer's pupils, members of his young men's study club, and other

members of the community offered much information and advice that was used. The relationship which made this possible, also encouraged the civic spirit which prompted adults to drive several miles during freezing weather to be present at practices and, for the most part, to make their own costumes as well as some for the children.

Evaluation.--As has been indicated, policies for using the pageant as a core for the integration of instruction were developed, historical material was collected and studied; the pageant text, based upon this raw material, was written; and during the development of the project elements of subject matter of English, social studies, home economics, manual training, art, music, arithmetic, and health grew out of or contributed to its development. The inclusion of elements of health and arithmetic, however, was not as significant as was that of other fields.

The principal in charge of the school felt that the pageant was entirely justified by the outcomes. The writer who had the upper grade classes found it useful as a motivating device, in the integration of nearly all phases of school work, and as a means of securing parent-pupil-teacher rapport. The primary and elementary teachers pointed out many valuable outcomes; and the Shoshones themselves were so pleased with the presentation that they repeatedly asked that the pageant be given again - which was finally done.

Since the pageant was useful as an instructional device for both pupils and adults, in helping to build up desirable habits, attitudes, skills, and information, and since it developed a greater feeling of good will between the school and community, its use as a part of the regular work of the school was felt to be justified.

THESIS

A SACAJAWEA PAGEANT UNIT
AS A CORE FOR THE
INTEGRATION OF INSTRUCTION

Submitted by
Earl L. Raines

In partial fulfillment of the requirements
for the Degree of Master of Science
Colorado State College
of
Agriculture and Mechanic Art

August, 1939

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I HEREBY RECOMMEND THAT THE THESIS PREPARED UNDER MY
SUPERVISION BY EARL L. RAINES
ENTITLED A SAGAJAWEA PAGEANT UNIT AS A CORE FOR THE INTEGRATION
OF INSTRUCTION

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This thesis, or any part of it, may not be published without
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For all omissions and errors of fact, the author alone is responsible.

JOSEPH EDWARDS
BOND

TABLE OF CONTENTS

Title Page	1
Acknowledgements	3
I. Introduction	8
Indian culture	8
Materials of instruction in school	10
Integrated instruction	11
The problem.	12
II. Review of Literature on Pageantry.	13
Community pageants	14
School and community pageants.	14
School pageants.	15
III. Preliminary Plans and Policies for Developing and Presenting the Pageant and for the Integration of Instruction.	20
Background	20
Practice of preparation of plays	21
Preparation of the script.	21
Casting.	23
Rehearsals	23
Use of development and presentation for inte- gration.	24
Properties and finance	26
Last rehearsal and plans for final presentation. .	26
Procedure after presentation	27
IV. Sources and Methods of Collection of Historical Material	29
Documentary material	29
Interviews and correspondence.	31
Observation.	32
V. Integration of Instruction during the Collection of Material	34
Pupils' interest in local people	34
Accessible material.	35
Subjects of local interest in developing oral expression	35
Integration of subject matter.	36
Use of the school paper in the development of integrated instruction and background for page- antry.	36
Integration through a cooperative enterprise . . .	37
Integration of health work	39
Other outcomes of the newspaper activity	39
Development of community good-will	41
Skill in the collection of material.	42

Development of attitudes	43
VI. Integration of the Pageant with Instruction during Organization and Presentation.	47
The pageant an incentive for investigation	47
Integration of community interests	48
Integration of oral English.	48
Integration of social studies material	49
Integration with home economics.	50
Manual training.	50
Integration of art	50
Experiences.	51
VII. Historical and Geographical Background of the Sho- shones as Related to the Sacajawea Pageant	52
Background of the pageant.	52
Origin of the term Shoshones	52
Habitat.	52
A nomadic tribe.	53
Homes.	53
Counting time.	53
Customs.	54
Pipe ceremony.	54
Cooking vessels.	55
Relationship with other Indians.	55
Sacajawea.	56
Washakie	57
Treaties	58
Sacajawea's death.	59
Chief Washakie's death	59
Text of the pageant.	60
VIII. The Adjudged Success of the Pageant.	84
Questionnaire used	84
Integration of subject-matter fields	86
Integration of school work with community in- terests.	89
IX. General Discussion	92
Limitations.	92
Other studies.	92
X. Summary.	95
Appendix A - Examples of Pupils' Contributions.	101
Appendix B - Personal Correspondence.	118
Appendix C - Tributes to Sacajawea.	125
Appendix D - Interviews	139

Appendix E - A Sacajawea Pageant Program and Letters and News Articles Relating to the Pageant	158
Appendix F - Pictures of the Pageant.	165
Bibliography	170

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Chapter I

INTRODUCTION

Indian culture.--- That there has been developing a keen interest in the Indian people is shown by the increasing amount of material written about them, especially as research in the field of education. The Readers Guide to Periodical Literature for the period 1915 - 1918, shows an average of 23 articles a year on Indians, whereas for the period 1929 - 1931, the average number per year was 73. The Bibliography of Research Studies in Education issued by the United States Office of Education reported 1540 research studies for the year 1926 - 1927, of which only five related to the Indians. For 1931 - 1932, when the total number of studies on Indians had increased approximately 100 per cent, the number of studies on Indians had increased 200 per cent.

The growth of interest in the Shoshones paralleled this general development. During the four years the writer was on the Shoshone reservation, many inquiries were referred to him from persons from various parts of the United States. The questions asked varied from those that could be answered by "yes" and "no" to those that would require all the facilities for research and a considerable financial outlay. "How do they dress?" "Send a copy of the reservation treaty of 1868." "Tell about their customs." "Send pictures." "Send the music for one of their dances." "How may I obtain some of their beadwork?" "How is the word 'Sacejawes' pronounced?" "Who is

the present chief?" These are a sampling of the questions asked.

The Shoshone himself is interested in knowing more about his historical background and his relationship to the government than the schools have been giving him. In a young men's study club which the writer sponsored, one of the members asked how copies of the laws relating to the reservation might be obtained. The writer had to inform him that the Shoshones were governed not only by federal legislation and executive rulings but also by state, county, and possibly municipal laws. The best reference that the author could cite was Kappler's Indian Laws and Treaties (56), a compilation of federal legislation; yet he knew that even here his inquirer would have to wade through a mass of material before he could find the answer to any question about the Shoshone reservation. Since it was difficult to secure accurate information, misinformation was used in its place. A prominent member of the tribal council told the author that a former superintendent had sold a part of the reservation and pocketed the money. With some inconvenience the author obtained copies of the treaty showing boundaries of the reservation and then found copies of present-day maps and permitted the young man to compare the two to ascertain whether or not the boundary line he had in mind had been changed. He soon convinced himself that he had been in error.

At the same time the Indian knew little about the history of the tribe. Probably every school child in the United States has been taught stories about Washington and other great American leaders while many of them have helped in dramatizing the lives of these historical characters. Great Indian men and women have, however, received only passing notice, not simply in the schools for white chil-

dren but in the Indian schools. Yet a casual study of either the past or the present reveals many leaders of the Indian people who were worthy of emulation, and whose activities might fit better into the traditional cultural and learning pattern of the Indian than do the white leaders already used as examples.

Materials of instruction in school.--Many of our present-day educators recognize that the curriculum is one of the major problems in the educational field; nearly all agree that it should equip the pupil to live in his present society and in so doing to live better in the society of which he will later become a part. Since most of the Shoshone people will doubtless continue for some time to live on their own reservation, it is thought that they may be better prepared for successful living there if they are given a more complete knowledge of their people and of their present-day problems.

The writer, as an instructor on the Shoshone reservation, has noticed that the pupils had a very meagre store of information relative to their history and social and economic life. The reason was apparent. The Shoshones have left the education of their children to the schools provided by the government as a treaty obligation. Teachers employed were less familiar with tribal history than were the pupils. Little material was in print and practically none was readily accessible. Pupils have not been encouraged by the school to learn about their own tribal history and affairs. Since the opening of the first school in 1872, much of local interest and value was, and still is, neglected while the pupils read stories that were written primarily for white children--stories that told of trains, ships at sea, subways, social problems of metropolitan cities

life in Arabia, or the sordid health conditions of the Panama Canal Zone. Many other instances of the use of subject matter material entirely outside the experiences of the pupils' life could be cited.

Integrated instruction.--One of the modern methods of bringing better correlation between subjects in the curriculum is the method called integrated instruction, by which various subjects are taught together as a part of a larger project. Monroe (77) thinks of integrated instruction as the interrelation of studies so that the material of each lesson is made more interesting and intelligible through its relationship with subject matter in other fields. Ruth Rogers (92) says that it is "a personal fusion on the part of both pupils and teacher of their community life with usable subject matter which is pertinent to the experience areas of the child." Many other writers make no attempt to define the term as briefly; but, like Harry Lloyd Miller (76), they devote a large volume to its support and to explaining its various techniques of development and use in integration.

The laboratory school of the University of Florida has for three years used an integrated program for the junior high school and plans now to extend the plan into the secondary school (8). C.M. Rogers (93) describes how the integration plan is satisfactorily followed in a city elementary school. After seeing the plan used with control and experimental groups, John V. Maier (72) concluded that the integrated set-up is superior to departmentalization in the development of personality and in the making of moral and social adjustments as well as in securing information. He based his decision upon tests that were given and upon the teachers' opinions.

As the school began to collect information on the history and culture of the Indians more and more of it began to be used in the courses in an effort to intergrate instruction in various subjects with the life of the Indians themselves. More as a matter of gradual growth than anything else, the idea of a pageant of Indian life which would serve as an actual integrated program of studies took hold of the imaginations of the teachers. This pageant finally took form in a life story of the Indian woman, Sacajawea, who had been guide to the Lewis and Clark expedition in the Northwest.

The problem.--The problem of the present report has been the collecting of material relating to the Shoshone Indians of the Wind River Reservation, Wyoming, for the purpose of developing and presenting a Sacajawea pageant as a vehicle for the integration of instruction.

Chapter II

REVIEW OF LITERATURE ON PAGEANTRY

The use of pageantry for entertainment and for educational purposes is not new in the United States nor in the world. Davol (24) says it had its beginning in antiquity. He further states (24:23) that the Miracle and Morality Plays are said to be the fore-runners of our modern pageant and were used in America as early as 1627.

Episodes of American national and local history make up a large part of the subject matter of pageants today. There are still those who believe, however, in drawing their subject matter from the classics (117).

The term pageant has been used loosely to mean a show, a tableau, a display, a parade, stately funeral procession, and many other types of entertainment or display. Some think of the Oberammergau Passion Play as a pageant (108). The school festival has also been called a pageant (66), and any production bearing the title "pageant" might better be called by one of the more descriptive names above. Wherever used in this study, the term denotes an epic of community history, prepared and presented dramatically and simply by the cooperative efforts of the local people. Although the chief interest here is in developing a pageant as a core for the integration of subject matter in school, and for producing other desirable outcomes of school work, it is also necessary to give some consideration to its use as a community project or as a community-school project. A co-

operative effort of school and community in the production of a pageant is a usual and desirable practice.

Community pageant.--As enterprises of large communities, pageants are sometimes elaborate affairs as in the "Pageant and Masque of St. Louis" (116) in which more than \$100,000 was spent and more than 7000 people participated. Outstanding leaders are sometimes employed as directors or to prepare music and other parts of the pageant. When the people of Denver and Colorado were preparing to present the "Pageant of Colorado" (188), Charles Wakefield Cadman was employed to write the music. Frequently from these dramatizations come much of permanent value.

It has been indicated that local history dramatized by local actors makes up a large part of the subject matter of many pageants. In 1923 when the tercentenary of the first settlement of New Hampshire was celebrated with a pageant, the program announced (121) that it was "Acted, sung, and danced by the citizens of Portsmouth and surrounding towns". Davol (24:149) says that there is no more legitimate way to put a town on the map than through a community pageant.

School and community pageants.--Frequently the pageant is a school and community cooperative effort such as George Herbert Betts suggests in his Classroom Method and Management (15). Those who use it in this way point out many desirable results. A collection of these pageants, many of which have been presented on school campuses, may be found in A.P. Sanford's Pageants of Our Nation (101).

It is encouraging when the school takes the lead in the organization and presentation of the pageant, for then it may safely be

assumed that the work will probably have more educational value. "A Pageant of the Northwest" (59) was written in collaboration by eighteen undergraduate students of the University of North Dakota. Another, "The Pageant of Lincoln" (64), presented by the Lincoln, Nebraska, Commercial Club and the Alumni Association of the University of Nebraska, shows still another cooperative effort in the use of local material.

School pageants.--Alice Cecelia Cooper (19) traces the change from the full-length play, with which most people are familiar to the tendency to use pageants in which the interest and cooperation of many departments of the school are involved and in which many people participate. Miss Cooper points out however, that few pageants have been written primarily for school use. Dramatization has long been recognized as an excellent method of teaching. W. W. Charters (14) in 1909 said that dramatization made the situation real, while Calvin N. Kendall and George A. Merick (57) in 1915, suggested the use of pageants for specific subject fields.

History was early taught through pageants. Perceival R. Cole, in his Method and Technique of Teaching (17), says that history should be unfolded to children as a sort of pageant and that dramatization becomes one of the aids in the procedure. He suggests that other subjects be correlated with the work in history. W. G. Whitman (163) shows how pageantry became one of the tools of instruction along with reading, motion pictures, and glass slides in the development of a unit on the life of Edison. The History of the George Washington Bicentennial Celebration (21) shows again how strongly the American Schools are stressing historical pageants as necessary

instructional tools.

It appears also that specialized teachers feel that a co-operative effort in the production of a pageant is valuable to their work. Miss Helen Catherine Poyntz (84), whose field is music, says no other program of the year yields such satisfactory results in musical development as the pageant which her school presents at the end of the year. Cora A. Schumacher (104), home economics teacher, also felt that a cooperative pageant was justified by the outcome.

Traditional school gatherings such as commencements offer an excellent opportunity for all departments to work together. Anna Verona Dorris (31) suggested that a spectacular pageant be presented as the culmination of the year's work. Ruth Elton Leathem (62) tells how this was done in a Cleveland, Ohio, high school, where the traditional commencement address has been replaced by a pageant participated in by the graduates. The continuation of this practice for some years indicates general satisfaction. Among other schools following Cleveland's example is Reading, Pennsylvania (69), where many more people now take part and a much larger audience than formerly sees the performance, thus bringing the school and community into closer relationship.

Henry B. Burkland (10) reports a similar success in Middleborough, Massachusetts where the closing day pageant in an elementary school was based upon the actual school work. One of the junior high schools in York, Pennsylvania (76), uses a pageant written and presented by pupils and faculty in its promotion ceremony. Pupil participation was a guiding principle, and the total production involved the integration of subject matter as well as the integration of the

efforts of the several departments of the school. The physical education department was responsible for all drills and dances; the musical department sponsored choruses and instrumental renditions; the departments of home economics, manual training, sheet metal work, and art furnished the costumes and properties; the classroom teachers handled the details incidental to efficient management of dressing rooms.

More difficult than commencement programs are pageants put on for their own sake. Miss Florence C. Cox, Associate Specialist in the United States Office of Education (21), says that when an American philosophy of education has been developed, doubtless the pageant written by pupils, will play a large part in the curricular activities. She also points out that this purposeful social activity requires the use of several phases of the mother tongue, music, art and physical activity besides developing desirable social habits of cooperation.

In one of the Trenton, New Jersey schools in 1921, children of primary grades spent many months in helping to organize, develop, and present a pageant in which different phases of subject matter were integrated. Miss Elizabeth Margaret Wells (161), the teacher, listed many of the desirable outcomes--skills, habits, attitudes, and information--which the pupils had an opportunity to develop and the many experiences which were provided for the pupils. The teacher felt that the work was much more successful than it would have been under the traditional type of recitation method.

Even though methods and technique of developing, organizing and presenting a school pageant necessarily differ from school to

school and depend somewhat upon the theme and local conditions, Miss Alice Cecelia Cooper (19) does offer some general suggestions that may be useful. She believes that dramatics should be a regular part of the school program and says that in many progressive schools it has become a core of activity involving the interest and active co-operation of many departments. In the procedure of working up a pageant she suggests that: (1) a theme be decided upon; (2) historical research be done for background; (3) the most important episodes be selected; (4) groups of workers concentrate on the various selections (5) the pageant be kept simple through simple speech and restriction to a few well-related events; (6) episodes be between five and twenty minutes in length; and (7) that one person combine and unify the script. Then Miss Cooper points out a few of the pageant's desirable outcomes. She believes that it furnishes an admirable opportunity for the teaching of vivid history, the development of a fine civic spirit, the advancement of good speech and self-expression along several creative lines; and at the same time, through its opportunity for common intercourse, develops resourcefulness and a spirit of cooperation.

Other writers such as Bates (2), Cox (21) and Poyntz (84) substantiate Miss Cooper's findings, while Ellsworth C. Dent (54) has suggested that a motion picture of the entire production could be used as needed as a unit of study at a later date.

The efforts of the United States Bureau of Education (71), state departments of education (91), commercial companies, church and missionary societies and other organizations in attempting to supply schools with desirable dramatization material in the form of pageants

are to be commended. This is particularly important as William J. Horton (49) points out. Around Philadelphia trivial and common-place plays were frequently produced in secondary schools because of financial inability to pay royalty for better plays. This problem might be solved, at least in part, by letting the pupils write their own plays or pageants, in which the school work is integrated, and in which many pupils participate.

Integration of subject matter, and the use of the pageant as an educational tool, is the responsibility of the school administration and the teachers. Many of the references cited offer suggestions that will help to assure the success of the project. Several excellent articles and books beside these referred to have been included in the bibliography. The author has always found other people glad to help with information and suggestions as to subject matter and technique.

This chapter has been devoted to typical suggestions and reports found in the literature pertaining to pageantry and the integration of subject-matter materials. They indicate a trend toward letting the pageant, written and developed in the school, become the core of the school's activities, involving active student participation in its development and presentation during several weeks or months of the school year.

Chapter III

PRELIMINARY PLANS AND POLICIES FOR DEVELOPING AND PRESENTING THE PAGEANT AND FOR THE INTEGRATION OF INSTRUCTION

From the writer's study of literature on pageantry and its use as a vehicle for the integration of instruction, as indicated particularly in the works of Cooper (19) and Bates (2:5), from his review of many pageants, and from several years teaching experience, as well as some experience in the field of dramatics, he set up the following preliminary plans and policies, largely in conference with fellow teachers. These general plans and policies are necessary as a guide but may be changed somewhat as developments require. In presenting them the writer is referred to as the director of the pageant.

1. Background.

- a. Teachers will allow their classes to spend considerable time in study of local history and other integrated material, many months before any formal notice of a Sacajawea pageant is given.
- b. Those teachers in the upper grades as well as the ones in the lower grades will gather available material on, or related to the Shoshones.
- c. The upper grade pupils will publish a school newspaper which will be distributed gratis to pupils, employees, adult Shoshones, and to friends of the school.

- d. In order that pupils as well as adults may become more conscious of the contribution which the Shoshone people have made to American history, book reviews as well as other information pertaining to the culture of the Shoshones, which the pupils may secure through research either from reading or from Shoshone people, will be published in the school paper. Contributions from other students of Shoshone history will also be used.

2. Practice of preparation of plays.

- a. Short plays, preferably those prepared by teacher and pupils, will be studied and presented in different classrooms.
- b. If the play is developed from local material it will help to build a foundation and give an historical background for a larger play.
- c. This will give the pupils practice that will be valuable in developing and presenting a more elaborate drama.
- d. This work with the pupils will enable the teacher to cast more wisely when pupils are being assigned parts in the "Sacajawea Pageant."

3. Preparation of the script.

- a. The script of the pageant will be prepared by pupils and teachers from the collection of material that will be made.
- b. Committees composed of two or three pupils will be selected to work upon different topics, or the teacher may write the script on the blackboard and call upon

the pupils for suggestions as the script is written.

- c. Teachers are urged to solicit suggestions from pupils, adult Indians, other employees, and friendly critics.
- d. Lines, music, and dances should be so simple that the pupils as well as the average adult Indian can understand and appreciate them.
- e. The pageant should be as authentic as possible; publicity material should also be accurate.
- f. Approximately one and one-half hours is allotted for the presentation of the pageant; our experience has indicated that this is a desirable time limit for an indoor production.
- g. The pageant must have dramatic appeal; suspense, rapid action and brief dialogue will increase this quality.
- h. Indian characters are to be used exclusively. The one necessary exception will be the pianist.
- i. Teachers in developing and presenting the pageant will help to inculcate in each pupil a feeling that it is something for the community and that his contribution is a community service.
- j. While some incidents in the pageant are meant to bring a responsive laugh from the audience, it is meant that the tone of the production shall be dignified, almost bordering upon the sacred.
- k. The director will coordinate and unify the script.
- l. It will then be studied in conference with the other teachers who will suggest changes. Music will be lis-

ted and necessary instructions for presenting the pageant will be included in the script.

- m. The completed text will be submitted to friendly but capable critics who will check upon its authenticity, simplicity, and dramatic appeal.
- n. Finally, copies of the revised script and a list of all persons who have been cast for parts will be given to each teacher and to all members of the cast who need a copy.

4. Casting

- a. Teacher conferences will be held to aid in casting pupils for group parts as well as to suggest pupils for try-outs of different leading character parts.
- b. Changes in character-parts will be allowed as the teacher in charge of the group thinks advisable, but such changes should always be discussed with the general director. Understudies will be held in readiness for any necessary change.
- c. Teachers should contribute information about members of the cast so that items of personal interest about them may be prepared for the press.

5. Rehearsals.

- a. All practice except that of the adult group will be done in classroom time.
- b. When possible, older Indians should be secured to help instruct the pupils in their native songs and dances, in making native costumes, in learning sign language, and in any other arts of the Shoshones necessary in de-

veloping and presenting the pageant.

- c. Especially during the last days of the development of the pageant minor problems will arise and will be taken care of through personal conferences, informal intra-school notes, or through typed circulars to those involved.
 - d. As the pageant enters its final state of development and two or more episodes need to be practiced together, informal conferences will be held to plan rehearsals. In larger schools such informal discussions would be impossible, and the director would often make many of these decisions without consulting all the teachers concerned; but it is desired that in the development of this unit a spirit of informality exist.
 - e. Schedules for the use of the gymnasium and the auditorium will be worked out by the director, other teachers and the coach. These schedules must be flexible and will involve some concessions on the part of the coach who uses the gymnasium as well as consideration on the part of the teachers who wish to practice there.
 - f. The director will be available when a teacher wishes him to review a rehearsal and will attempt to offer suggestions as well as encouragement for improvement.
6. Use of development and presentation for integration.
- a. The development and presentation of the "Sacajawea Pageant" is an integral part of the school work; this is to serve as a core for the integration of all subject

matter possible.

- b. Academic teachers, as well as most of the other teachers, are college-trained, have had several years of teaching experience, have had some in-service training, and have done much of their work under well trained and experienced demonstration teachers; the teacher in charge of a class should, therefore, be able to find desirable opportunities in which he may use the pageant as a vehicle for the integration of instruction.
- c. The director, himself a junior high school teacher, in general charge of the organization, development, and presentation of the pageant will assume no authority over the details of its use as a core for integrated instruction except in his own classes. Many informal discussions between two or more teachers, the director included, will point out greater possibilities for the pageant's use in integrated instruction.
- d. Participation in developing and presenting the pageant must be on a voluntary basis for pupils, teachers, and others.
- e. Each teacher desiring to cooperate in the development of the project will take a group of pupils, usually a group within his own room, and train them to present a definite part of the pageant. In some instances it will be necessary that two or more teachers work together with a group.
- f. It will be necessary for the director to ask certain

teachers to serve on program, publicity, or other committees, or to do some other special work.

- g. Good will and harmonious relationship between the teachers themselves, between teachers and the pupils, and between the school and community must be kept in mind.

7. Properties and finance.

- a. Each teacher cooperating in the production will assume responsibility for helping to obtain desirable costumes and property. Borrowing these from people in the community is preferable to buying, renting, or making them at school. Pupils should be encouraged to secure their own costumes if possible. Work on those made at school should be integrated with regular classwork in home economics, shop, or art.
- b. The director will confer with local government finance officers, if money is needed.

8. The last rehearsal and plans for the final presentation:

The final practice will be a complete dress rehearsal and will be held in the morning of the day the pageant is presented. Pictures will be made at that time by a competent photographer. It is too late to do remedial work; the director will manifest an optimistic outlook for a satisfactory presentation rather than assume a critical attitude.

- a. The director will hold a conference with all teachers involved, the stage manager, the property manager, and others who have special duties in producing the pageant.
- b. Desirable seats will be reserved for those living in-

dividuals who may, for historical reasons, be impersonated in the pageant.

- c. Representatives of the press will be invited to attend the final presentation and seats near the front of the auditorium will be reserved for them.
- d. Ushers will receive final instructions and will be provided with plenty of printed programs.
- e. Immediately before the crowd begins to gather for the presentation, the auditorium will be well aired; seats will have been arranged far enough apart so that the spectators will not be crowded; all pictures that are not in keeping with the theme of the pageant will have been removed from the walls; and safety precautions relative to fire hazards will have been taken.
- f. If possible a room will be provided with some one in charge who will take care of babies that mothers may care to leave.
- g. Only those who have a part in the pageant will be allowed on the stage.

9. Procedure after presentation.

- a. A feeling of good will should continue to exist after the presentation.
- b. Formal or informal expressions of appreciation will be extended the press, those who furnished properties, people outside the school who helped to revise the script, and to all others who helped in any way.
- c. Particular care will be taken to see that all borrowed

property is returned to its owner.

- d. Copies of the script, program, all press clippings, letters of appreciation, pictures, and other data will be placed in the permanent files of the school for future reference.

Chapter IV

SOURCES AND METHODS OF COLLECTION OF
HISTORICAL MATERIAL

Documentary Material.--The earliest documentary mention of Sacajawea is made in the journals kept by members of the Lewis and Clark Expedition. While most of these original journals are in the archives of the Philadelphia Philosophical Society, several printed editions have been published. The writer had access to a revised reprint of the Biddle edition, first published in 1814 (63). In the appendix of Schultz' Bird Woman (103) there is a very complete set of extracts from Coues' (20) edition of the journals containing references to Sacajawea.

Dr. Grace Raymond Hebard gathered much of the material for her Washakie (45) and Sacajawea (44) through first-hand investigation on the Shoshone reservation. Her work was published before the writer started his study, and he made full use of it. Through her kindness he was admitted to her personal files and was permitted to examine much of the original material showing thumb prints and marks of old Indians properly acknowledged before a notary. He also examined hundreds of letters that had been received during the past third of a century from people who had lived with and known the Shoshones. The value of Dr. Hebard's study is partially shown by the fact that when Attorney George Tunnison of Omaha, Nebraska, filed a brief in the Court of Claims in behalf of the Shoshones, several excerpts from her Washakie were used for confirmation of evidence submitted.

Each of the following contributed to the development of the writer's study. Sarah Oldham had gathered the material for her Shoshone Folklore (81) during a summer's stay on the reservation. This was drawn upon freely in developing background for the Sacajawea Pageant. Robert Lowie's (66;67;68) first-hand studies of the customs and social and economic life of the Shoshones furnished information of an earlier period of Shoshone history that was valuable. Kappler's Indian Laws and Treaties (56) further enabled the writer and his pupils to make a study of the laws and treaties affecting the Shoshones as related to this particular unit of work. The episode of the pageant which depicted the signing of the treaty in 1868 was based largely upon the text of the treaty which was found in Kappler's compilation. Unpublished manuscripts which were made accessible by interested friends included two by John Rees (88;89). Mr. Rees had lived for many years on the old Lemhi Reservation where many of the blood relatives of the Wind River Shoshones also lived. Here he became acquainted with much of their history and many of their customs and stories. Mr. Rees' unpublished manuscripts were a valuable source of information relative to the story of Sacajawea and to the Shoshones' contribution to the Lewis and Clark Expedition. In 1924, Dr. Charles A. Eastman (37) was commissioned by the government to make an official investigation of the burial place of Sacajawea. His findings definitely establishing the identity of her burial place on the Shoshone Reservation. His findings were already available when the writer began his study.

Other valuable documentary material which the writer used included government documents; journals of early-day frontiersmen, some still in manuscript; and Thwait's Reprints of Early Western Travels, 1748-1846 (122).

The above and other well documented material (as well as some that was less well documented) were made available, for the most part, for the pupils to use under the direction of their teacher.

Interviews and correspondence.---While making a study of the various documentary sources, the writer was also taking advantage of every opportunity to create good will as well as to secure from pupils, adult Indians, and old-time residents much information that was valuable. Some of the material secured in interviews may be found in Appendix D. The purpose of these interviews was not limited simply to gathering historical material on the Shoshones, but it was apparent that the visits furnished a good point of contact and made his relationship with the pupils and with the community easier. For example, through some source he had secured a picture of a group of adult Shoshones taken about 40 years before. At an Indian tribal council several of the old men got a great deal of pleasure out of recognizing old friends in the picture.

The white people of the community had so much pride in their local history that one of the local papers always carried articles by old-time residents. This practice gave the writer an opportunity to get in touch with many of the early settlers and

frequently to get from them a contribution for the development of his problem. The Indian school published a school paper under the sponsorship of the writer, and this offered him further opportunity for contact with adult Indians and old-time residents with whom interviews and correspondence brought some worthwhile results. This method of collection was a further incentive for pupils to write and tell original stories that might have some value in connection with the pageant or a part of the instructional process. The pupils' contributions are included in Appendix A; and several typical letters from old-time residents have been placed in Appendix D.

To find what tributes had been paid Sacajawea, the writer referred to several lists that had already been compiled. Supplementing this, he wrote many letters to national organizations and to state and local organizations, as well as to individuals, particularly to those in the Northwest, to determine what plays had been presented, what geographical locations had been named, and what other things had been done in honor of Sacajawea. All this research yielded many items of interest that might have gone unnoticed. The findings were placed in Appendix C.

Observation.--While carrying on correspondence and making interviews, it was natural that one should observe at first-hand a great deal of contemporary life. At tribal dances he learned much by merely looking on. A friendly member of the tribe sometimes made the occasion much more enjoyable and valuable by explaining something about it. The every day occurrences on the

Shoshone Reservation -- papooses on their mothers' backs; long hair braided and falling to either shoulder; tall hats; great, colorful blankets; western ponies; stoic attitudes before strangers; the weird chant and the stacatoco beat of the tom-toms coming across the plains on a still, cold night; the women picking berries or gathering roots; tribesmen fishing in Wind River or Ray Lake; and customs and conduct at funerals, church, rodeos, school entertainments, and other gatherings -- all presented a composite picture of contemporary Shoshone life and aided in solving the problem undertaken.

Chapter V

INTEGRATION OF INSTRUCTION DURING THE COLLECTION OF MATERIAL

The development of the Sacajawea pageant extended over several years and without any particular date for its inception. It was a natural development of activities in which subject matter centered around the local history and geography and the social and economic life of the Shoshone people. Of these, the pupils usually, only had a small amount of knowledge and an endeavor was made to add greater understanding.

The collection of the material that was used for the pageant began unconsciously soon after the writer's arrival at the Shoshone Indian School at Fort Washakie, Wyoming in September, 1931. At this school he was assigned to teach grades six, seven and eight; to keep attendance records; to make regular attendance reports to the principal; and as principal teacher, to be in general charge of the academic division in which there were three other teachers.

The pupils were a mixed group of boys and girls who came from homes where their native tongue was spoken almost exclusively, and where living conditions were probably typical of the average Indian reservation.

Pupils' interest in local people.---As soon as the pupils became well acquainted with their teacher they began telling him of Sacajawea and Washakie, although they apparently knew little of either except that they were buried on the reservation, Washakie in the old

military cemetery and Sacajawea in the Indian cemetery. They had heard, however, that Sacajawea had accompanied the Lewis and Clark Expedition on its trip to the coast, and they knew that Washakie had been the Shoshone chief. Of the reason for, or the significance of, the Lewis and Clark Expedition they knew little. Of the birth and life of these two outstanding tribal characters they apparently had only a meager store of information. But they did have a keen appreciation of the fact that each had made some kind of a contribution to history; and they could tell the writer things that he had never known about either character.

Accessible material.---It has been only in recent years that textbooks prepared for the average American child contained anything at all on Sacajawea; and usually now only those of Wyoming or of the Northwest tell anything about Washakie. The Indian boys and girls had seen the markers on their graves which recorded a few facts. Cut deeply into the granite marker which the government had placed at Washakie's grave were the words "Friend of the White Man"; those on Sacajawea's grave marker mentioned that she had been a guide for Lewis and Clark. These two markers and the one on the wall of the old Mission Room, together with one or two books in the school library, constituted the historical source material to which pupils and teachers had easy access.

Subjects of local interest in developing oral expression.---The writer's interest did not immediately center in either of the characters that the pupils had talked about. Others about whom they were very enthusiastic were a local boxer and a young man whom they termed a "bad egg as a broncho buster"; but since the writer felt that

one big objective of his work should be to encourage a desire and willingness to speak English, he permitted his pupils to choose rather freely the topic of conversation until he became better acquainted with them and their community. Through further study of the pupils and wider acquaintance with the community, he saw many phases of Shoshone life that he felt were undoubtedly worthy of a place in the subject matter of his classroom. Upon many of these topics he hoped to capitalize in helping to make the learning of school subject matter more intelligible and interesting. This, the writer felt, should result in the development of a more fully integrated classroom instructional program which would involve the study of Shoshone culture and history in its broadest sense.

Integration of subject matter.--In the first chapter it was indicated that the pageant unit was to serve as a core for the integration of subject matter. Some authorities in Indian education feel that if the school is to function efficiently it must reach into the homes and help to educate adults there as well as children enrolled at the school. Indian Service teachers are given efficiency ratings upon the degree to which their teaching becomes effective in this way. Hence the integration of subject matter is not limited to the four walls of the classroom but is carried throughout the community, the school being a part of the community. Means of reaching the community then became necessary.

The use of a school paper in the development of integrated instruction and background for pageantry.--Soon after the writer started his work, through his efforts the upper-grade classes began publishing a mimeographed newspaper. It was later used as a means of

developing a background for pageantry as well as to serve as a medium for favorable school publicity and an outlet for classroom work. This paper was distributed free to pupils, parents, and to interested friends of the Shoshones. As an incentive for the pupils to make a study of their own community, and to develop a greater interest in tribal history and reservation problems on the part of the adult community, many articles were published on Shoshone culture and history.

As the writer became better acquainted with available material relating to the Shoshones, he secured as many suitable books as the Shoshone Agency would purchase. Other books were borrowed from libraries even as far away as Cheyenne, or bought with personal funds. With this material at hand the pupils did considerable reading. To the information so gathered they often added other material from personal observation or from listening to older members of the tribe.

Integration through a cooperative enterprise.—Among other stories in the issue of the school paper for April, 1933 was one on Sacajawea based upon information organized by Lydia Norman and illustrated by Edd Wadda, two pupils of the school. Edd drew a sketch of Sacajawea's monument and included an exact record of her epitaph. Thus the two pupils cooperated in producing a story, and the story appeared in a cooperative school paper in which a third pupil cut the drawing of the marker on the stencil, while others ran the mimeograph, and many more assembled and stapled the completed paper. Still others distributed the papers or addressed envelopes for those copies going into the mail. The mailing list was checked to see that no one was missed and the papers were placed into neat bundles for the postmaster

--this part being the share of still others of the class group.

Several outcomes from activities such as these were indicated. The whole enterprise was a cooperative affair. In the particular activity that was mentioned, at least one pupil had a chance to develop his powers of observation in preparing to reproduce accurately the marker to Sacajawea; another found a use for the story that she had written and was thereby given a greater incentive for reading and writing. The editor was given some responsibility in seeing a group project completed; other pupils learned about the mimeoscope and mimeograph and the proper methods of using them and their accessories. These machines and a simple stapling machine gave an opportunity for the development of a greater feeling of confidence in the use of mechanical tools. The activity produced an opportunity for a vitalized use of written English. It also did the same for oral English, since it furnished some new experiences, new words were added to the children's vocabularies. Some of the words which they had an opportunity to learn the functional use of, were, editor, reporter, staff, research, heading, mimeoscope, stylus, stencil, cushion sheet, mimeograph, cylinder, stapling machine, assemble, and mailing list. The use of these technical terms did not exclude the more common words, that naturally followed in discussions growing out of the experience.

The use of linoleum block work.--At a later date, linoleum block work in illustrating the covers of the school paper became another means of providing historical background for the Sacajawea pageant, and of integrating subject matter materials. The themes of these block pictures centered around Washakie, an old stage coach, and other related material. The activity of designing and cutting the

blocks, like the one previously mentioned, furnished several interesting experiences; this was particularly true in developing and creating a picture by the combined use of imagination and physical skill. The pupils had never worked with most of the tools used; some they had never heard of before. Linoleum was such a term, even though the pupils had walked on linoleum when visiting at the hospital. Thumb tack was a new term to some. Carbon paper, carving knife, press, printers' ink, proof, bogus paper, and brayer were other terms which the pupils were soon using with understanding as they prepared the school paper.

Integration of health work.--In carving linoleum blocks, the inexperienced pupil often received a minor cut on the hand with a carving tool. The writer kept a first aid kit nearby and helped the children to see the reason for keeping the wound clean and having it properly dressed. This, together with articles on health, illustrates use of health subject matter which necessarily grew out of the activity that was in itself a part of the plan for developing a pageant.

Other outcomes of the newspaper activity.--In connection with the newspaper activity a partial breakdown of the routine of reciting lessons occurred and the pupils moved about the building with greater freedom of action. English words through common oral usage, were given a real meaning; and these words were used in spelling lists. Although arithmetic was taught by a special teacher, some pupils did keep a record of the materials used, the number of papers printed, the cost per paper, and other details. Others were interested in finding how many items the paper contained and the number of

pupils who contributed them. The art teacher helped to direct the pupils' linoleum work, and the shop teacher helped them in constructing a table for the press.

Even though the paper was helping to arouse interest in Shoshone history that might be turned to a keener interest in a pageant, it was felt that to limit its content to Shoshone history would be most deadening and would defeat its very purpose. Therefore, reporters had interviews with members of the staff and other pupils to secure personal items of interest about them and about the people of the community. Each class and organization likewise had a reporter who told of the activities in his group.

While most of the work on this enterprise was necessarily done by the writer's upper-grade classes, teachers of children in the lower grades were using it as a stimulus for writing better English.

The work on the paper furnished another incentive for the reading of other school papers, as well as newspapers. For example, the writer recalls a boy who studied the sport page of a newspaper in order to write his own article more correctly.

When the mimeograph operators gave a demonstration before the school one day, the younger children's eyes opened wide as they saw their stories being printed as a part of the school paper. But a greater value of the finished product was indicated by the eagerness with which the pupils received their paper and by their inquiry if they failed to get a copy. The writer frequently visited the dormitories on "paper day"; and later, when the school was converted into a day school, he sometimes drove the bus on the day on which the paper was distributed. In noticing the pupil's reaction and their ap-

parent interest in reading the papers once, and frequently more often and then storing them safely away, he felt fully repaid for any extra efforts on his part. Parents on the reservation, as well as many people living off the reservation, expressed appreciation for the paper. Often their letters contained valuable suggestions which members of the staff acknowledged. Thus a motive for the writing of letters was furnished. Thermopolis, Lusk, and other towns in Wyoming came to have a new meaning when the Indian pupils learned there were people in those towns who were interested in the Shoshone boys and girls, and when it was found through the gathering of material that these places were on the old hunting grounds of the Shoshones. Even New York and Los Angeles were apparently brought nearer when people from those places expressed an interest in the historic stories of Sacajawea and other phases of Shoshone life.

Development of community good-will.--The grandfather of two of the children told them original Indian legends which were used in the paper. (These are included in another chapter.) It was felt that this was another example in which the interests of the school and the community were coordinated and a contribution was made by each for the greater interests of society. Later the grandfather also showed good will by furnishing some costume material for the "Sacajawea Pageant". Thus, the collection of material which might be used for a pageant was furnishing the incentive for the building of a school paper which, in turn, was likewise developing a greater interest in the pageant and also serving as a valuable school enterprise.

To give the study of a local material a little more prestige and to give the pupils an additional chance to gather more ori-

ginal data, the writer occasionally invited older people to talk to his classes. On one occasion the speaker, a Shoshone and former government scout, was selected because it was thought that he might tell the class some of his experiences and tell it in their own language; and the pupils were prepared to hear them. When the speaker had gone, his grandson remarked to the writer, "He didn't tell us anything, Mr. Raines; he just said to behave!" One of the other pupil's translation of the talk proved this to be true. The writer felt that the outcome was worthwhile, however, because it indicated to the pupils that they would need to use a different technique to get an account of this speaker's experiences or would have to rely upon a different source. They found a partial account later in a reference book. From another standpoint it was worthwhile because it was easy for the writer to interview this Indian later in his home and obtain some valuable information, as well as to help develop a more friendly feeling toward the school. The old scout later lent his grandson a beautiful buckskin costume for use in the pageant.

Skill in the collection of materials.--Pupils developed skill in using the indexes of books to find what they wanted. Motion pictures with subject matter that pertained in any way to the life of the Shoshones formed a part of the material for study. As indicated in the collection of historical material in Chapter IV, personal observation and information which was given the children by older people was another source.

The writer displayed a sympathetic attitude toward tribal lore, and while he never required any pupil to base a story upon it, he encouraged them to do so. An effort was made to emphasize the use

of subject matter which could be shown to have some relationship to the development of a problem in the culture of the Shoshones, or which could be made of vital interest to them.

Pupils and adults were encouraged to contribute something to school work as well as to receive help. Several times these contributions appeared most valuable for pageantry material. The writer was given an opportunity to see collections of material which different Indian families had. Pupils sometimes brought to school pictures of the Sundance or other tribal events. Occasionally some one mentioned having a book or other printed material on the Shoshones. These were encouraging signs to the writer, and nothing was too small to gain an expression of appreciation and encouragement for further observation and collection of tribal material. For example, a boy from the lower-grade room brought a rusty steel spear point for a small museum which had been started in the upper classroom. Another pupil brought a round rock which he had found in the Crowheart Butte region where the Shoshones had many years before engaged the Crows in a battle of historical importance. This boy thought the rock was a part of an old Indian war club. Another pupil told the writer of what he thought were some Indian petroglyphs. These proved to be markings made comparatively recently, but gave rise to a study of such markings accounts of which were found in different publications.

Thus through things related to the reservation, the writer found a common point of interest with both adults and children and was enabled to direct his pupils as well as some of the adults to more extensive reading on the subject.

Development of attitudes.--Contemporary history and civic

problems were not neglected. When the tribe was discussing the government's plan for Indian self-government, the writer permitted his pupils to attend the tribal meeting. Since all the discussions were carried on in the Shoshone language, by their own people, the pupils probably got more from it than they would have through a discussion by their teacher. It also helped to develop a respectful attitude toward their older people and encouraged them to be thoughtful and intelligent listeners. In an article prepared from notes taken at the meeting, Lydia Norman and Edd Wadda gave references made by several speakers to Chief Washakie, the treaty of 1868, land problems, local oil fields, and to a plea for more school facilities.^{1/}

The complicated text of the proposed law for the organization of Indian self-government (158) was studied. The meaning of terms formed a part of the school work, and pupils were encouraged to express their opinions freely. Some of these frank expressions were most interesting. A girl favored the self-government plan, herself, and thought that the older Indians were opposed because they did not understand. One of the boys felt that the plan would be a good thing so that the tribe could get rid of some of the white employees. (If a teacher or anyone else is going to help preserve freedom of speech, he should not complain when an expression appears a little personal.) In studying the reorganization the class used elements of subject matter from many fields. These included place geography, a study of the checker-boarded area of the reservation which indicated how much of their lands had fallen into the ownership of white people; tribal

^{1/} Indian Paint Brush, February 28, 1934.

history and related national history; cost of going to school which involved some arithmetic; much spoken English, a study of words to find their meaning; and a study of how laws are made, and the qualifications of voters.

The writer also had at this time a young men's study club which met two evenings each week. The vital problem before them was what action the adult Shoshones should take upon the reorganization act. The study of the act presented an opportunity for the class to learn something of the procedure of law making, parliamentary usage, and more about their own reservation. The writer has indicated in an earlier chapter how a misunderstanding on the part of a council member was cleared up in this club.

The members of the class were encouraged to take library books home to read. As subject matter problems on the Shoshones arose in regular classroom activities during the day, the same problems were often presented to the adults at night. Thus these adults came to know more about what the writer was attempting to do in his regular work and often freely made valuable contributions.

While a study was being made of Shoshone history, particularly that related to Sacajawea, the pupils also learned songs having a theme or music in harmony with the study. Some developed skill in Indian sign language. Other pupils appeared in several Indian dances on the stage and became so well known that they were invited to a neighboring town on different occasions, once for a state medical convention program. Thus there was furnished an opportunity to include training in dramatics and music; and as some of the pupils made their own costumes, elements of art were used.

It has been shown how, through the collection of materials for pageantry, many subject matter fields have been drawn upon. This brought about the integration of several phases of English work, several branches of social studies, music, arithmetic, dramatics, art, and health. It also provided desirable activities which gave an opportunity for the development of desirable attitudes and community good will.

John Edwards
BOND

Chapter VI

INTEGRATION OF THE PAGEANT WITH INSTRUCTION DURING ORGANIZATION AND PRESENTATION

In the outgrowth of the Sacajawea Pageant no sharp distinction could be made as to the methods of integration of instruction whether they related to the development of historical background, the gathering of material, or the writing of the text. These things overlapped, and one became a necessary part of another.

Preliminary plans and policies were followed very closely but were adapted as changing circumstances indicated.

Writing plays.---In order to learn something about the writing of plays, commercially prepared school plays were read, as a part of the English work, in the school classes. This provided some training in dramatics as well as opportunity to observe the techniques of writing.

The pupils worked together in writing short plays based on outstanding episodes of the life of Sacajawea; the results of this group composition were later revised in the classroom, and changes were made as the class and the writer saw the need. After the writer had conferred with a fellow teacher, Miss Claudean Bowser, and had developed the play until it took on some of the characteristics of a pageant, he again presented it to the class which read and discussed it.

The pageant an incentive for investigation.---To illustrate how the preparation of the pageant furnished an incentive for further investigation an example is given. The boy who was reading Chief

Cameahwait's part in the council meeting did not know how to present the pipe ceremony. After scanning the Journals of the Lewis and Clark expedition he found a detailed account of it.

This and other types of investigation were necessary; costumes of earlier days were examined; interviews were held with elderly people and old pictures were studied in order to secure authenticity in other parts of the pageant.

Integration of community interests.--The 65-year old lady who was selected to represent Sacajawea at the age of 80 sat across the table from the writer as the two together prepared her lines. She said that older people had told her stories of Sacajawea and that she, herself, was a distant relative of the heroine.

The writer's young men's study club gave information relative to Indian sign language; and one member trained the pupils who were to use sign language in the council meeting episode of the pageant. These are examples of how the work on the pageant brought about a closer relationship between the school and community; they also illustrate the use the school made of community resources in developing curricular material. There could be little doubt that while members of the neighborhood were making these contributions toward the final presentation of the pageant they were also deriving some benefits from their contacts at the school; and pupil-parent-school relationships were thus enhanced. Two other examples of the cooperative relationship between the school and community are given. John McAdams, a tribal leader as well as a leader in ceremonial dances, came from his home to the school several times to help the Wolf Dancers present

their number more accurately. The orchestra for the pageant was made up of members of the local community. This furnished an opportunity for bringing its adults together in an educational enterprise several evenings at the school and encouraged them to take a keener interest in the regular work the school staff was doing.

Integration of oral English.---Much of this work was conducive to a greater use of spoken English among both the pupils and the adults. The primary teacher and her pupils developed reading charts which were used by following classes. Older pupils also took pleasure in visiting the primary classroom and reading the charts.

Necessary practice presented an opportunity for training in public speaking, dramatics, and group singing. Two teachers whose pupils spoke little English said that the learning of songs helped their pupils to learn more English. One, the primary teacher, also stated that her pupils enjoyed learning the older pupils' lines and never tired of imitating Negro York. As already indicated then, the pageant became a living thing around which vitalized oral discussion arose among a large part of the Indian population whose native language was spoken almost exclusively in their homes.

Integration of social studies material.---That phase of United States history that was related to the pageant unit was taught as the episodes dealing with the Lewis and Clark Expedition were prepared. Geography of the region crossed by the party, particularly that of the former home of the Shoshones, was studied thoroughly. Customs of the Shoshone, then and now, were studied and compared. The encroachment of the white race was noticed and the government-Indian relationship analyzed. Copies of the Shoshone Treaty of 1868 were

mimeographed by the pupils for use in classroom study.

Linoleum block advertisements of the pageant and the front cover of the pageant program were prepared by the pupils. The writer has already indicated in a previous chapter some of the ways in which the linoleum block and mimeographing processes which were used in developing pageantry background were also used as instructional devices.

Integration with home economics.--In home economics, the girls made costumes from descriptions which they had found through reading and interviews.

Manual training.--The manual training instructor permitted his pupils to make imitation stained glass window representations of Sundancers. When the auditorium was darkened and lights behind these figures were turned on, the effect was in harmony with the general theme of the pageant.

Integration of art.--Another example of the integration of efforts of different departments and of the pageant's being used as a vehicle for classroom instruction may be offered; three flags representing different periods of United States history were prepared under the supervision of the art teacher after the pupils in the writer's classes had determined how the flags should look.

Through cooperation, the art teacher, the shop teacher, and the writer directed the pupils in painting a back drop of Crowheart Butte, used for a local historical scene. Pupil investigation of source material aided by inter-departmental cooperation was also necessary for the construction of grass and skin tepees needed for the stage settings.

Experiences.--It was indicated in an earlier chapter how lists of spelling words were developed and how pupils had experiences which gave opportunities for the enrichment of vocabularies. The writing and presentation of the pageant gave other opportunities of similar nature.

It must be apparent that aside from vitalizing subject matter material and creating good will, the preparation and presentation also helped to develop desirable attitudes, among which were cooperation and school loyalty, an appreciation of the contributions made by tribal leaders of the past, and an objective outlook of present-day life.

Chapter VII

HISTORICAL AND GEOGRAPHIC BACKGROUND OF THE SHOSHONES
AS RELATED TO THE SACAJAWEA PAGEANTBackground of the Pageant

The present section presents in summarized form some of the major material used in developing the pageant. At a later point in the section the pageant text itself is presented with appropriate notes.

As the pupils and writer studied the Eastern Band or Wind River Shoshones, they learned that this tribe takes the family name of the great group of which it is a member. The family includes the Eastern Shoshones, the Western Shoshones, the Utes, Piutes, Comanches, and other tribes that understand somewhat the language of each other (89).

Origin of the term "Shoshone".---The word Shoshone is probably not a tribal term but is more likely to be a word similar to one which means "dwellers in grass houses", a credible assumption since this was one type of dwelling used by the Shoshones (44:557). In early days they were also called Snakes. Theories of the origin of this designation vary from an explanation that is most complimentary to another that is far from being flattering. After Lewis and Clark's journey many traders, trappers, missionaries, and other frontiersmen made entries in their journals relative to the Shoshones or Snakes. Since these terms were usually applied without restriction to any branch of the whole family, it is sometimes difficult to be certain that it is the Wind River Shoshones that is referred to.

Habitat.---The present band of the Wind River Shoshones

doubtless has the blood of several different tribes of the Shoshonean family who have been placed third in territorial rank of the Indian groups in the United States (89). The tribe once traveled with the Comanches, and many of its members intermarried with the Bannacks (67:194). Friendly relationship is still maintained with many of these related tribes; and members visit with one another.

A nomadic tribe.---Although the Snake River Country of Idaho was their usual home (47:256), they rambled over the greater part of Wyoming and much of the adjoining states. Lewis and Clark (63:2:505) indicate that their party met several different bands of Shoshones. In the Lemhi Valley of Northern Idaho there were probably 800 members of the tribe in 1805. Each year they went over the mountains to the Missouri and Yellowstone Rivers where for three or four months in the fall they killed buffalo; jerked the meat for winter use; and prepared the skins for blankets, robes, and tepees (45:34).

Homes.---The homes of the Shoshones were made of willow brush (44:6), of skin tepees, or simply of sage brush or grass sometimes without any roof (47:557). They always faced the west. The Wind River Shoshones did not cultivate any crops but used what wild fruits and vegetables they could find (67:95). Small game along with buffalo made up a part of their diet; but unlike some other tribes, they did not eat dog meat (45:79).

Counting time.---The Shoshones kept no records. They counted time from outstanding events such as battles won, big hunts, hard winters, dry summers, and deep snows (88:47).

Customs.---Their history before 1805 can be judged by some of that which has been recorded since that date. Colonel George H. Morgan who knew them well for many years at Fort Washakie, Wyoming, said that they were morally the best behaved of all tribes he knew (45:265). Family relationship was of the highest type among these Rocky Mountain aborigines (67:277). Women wore their hair falling over the shoulder while men braided theirs (89:20).

Then, as is the custom today women often cut their hair rather short while in mourning. If there were not enough horses for the husband and wife both to ride, the women usually walked (44:33).

The prevailing style among both sexes was a buckskin dress or drape, usually decorated with elk teeth or porcupine quills, with buckskin leggins and separate moccasins of the same material (67:217).

Pipe ceremony.---Before receiving tobacco from the white men, the Shoshones had soapstone pipes in which they smoked a bark-weed from the mountains (67:199). Smoking the pipe formed an important part of the ceremony in council meetings, whether within the tribe, with representatives of other tribes, or with white people. The Journals of Lewis and Clark (63:1:390) give a very interesting account of the procedure. The chief lighted the pipe at the camp fire, retreated a few steps from the circle of men, and delivered a speech. When he had finished he pointed the stem toward the cardinal points of the compass, beginning with the east and ending with the north. Then he presented the stem to Captain Lewis who put his

hand out to receive it. But the chief withdrew the pipe, repeating the same offer three times, after which he pointed the stem to the heavens, then to the center of the circle, took three whiffs himself, and finally presented it to Captain Lewis. It was then held to the mouth of the white men and then passed to each of the warriors who smoked.

Cooking vessels.---From the soft soapstone that was used in making pipes, cooking vessels were also made. These were used by putting hot stones in them with the food and withdrawing and putting in other stones until the food was cooked (67:199).

In early times as well as today, members of the tribe took care of their aged people, and an orphan child was often adopted by someone not related to it (44:158:184). Friends or relatives of a murderer sometimes put him to death or destroyed all his property (67:384).

Relationship with other Indians.---The Shoshones evidently obtained ponies from the early Spaniards; and other tribes often made war upon them to steal their ponies, wives, and children. It was while they were on an annual trip into the buffalo country, around the headwaters of the Missouri River that they were attacked and Sacajawea, the heroine in the pageant, and other children were captured (63:1:353). The Shoshones with their bows and arrows, some spears, and a few old guns that had been traded to them by certain other Indian groups that lived near the French-Canadian settlements were not equal to the well-armed Indian tribes to the north.

When the Minnetarees swept down upon them as they were en-

camped along the Jefferson River, it was not a difficult task for the enemy tribe to kill some adults Shoshones and to capture several children one of whom was Sacajawea.

Sacajawea.--The story of Sacajawea's capture, of her sale to Charbonneau, a French-Canadian fur trader, is told in the diaries kept by members of the Lewis and Clark party (63:353ff.). Some writers have erred in saying that she was secured by Charbonneau through gambling (103:94-115;89). The author learned through later research this was not according to the earliest documentary records which are those of Lewis and Clark (63:1:191). She and Charbonneau were living at the Mandan villages near the site of the present Bismarck, North Dakota when Lewis and Clark arrived there in September, 1804. Here they became acquainted with Sacajawea and learned that she was a member of the Shoshone tribe whose language she spoke fluently. They further learned that she had been purchased from the Minnatarees by Charbonneau who had later married her.

The leaders knew from preliminary study that when they arrived at the head waters of the Missouri River, they would pass through country inhabited by the Shoshone people. Friendship developed between Sacajawea and the leaders and she and Charbonneau were engaged to go with them.

The records cite several instances of her usefulness and of her happy outlook although burdened with an infant son only a few weeks old when the journey began.

As she came into the Shoshone country, she recognized the place where she had been captured five winters before, and as the

party came into the Shoshone camp she showed much joy as she recognized another Shoshone girl who had been captured with her but who had later succeeded in escaping. Her joy was more apparent as she recognized her brother, Cameahwait then a chief; and tears fell from her eyes as they recounted incidents of the past five years.

She told him of her life at the Mandan villages, of the good things the Mandans had to eat, and of her pleasant association with the white men. Cameahwait in turn told of the death of some of their people, among them a sister who had left a little boy. He permitted Sacajawea to adopt the child and also promised that no harm would come to the strange white men as they made their way through the territory. Necessary horses would be sold them so that the journey might be continued over the mountains to the headwaters of the Columbia River.

The records mention a geographical location that was named for Baptiste, the infant son, as well as one for Sacajawea.

York, Clark's Negro servant, was an object of curiosity to the Indians who had never heard of a man of his color before. One of the members of the party had a violin and this as well as the cheerful attitude of this lone Indian girl and the "Dancing Boy Baptiste" as the child was affectionately called, furnished some means of forgetting the hardships of blistering summer sun, mosquitoes, snakes, threatening animals of the plains and woods, and other perils along the trail.

Washakie.---Passing rapidly over the early history of the Shoshones they might be traced as a wandering band under various

leaders until they were finally united under the strong leadership of Washakie in the Green River country of Wyoming about 1843 (44:155). Washakie's record indicates that he was a shrewd, benevolent despot. According to all authors he was interested in the welfare of his people, but always maintained close friendship with the white settlers that later so rapidly poured into the West over the Oregon Trail. He and several of his warriors were enlisted as scouts against hostile tribes; many of the remaining scouts still draw a government pension of \$50 a month for this service. Washakie was present at the Council at Laramie, Wyoming, when representatives of many tribes met with government representatives in 1854.

Treaties.---In 1863 Washakie and several tribal sub-chiefs and representatives of the government signed a treaty setting aside a large reservation of land along the Green River in Southwestern Wyoming (56:848-850). By mutual agreement in 1868 this land was relinquished and a reservation established in the Wind River Valley in the West Central part of the state (56:1020-1024). It is said that Sacajawea was the only woman who spoke in the council that discussed the acceptance of the new reservation and that she favored the warm valley as a new home for the Shoshones (44). General A. S. H. White was one of the signers for the government, and Washakie and seven other Shoshones signed by mark for the tribe. Among other things the treaty pledged friendship between the Shoshones and the white people; the government promised to provide schools and other things for them on their new reservation. And they in turn promised to keep their children in school (56).

Sacajawea's death.--Sacajawea and other members moved to the Wind River Reservation soon afterward. Here the heroine died in 1884 and was buried by the Rev. John Roberts, a young Welch clergyman who had come to the reservation the year before. Many years later people awakened to a realization of the contribution that the Shoshone woman had made to the westward expansion of the United States in helping to strengthen the claim to the Oregon Country.

In his parish register, Rev. John Roberts entered a record of her death and burial. This may still be seen. All over the country tribute has been paid to her memory. Her people erected a small cement shaft by her grave and a public-spirited admirer contributed a bronze plate bearing an appropriate inscription prepared by Dr. Grace Raymond Hebard, a student of Shoshone history. Today many people visit the cemetery overlooking the peaceful waters of Little Wind River, along which the heroine spent many of her last days.

Chief Washakie's death.--Chief Washakie, always a firm friend of the missionaries, was baptized about three years before his death. The baptism was by Rev. Roberts who entered a record of it in the Parish Register of the Wind River Church as follows: "Washakie, baptized, January 25, A. D. 1897. Born 1798 A. D. Signed: John Roberts." The large granite marker which the government placed at the chief's grave in the old military cemetery at Fort Washakie indicates that "The friend of the white man" died in 1900. It is not surprising that many beautiful and interesting stories are woven around the lives of these three characters - Sac-

jawea, the heroine of the Lewis and Clark Expedition; Washakie, the friend of the white man; and Rev. John Roberts who officiated at the funerals of both and who has given most of his life in helping his Indian friends in material and spiritual ways. No student could doubt the justification of the Shoshone's pride in recounting their history.

Text of the Pageant

In preparing the script for the Sacajawea Pageant the raw material that had been collected was drawn upon for textual content. An effort was made to present an authentic story as well as one that had dramatic appeal. In the following copy of the script are references to material used in authenticating the pageant. At the end of the pageant script are also directions for Indian sign language and other references to music, dress, dwellings, and dances.

SACAJAWEA PAGEANT

Prepared and Presented
Under the General Direction of

Earl L. Raines

at

Shoshone Indian School
Fort Washakie, Wyoming

Friday Evening, April 19, 1935

by

The School and Community

SACAJAWEA PAGEANT

CHARACTERS

Reader	York
First Shoshone boy, age 10	Baptiste
Second Shoshone boy, age 10	Four Soldiers
Third Shoshone boy, age 10	Otter Woman, age 19
Ponsebert, age 10	Another Shoshone Woman
Otter Woman, age 10	Little Shoshone boy
Sacajawea, age 12	Little Shoshone girl
First Minnetaree Warrior	Six little Shoshone boys
Second Minnetaree Warrior	Six little Shoshone girls
First Head man	Chief Washakie
Second Head man	U. S. Agent
Third Head man	Clerk
Fourth Head man	Wau-ny-pitz
Cameahwait	Toop-se-po-wat
Charbonneau	War-kok
Chief Red Arrow	Tabonshe-ya
First Minnetaree Woman	Bazil
Second Minnetaree Woman	Pan-to-she-ga
Captain Lewis	Ninny Bitse
Captain Clark	Taggee
Sacajawea, age 17	Rev. Roberts
	Sacajawea, age 80

EPISODES

Episode I	- Capture of Sacajawea.
Episode II	- Cameahwait is made Chief.
Episode III	- Charbonneau wins Sacajawea.
Episode IV	- Sacajawea is engaged to go with Lewis and Clark
Episode V	- A camp-fire scene.
Episode VI	- Westward.
Episode VII	- Sacajawea at the Great Council.
Episode VIII	- Identification of Sacajawea's burial place.
Finale	- Entire Cast, "America".

EPISODE I

CAPTURE OF SACAJAWEAL/

Time. Spring, 1788.

Place. On the Jefferson Fork of the Missouri River.

Scene. Wooded country; river flowing near by.

(Hall lights; orchestra, "Hot Chocolate Soldiers"; song, elementary grades, "The Little Indian Maiden.")

Tableau. (Hall lights off; stage lights on; curtain up, tepee at either end of stage and one at center back; clumps of brush large enough for a child to hide behind; instrumental music from time curtain goes up until tepee is finished. Sacajawea's personality dominates scene as she, Otter Woman, and Ponzebert complete tepee from sticks and skins. Four boys are playing with bows and arrows. All activity and music stops as Reader begins.)

Reader. Sacajawea was the daughter of a Shoshone Indian Chief. She was born about the time Washington became president of the United States. She spent many of her childhood days playing with other children along the streams in what is now Montana, Idaho, and Wyoming. One day after a great battle between the Shoshone and the Minnetarees, she and some of her playmates were captured. But she did not cry nor murmur when ruthlessly thrown upon a horse by a feathered brave and carried away to the home of her father's enemies. (Children continue playing; until tepee nears completion, war whoops heard in distance gradually grow louder as children stare at each other and off stage in distance,, gun fire left.)

First Shoshone Boy. The Minnetarees! The Minnetarees!

Second Shoshone Boy. Enemies! Enemies!

Ponzebert. (Hides in brush.)

Sacajawa. (Grabs Otter Woman, rushes to tepee, right, looks inside). Mother! (Rushes to tepee, left.) Mother!

(First Minnetaree warrior, with gun, and Second with bow and quiver of arrows; both painted and stripped to waist run on stage; see children and run for them as the three shoot their arrows at the invader and then run for brush; one boy escapes; Ponzebert stays hidden and escapes; warriors have difficulty subduing the two boys and the two girls that they do capture. (Curtain down; orchestra, "Hot Chocolate Soldiers.")

EPISODE II

CAMEAWAIT IS MADE CHIEF 1/

Time. One night a few weeks later.

Place. In the secluded foot hills of the Rockies.

Scene. Colored lights, weak fire, dead embers; dim light on stage; Shoshone headmen in semicircle around fire.

First Head Man. Our great chief is dead. His daughter and some of our other children have been captured by our old enemies, the Minnetarees.

Second Head Man. The Minnetarees are stronger than we are because they have been given thunder and lightning sticks by the sky gods. We cannot longer hunt buffalo on the plains. We must make our living in the forests and along the streams.

Third Head Man. I think we should honor our dead chief by making his son, Cameahwait, our chief. He has always been one of our bravest fighters. We will all be loyal to him. He will lead us.

Fourth Head Man. Yes, Cameahwait should be our chief. He will remember what a great fighter his father was and will always be brave. Cameahwait will be our chief. (Carefully places bonnet on Cameahwait's head. 2/

Cameahwait. (Solemnly.) Sometime the sky gods will be good to us too. They will bring us thunder and lightning sticks. We can then protect our women and children and hunt buffalo on the plains. Our warriors are all brave. Sometime Sacajawea and our other children will come back to us. We will then all be happy again. Let us pledge our friendship to each other now.

First Head Man. (Picks up pipe from ground, lights it, and hands it to Cameahwait. 3/ Cameahwait smokes and hands pipe to first head man on extreme right. He smokes and is then followed by each man in rotation. Drummers take place at left of stage. Fire is made brighter. As music starts Wolf Dancers come on from right and dance in circle around men. 4/ Men continue smoking during dance. Curtain down, "Sacajawea" solo, full lights.)

EPISODE III

CHARBONNEAU WINS SACLJAWEA 5/

Time. A few days later.

Place. On the plains near the Missouri River.

Scene. Prairie Country.

(Tableau: Full hall lights. In front of tepee Charbonneau and Chief Red Arrow seated on ground gambling. Two Minnetaree women grinding corn in the background.)

Reader. Sacajawea was taken to the lodge of Chief Red Arrow. She worked hard for the chief's wives and within a short time became their special favorite. Sacajawea became more beautiful and stronger as the years passed by. She was treated as one of the squaw's own children. One winter evening Charbonneau, a French-Canadian fur trader, saw Sacajawea and was attracted by her beauty and robust stature. He knew that she would be a great help to him in packing and dressing his furs. Chief Red Arrow had lost heavily in a gambling game which had lasted nearly all that afternoon.

Charbonneau. You say that you have nothing left to bet? Your Spotted Buffalo runner is a good horse. My Black Runner is faster than he. I will bet my Black against your Spotted Horse.

Red Arrow. (Thinks a half minute.) No! I will not bet that horse! He is my meat-getter. If I should lose him, my women and children would go hungry.

Charbonneau. But you may win. You have been losing all night. It is now time for you to begin winning. I really think that you will win this time.

Red Arrow. (Thinks, straightens up, positively.) No! No! I will not risk my children's food in this hide-the-bone game.

(Sacajawea and Otter Woman are seen peeping out of the tepee, curiously.)

Charbonneau. I will give you a chance to get still more for your children. I will bet my fast buffalo horse against your two Shoshone

girls.

Red Arrow. (Looks at Charbonneau a minute.) Yes.

Otter Woman. (Continues looking from tepee.)

Sacajawea. (Running to Chief Red Arrow) Oh, Chief Red Arrow, do not gamble us off. We will work for you harder than we have ever worked before.

(Red Arrow does not heed Sacajawea's plea. Game starts again as Sacajawea returns to tepee crying. Red Arrow takes the bones, one black, one white, and shifts them from one hand to the other in front of him and then behind his back, four times, bowing his head each time. He then holds up his two closed hands in front of Charbonneau who looks for a minute at the hands and then direct into the eyes of Red Arrow. He then looks at the hands again, pauses, and touches the left one. Red Arrow sinks down as he opens his hand and displays the black bone. Otter Woman and Sacajawea begin to cry. The Minnetaree women become aroused, talk to each other.)

First Minnetaree Woman. You are mean to let this horrible Frenchman take our little Shoshone girls away!

Second Minnetaree Woman. Yes, Red Arrow, you ought to be ashamed. These were fine girls, and now you have gambled them away.

Red Arrow. (Straightens up.) I will now bet my Spotted Fast Runner against the two girls.

Charbonneau. (Shakes head.) No, I have won them and I shall keep them.

Red Arrow. I will bet all twelve of my horses against them.

Charbonneau. No, we have gambled long enough. (To the girls) Get your blankets and let us go. (Soft music, orchestra "Little In-

dian Chief"; girls go into tent and return with small packages wrapped in skins, walking slowly, crying, dejected; squaws look hard at Red Arrow, arise and embrace Sacajawea and Otter Woman; curtain. Orchestra, "Little Indian Chief"; solo "Far Off I Hear a Lover's Flute."

EPISODE IV

SACAJAWEA IS ENGAGED TO GO WITH LEWIS AND CLARK 6/

Time. April, 1805.

Place. In Mandan Village.

Tableau. No scenery except a few bushes and sage brush. Sacajawea is sitting grinding corn on metate. 7/

Reader. In 1803, President Jefferson bought the Louisiana Territory. The next year, he sent Captain Lewis and Captain Clark to explore it. At the Mandan villages on the Missouri river, near the present city of Bismarck, North Dakota, they met Charbonneau and Sacajawea, who had become his wife. Charbonneau, knowing well that Sacajawea would have most of the work to do, had asked for the job as guide and interpreter. Lewis and Clark spent the long winter months at the Mandan villages. Many times they listened to Sacajawea describe the Shoshone people and tell about their country. She told them of how her tribe had been bothered by the Minnetaroes and other enemies. She told about the great battle in which she and some of her friends were captured. She told how the other tribes with guns made it difficult for the Shoshones to hunt buffalo on the plains. Her voice trembled as she told Clark about falling into the hands of Charbonneau. Lewis and Clark listened carefully. They soon decided

that it was Sacajawea whom they needed to guide them across the mountains to the Every-Where-Salt-Water.

Charbonneau. The Long Knives will want a guide to show them the way to the country of the Shoshones. They will want to buy horses from your people. They will need many horses for riding and for carrying their goods over the mountains, when they arrive at the head of the river and leave their boats.

Sacajawea. They cannot take their boats at the head of the river for they will not be able to get them over the Great Falls a long way this side of the mountains.

Charbonneau. (Angrily) Oh, well, wherever they leave their boats there they must have horses with which to go on. I shall tell them that I will be their guide and interpreter.

Sacajawea. (Surprised) But you do not know the way. You do not even know my Shoshone language!

Charbonneau. (More angrily) Fool! You shall show me the way. I will take them to your people. (Exit left as Lewis and Clark come on right.)

Lewis and Clark. (Enter right) Good morning, Sacajawea.

Sacajawea. Good morning, friends. When will you start toward the Great Waters Beyond the Mountains? (Anxiously) Are you going to my people?

Clark. We are going to try to find your people. We want to make peace between them and all their enemies. We also want to be their friends. If some tribes will not be peaceable, we will bring your people guns so that they can hunt buffalo in peace and protect their women and children.

Sacajawa. The words you have spoken make me very happy.

Lewis. You can help us to bring peace, Sacajawa, by going with us to your people. You can tell your people we are their friends. Tell them that we want to always live in peace with them.

Sacajawa. I have always wanted to visit my people again. This makes me happier than I have ever been. I shall do everything you want me to do. (Curtain down; orchestra, "Indian Love Call.")

EPISODE V

CAMP FIRE SCENE 2/

Time. Night, July 1805

Place. Some place along the Missouri River.

Scene. Forests; sound of running water.

Tableau. Camp fire; dim light on stage; party reclining on blankets on ground; large and small boulders scattered about. 2/ Sacajawa seated near Baptiste; York seated on other side of Baptiste; Charbonneau seated near Sacajawa. Clark and Lewis and four other men seated nearby.

Reader. The expedition pushed on westward toward the Pacific and toward the land of the Shoshones. Sacajawa shared the hardships with the rest of the party. Though footsore, tired, and hungry, she never murmured nor complained. Her cheerful attitude was an inspiration to all. The little son, Baptiste, furnished his share of amusement at night as the weary party sat around the camp fire.

Vocal Duet, "Sweet and Low."

Reader. The big brown eyes of Little Baptiste stared at the

kinky-haired Negro from Virginia as he sang a southern melody.

Solo, "Standing in the Need of Prayer."

Reader. Though bothered by mosquitoes, snakes, and dangerous animals, the party was refreshed by the night's rest. On and on they were courageously guided by Sacajawea, hundreds of miles up the muddy waters of the Missouri River, through different passes, and on down the dangerous rapids of the Jefferson River into the heart of the Shoshone nation. The youthful Indian girl, often suffering from hunger and exposure and from the burden of carrying the infant Baptist strapped to her back, did her part to win the Pacific Northwest for America.

Curtain; hall lights; orchestra "Canadian Capers"; piano solo, "Nola."

EPISODE VI

WESTWARD 10/

Time. Afternoon, August 17, 1805

Place. Two Forks of the Missouri River.

Tableau. Tepee at upper left; shade of willows upper right; Lewis and three men are seated in shade of willows with Charbonneau, Cameahwait, and three Shoshone headmen. Otter Woman, Ponzebert, and a little boy and girl are seated near tepee tanning a skin.

Reader. Lewis had planned to buy horses from the Shoshones to carry his party and the goods over the rugged mountains of the Columbia River. But this meeting meant more to Sacajawea than it could have possibly meant to anyone else. The Shoshones were her friends, her relatives, her own people of whom she had not heard for many years, but Sacajawea recognized her people from a long way off and danced with joy as she told them in sign language who she was. As she came nearer the camp, one of the Shoshone women recognized her. Both had been taken prisoners in the same battle. They had shared the hardships of captivity together until Otter Woman escaped. Let us imagine their surprise at that moment.

Cameahwait. (Sign language to Lewis' party) Take off your shoes. 11/ (Removes his own as his men and Lewis and his men remove theirs.)

(Enter Sacajawea, followed by Clark, York, and soldier, lower left. On seeing party they stop. Shoshone women stare, then arise as they recognize Sacajawea.)

Otter Woman. (Recognizes Sacajawea; shows surprise.) Sacajawea!
Sacajawea. Yes, I am Sacajawea, and you are Otter Woman! (They
 embrace and kiss.)

Otter Woman. Yes, yes! We know it is you, Sacajawea! This is
 a great day. This is medicine day, this day of your return to us.
 (Still slightly embraced.)

Another Shoshone Woman. It is you! It is you! Sacajawea!
 (They embrace.)

Charbonneau. (Approaches from willow shade, haughtily.) Come,
 come. The council is ready to open, and you are to interpret. (Fol-
 lowed by rest of party, they move to the willow shade.)

Chief Cameahwait. (In Shoshone and sign to First Head Man. 12/
 Bring the pipe.

First Head Man. (Goes to another tepee after pipe.)

Sacajawea. (Startled by voice; then recognizes brother) Oh,
 Cameahwait! (Runs over to him and throws her blanket around his
 shoulder as she embraces him.) Do you not know me? I am Sacajawea.

I am your long-lost sister.

Cameahwait. Cameahwait is not blind. He saw that the woman with the white man was his sister. It is not time to speak of such things now.

Sacajawea. (Disappointed.) But are you not glad to see me come back as the birds do when the warm time comes? See what I have brought for you from the land of the people who live in earth houses. (She takes a lump of sugar from the folds of her dress and hands it to Cameahwait. He eats with great dignity, shaking his head with approval.)

Cameahwait. Yes truly, the gods have been kind to us. But now dry your tears. Tell me the words of the white chiefs. After the council is ended, then I will talk with you. (Sacajawea sits by Chief Cameahwait. All are seated in semi-circle. Cameahwait smokes, then hands pipe to Lewis who smokes, and other men follow in smoking. 13/

Reader. In the council which followed, Cameahwait agreed to sell horses to the expedition and to go with them to the Salmon River. Lewis and Clark paid him in knives, clothing, and arrow points. They promised that white traders would soon bring the Shoshone people guns and other useful things. After the Council, Sacajawea visited with her brother and renewed her friendship with her people and learned of happenings during the time she was away.

Cameahwait. (Sign language) 14/ I will sell you horses. I will go with you.

Lewis. (Sign language) 15/ I will trade one necklace for one horse.

Cameahwait. (Sign language) 16/ I will trade one horse for two

necklaces.

Lewis. (In English to Sacajawea) What did he say?

Sacajawea. (In sign language and in English) 17/ He said, he would trade for two necklaces.

Lewis. Let us go see the horse. (Sign language) 18/

Cameahwait. (Sign language to his head man) 19/ Go with the white men to see the horse. (All exit except Cameahwait and Sacajawea who get up and face each other.)

Sacajawea. Tell me about our family, Cameahwait.

Cameahwait. Our father was killed on the day that the enemy took you from us.

Sacajawea. Yes, I saw him dead and scalped beside the trail.

Cameahwait. I sent one of our brothers on an errand to one of our tribes. Our mother and our sisters are dead. Our sister, Red Willow Woman, left a little son. He is in the camp on the other side of the pass.

Sacajawea. Oh, Cameahwait, give the little boy to me. I will be good to him. I will be his mother.

Cameahwait. I know that you will be good to him, Sacajawea. You may take him.

Sacajawea. These white strangers have been very good to me. You will help them all that you can, won't you?

Cameahwait. We will always be friendly toward them, Sacajawea. You have come a long way. You must be hungry. We have just caught several fish. Let us go eat. (They exit--Sacajawea preceded by Cameahwait.)

Reader. And with this pledge from Cameahwait to always remain

friends with these new strangers, the party started over the Rocky Mountains. On to the Great Waters toward the setting sun, Sacajawea continued to pierce the trail for Lewis and Clark. Her skill as a guide and her ability to interpret made it possible for the greatest expedition ever undertaken by our government to be a success. Negro York, servant to Captain Clark, helped to make friends of the Indians by furnishing them with amusement. The children especially all along the route were interested in him. None had ever seen a black white man before. He was the curiosity of the party. The Virginian Negro, himself, had never had a better time in his life than he was now having. The little folks wondered what made his hair kinky. Some wanted to know if the black would come off.

(Enter York with banjo 20/ whistling and playing. Sits on rock as he continues to play. Children peep from behind brush and then enter cautiously. One comes very near. York makes eyes at him, and he scampers away and returns a few minutes later, cautiously. York continues to play, one boy feels his kinky hair. Another rubs his face and then looks at his fingers. York finishes song, "Lonesome Road." Little Indians clap hands, pointing to York to dance. He does a clog dance. They all clap hands. He makes motion for them to dance. They sing "We are Indians" and then all join in Squaw Dance followed by curtain. Orchestra, "Happy Hunting Grounds".)

EPISODE VII

SACAJAWEA AT THE GREAT COUNCIL 21

Time. 1868

Place. Fort Bridger, Wyoming

Scene. Council Grounds.

Tableau. U. S. Agent and clerk seated at tables right.

Sacajawa, Chief Washakie and sub-chiefs in front row squatted on ground. Ten other Shoshone men, women, and children seated in back, left.

Reader. We cannot follow Sacajawa through the next fifty years of her life. She was reunited with her people at Fort Bridger. Her own son, Baptiste, and her adopted son, Bazil, were both there. At Fort Bridger and later on in the Wind River Reservation, she was often spoken of as Bazil Umbes. Bazil Umbes means Bazil's Mother. In 1868 when the Great Treaty was signed at Fort Bridger and the Wind River country was set aside for the Shoshones, Bazil signed the treaty. Bazil Umbes, or Sacajawa was the only woman to address the Council. She was about eighty years old and was held in high respect by Chief Washakie and all her people.

Sacajawa. (Arising) I like the way the white man talks. I think Chief Washakie has made a wise choice in selecting the warm valleys of the Wind River Mountains. There we will have our children educated. When I lived with the Mandan Indians on the Missouri River many years ago, we raised our food. We will soon have to do that here because our wild game is nearly gone. I have traveled to many

places, but I like the Wind River Valley the best. It is warm and rich. There we can raise plenty of things to eat. There we can make a good living. I want to go to the warm valley, and when I die I want to be buried there, where my people will live forever.

Chief Washakie. (Arising) You have spoken wisely, Saccajawes. You look far ahead and see what is best for our people. You will no longer travel from place to place. The warm valley will be your home.

Gen. Terry. Chief Washakie, shall we lay your reservation off by latitude and longitude and let the stars in heaven guide you and your men as you go on your hunting trips?

Washakie. (Arising) My friends, I hope that we may sometime meet in the Land Beyond the Stars; but for the time being, I should like to have my land bounded by rivers and mountains. My people will move north to the warm valleys soon after we sign the treaty with the men who represent the Great Father in Washington.

U. S. Agent, Gen. Terry. We will now sign the treaty. Mr. White, the secretary, will now call the names.

A. H. White. Chief Washakie. (Washakie goes to small table and touches pen as clerk writes his name. Washakie then makes his mark. Names of the following are then called and they do likewise -- Wau-ny-pitz, Toop-se-po-wot, Nar-kok, Taboonsho-ya, Bazil, Pen-to-sho-ga, Niany-Bitse, Tago.)

Mr. White. (When all have finished, stands and reads first article.) If any white man injures an Indian or his property, he shall be punished according to law. If any Indian does wrong, the tribe shall deliver him to the government officials for punishment. The government will build a school for the Shoshones, and the Shoshones

promise to keep their children in school.

Nashakie. (Stands followed by Shoshones and agents.) We agree to the terms of the Great Treaty. The Wind River country has long been our hunting grounds. We have always been friends of yours. We believe that you are a friend of ours. (Extends hand to agent.) As long as the waters flow through the wide valleys of the Wind River Mountains, let us remain friends. (Curtain, soft music, orchestra: "Largo".)

EPISODE VIII 32/

IDENTIFICATION OF SACAJAWEE'S BURIAL PLACE

Time. April 9, 1884.

Place. Wind River, Wyoming.

Scene. Room in a frontier home.

Tableau. All lights out; only oil lamp on stage. White pine table about two by three feet high, ordinary kitchen chair; one chair with low back; low, narrow lounge; tall, brown cupboard with wooden doors, big book on table for register; Bible on table; ink bottle on table; hanging oil lamp in center of room; Rev. Roberts in clerical robes seated at table, pen in hand.

Reader. Sacajawee was one of the first to move to the Shoshones' new home. She lived near the homes of her two sons who tenderly cared for her. People forgot about the great part she had played in establishing the claim of the United States to the Oregon country. When students began writing books about the Lewis and Clark Expedition and how Sacajawee had made possible its success, others began to wonder

what had become of the heroine. A young clergyman, Rev. John Roberts, had come to the reservation a short time before she died, and his record has helped to identify her last resting place. In the month of April, fifty years ago, we find him making a record of the death of our noble heroine when he had that day buried in the little cemetery which overlooks the homes of many of Sacajawea's people.

Rev. Roberts. (Reads from register)

Date - April 9, 1884

Name - Basil Untee (Shoshone)

Age - One Hundred

Residence - Shoshone Agency

Cause of Death - Old Age

Place of Burial - Burial ground, Shoshone Agency

Signature of Clergyman - John Roberts.

(Put book in cupboard as soft music starts--curtain.)

FINALE

Entire cast sings "America",
accompanied by orchestra.

Foot Notes

- 1/ Thesis, Chapter VII.
- 2/ How Indian war bonnets are made is explained by Parker (82:41-44).
- 3/ For the kind of pipe probably used, see Lowie (67:215).
- 4/ Thesis, Appendix A.
- 5/ Authorities for this gambling scene were Rees (89) and Schultz (103). Further research indicates that Sacajawea was sold to Charbonneau for an unknown consideration. This is verified by two editions of the Journals, Hosmer (63-1:191) and Coues (20) entry for November 11, 1804. (It is possible that any one repeating this passage should make the correction indicated.)
- 6/ Thesis, Chapter VII.
- 7/ A metate is shown and described by Lowie (67:204).
- 8/ Thesis, Chapter VII.
- 9/ Boulders may be represented by folding or rolling light wire into proper size bundle, covering with several layers of paper, and painting the proper color.
- 10/ Thesis, Chapter VII.
- 11/ Take off your shoes. Cup both hands and make a motion as if pushing shoes off.
- 12/ Bring the pipe. Point with right forefinger to person indicated; indicate pipe with slight movement of forefinger from lips outward and another movement back to your person.
- 13/ Thesis, Chapter VII.
- 14/ I will sell you horses. Point to self; cross forefingers; point to person indicated; and straddle left forefinger with third and fourth of right hand. I will go with you. Point to self; motion with right hand from chest up and out, and point to person spoken to.
- 15/ I will trade one necklace for one horse. Indicate self by finger movement; cross fingers; move both forefingers over and along sides of neck; raise one finger, and straddle third finger of left hand with third and fourth of right.
- 16/ I will trade one horse for two necklaces. Point to self; cross fourth fingers; raise one finger; straddle left fourth finger with third and fourth of right hand; raise third and fourth fingers of right hand; and indicate necklaces with movement of fourth fingers above and along sides of neck.
- 17/ He said he would trade for two necklaces. Point to person who has just spoken; point to your own mouth; cross fourth fingers; raise third and fourth fingers of right hand, and indicate necklaces as indicated above.
- 18/ Let us go see the horse. Movement of hand from the speaker's chest up and out to person spoken to, and in general direction of the horse; indicate sign for horse.
- 19/ Go with the white man to see the horse. Point at person spoken to and to person who is to accompany him; raise hand up and out from chest; indicate sign for horse.
- 20/ The Journals say one member had a violin. For dramatic ef-

fect, a banjo was substituted for Negro York to use.

21/ Thesis, Appendix B and Chapter VII.

22/ Thesis, Appendices C and D.

Songs and Music

The following music and songs were used in the Pageant. Those who may present the pageant again should change the selections of music to meet local conditions. At the time of presenting this pageant as a part of a thesis, the authors and composers of a few pieces of music could not be located in the Colorado State College Library.

Episode I

Group song, "Little Indian Maid", Primary Grades.

J. L. Hatton; words by T. R. Grosland.

Instrumental, "Indian Boy", Orchestra.

Instrumental, "Hot Chocolate Soldiers", Orchestra.

Episode II

Group song, "Dema Upa", Primary Grades.

Words and music by Marie Horton, Laramie, Wyoming, in Ms.

Solo, "Sacajawen",

Words and music by P. B. Coolidge, Lander, Wyoming.

Episode III

Instrumental, "From the Land of the Sky-blue Waters", Orchestra.

Nellie R. Eberhardt and Charles W. Cadman.

Instrumental, "Little Indian Chief", Orchestra.

Solo, "Far Off I Hear a Lover's Flute",

Charles W. Cadman.

Episode IV

Instrumental, "Indian Love Call", Orchestra.

Rudolph Frail.

Episode V

Duet or Trio, "To a Wild Rose", Adults.

Edward A. McDowell.

Solo, "Standing in the Need of Prayer", Negro York.

Negro Spiritual.

Instrumental, "Canadian Capers", Orchestra.

Chandler, White, and Cohan in Eddy Duchin's Pianostyles.

Remick Music Company, New York.

Instrumental, "Nola", Piano solo.

Felix Arndt.

Episode VI

Solo, "Lonesome Road", Negro York
 In Hays Frey, ed. American Songs. Robbins Music Company,
 New York, 1938. p. 19.
 Group song, "We are Indians", Primary Grades.
 Instrumental, "Happy Hunting Grounds", Orchestra.

Episode VII

Instrumental, "Largo", Orchestra.
 Thomas Williams and George F. Handel.

Finale

Instrumental and vocal, "America", Entire Cast and Orchestra.
 Sam F. Smith and Henry Carey.

Notes

Pictures and descriptions of dress and costumes may be found in Catlin (12), Lowie (67:218-219), Douglas (32), Parker (82), Seton (107), and Wissler (164).

For pictures and descriptions of dwellings see Catlin (12) and Lowie (67:218-222).

Shoshone dances are described and pictured in Lowie (67:298-307; 66:832).

Indian sign language is covered in Tompkins (125).

Chapter VIII

THE ADJUDGED SUCCESS OF THE PAGEANT

The development of a school or school-community pageant is an activity that takes a large amount of class-room time. For this reason its success in helping the school to reach its objectives should be carefully studied. Unfortunately educators have not yet devised tests that measure accurately all the achievements made by pupils. In a small school, such as the one in which this pageant was developed, it would be extremely difficult to establish two groups for the purpose of comparing the results of two types of procedure.

In evaluating the success of the pageant, a meager amount of objective data, however, were obtained. The opinions of fellow teachers, the reaction of the community, and the writer's own experience have been used to adjudge the success of the pageant in terms of its use for the integration of subject-matter fields and for the integration of school work with community interests.

Questionnaire used.--In order to secure the opinions of different teachers, the writer sent a questionnaire to each one who was employed at the school at the time the pageant was presented. This questionnaire was checked for adequacy by Dr. G. C. Betts of Colorado State College. The questions included in this form are given below.

- A. As a result of the organization, development, and presentation of the pageant, what is your opinion of its effect upon:

1. The development of pupil morale: Interest, effort, etc.?
 2. The stimulation of pupils' reading? Give specific mention of any pupil's increased reading, or general mention for the entire group.
 3. The increase of attendance in general? Tell any specific instances in which pupils came to school because they had to practice.
- B. How did it affect the ease of teaching as related to:
1. The reduction or increase of disciplinary problems?
 2. The facilitation of integrative teaching, that is of subject matter content growing out of or being related to the pageant?
- C. If it were done over, what further use do you think could be made of the pageant as a teaching device, particularly in integrative instruction in which subject matter -- as history, English, reading, home economics, shop, etc. -- is connected with the pageant, either growing out of it, or being related to it, in some way?
- D. What educational or other values, if any, did the learning of songs and lines, the making of costumes, the make-up of characters, etc. have?
- E. What other desirable experiences, if any, did the pupils receive?
- F. Adult Indian community reaction:
1. Were other comments favorable, in general? Do you remember any striking comment from any one?
 2. Were there unfavorable comments, in general? As in above inquiry, do you remember any striking unfavorable comment from an individual?
- G. We made pictures of the pageant on a filmstrip. Was it ever used in following years? If so, how? Of what value was it?
- H. If I find it desirable, may I use a direct quotation from your responses, giving you credit for it? _____

Thank you! If there are other comments, please write them on the other side or on another sheet of paper.

If possible, I would be glad to have this back by July 20 so that I will have more time to study the responses and include them in my thesis.

Sincerely yours,
Earl L. Raines

A period of four years had lapsed between the time that the pageant was presented and the date the questionnaire was sent out; and one teacher had died in the meantime and most of the others were scattered to many different states. Replies were received from six different individuals. This lapse of time was advantageous, however, in that it permitted the teachers to look at the results of the project more reflectively and prevented their being prejudiced by the immediate glamour and excitement at the time of presentation.

Those teachers who had taken an active part in the project unanimously agreed that it was a worthwhile enterprise. Because of the opinions called for in the questions the writer feels it desirable to quote from or refer to the individual responses.

Integration of subject-matter fields.---Mr. Walter E. Klein, Principal of the Shoshone Indian School at the time the pageant was presented, and now at Denver, Colorado, said, that he considered a pageant as a very valuable teaching device which, if based upon a subject of such local interest and character as was Sacajawea for the Shoshones, could know no limits in its realization of learning goals. Mr. Klein stated further that he did not feel that a year was too much time to give to the development of the pageant.

Miss Claudean Bowser whose beginning pupils spoke a meagre amount of English, stated that children enjoyed the change of routine which practice afforded. Although the use of the pageant as a vehicle for the integration of instruction was necessarily limited in the case of this primary-grades group, reading charts with pictures from the pageant were developed and used by following classes as well as admired by pupils from other classes. Miss Bowser, who is now at Ignacio, Colorado, found attendance better during the time that pupils were practicing on their parts.

That the pupils thoroughly enjoyed participating in the preparation of the pageant is indicated by Miss Mabel Mason, teacher of an advanced primary group, who stated that some of the little folks in the pageant would probably have missed a meal more cheerfully than a pageant practice. Miss Mason found that the pageant created a greater interest in home geography. Like Miss Bowser, she pointed out the value of songs and lines in the development of an English vocabulary among pupils whose native tongue is so dissimilar to English. The primary teacher often found her pupils repeating the lines of older folks, and particularly were they enthusiastic about playing Negro York's part. She said that as individuals the little folks were peculiarly proud of the honor and jealous of the privilege of handling a special piece of property or being the one who was assigned a certain part of the pageant. She felt that the small children needed the training that the pageant practices afforded and mentioned the development

of a cooperative attitude relative to behavior during practice. Miss Mason stated that the costumes and make-up of characters appealed to the spirit of play, make-believe, and imagination of the little folks.

Examples have already been given to show how the efforts of different departments were integrated in producing necessary properties for the pageant. That the pageant was a strong motivating agent for elementary research has also been suggested. Its close relationship to the lives of the living people caused a greater interest in collateral reading among the older pupils. It provided experiences that could be considered highly valuable. Some of these experiences were: cutting a stencil; running a mimeograph; cutting and printing with linoleum blocks; collecting historical material; working together as a whole and in groups both in writing the pageant script, in practicing, and in the final presentation of the pageant; assuming responsibility for properties and for regulating the lighting and curtains, or acting as ushers. They also had the experience of contributing to a community service.

Two of the teachers indicated such a great interest on the part of their pupils that they felt that the development of the pageant furnished a great incentive for, and resulted in, regular school attendance. The writer does not have a full attendance record for the year that the pageant was presented; he does remember, however, a rather interesting incident relative to the

situation referred to, and there may have been similar instances. Soon after the presentation a girl with a leading character part dropped out of school. When it was decided, at the urgent request of many people, to present the pageant again at a nearby town, she returned to school. It was decided that the girl should be allowed to again represent Sacajawea.

That the pageant was a great motivating device for more extensive reading has been pointed out. That it was useful in developing various phases of expression -- oral discussion, written work, dramatics, public speaking, penmanship, spelling dancing, music, art, manual arts, costumes, and play has also been noted.

Such traits of character as those of cooperativeness, dependability, and others which go to make a pleasing personality, must have received some opportunity for development. Poise and confidence in one's ability to do a thing is obtained chiefly by actually doing it; the opportunity for the development of such traits was made possible through the pageant.

A further use of the pageant was made in developing a film strip of different scenes and projecting these at later times in connection with classroom study.

Integration of school work with community interests.--

The work of the young men's study club was directed toward an interest in local materials. The fact that every member who was a Shoshone took part in the final presentation indicates active interest in the pageant and cooperation with the school. The interest of the adult community was not limited to the members

of the study club. Members of the orchestra, the elderly woman who represented Sacajawea at the age of 80, and several other members of the cast came from the community. Indians well acquainted with the writer suggested other adult Shoshones who might be helpful in furnishing costumes or other properties, or in taking an active part in the pageant. This was another example of the civic spirit that was shown.

Two further illustrations which show the interest of the group may be given. Practice on the pageant began during the cold days of winter. Those adults who were preparing to present the episode dealing with the signing of the treaty, as well as members of the orchestra, drove their own cars to the school many evenings when the temperature was much below freezing. A tribal council member who was taking the part of Chief Washakie refused to attend an Indian business meeting in another state until he was assured that he would be released in time to get home for his part in the final presentation.

The pageant helped to interpret the work of the school to the community and became a socializing agent in which people apparently overlooked minor grievances. It developed local pride; and an immediate inquiry after the presentation was, "When are we going to repeat it?" It gave the school a great deal of favorable publicity as indicated by the letters attached to this chapter and by the newspaper clippings in the Appendix.

Principal Walter E. Klein said, "I realize more and more what a romantic series of events that must have been when those

explorers were led through the Northwest country by their Indian guide."

Miss Claudean Bowser wrote, "The fact that you were so careful to have the settings and costumes authentic made the pageant more valuable for the children who helped with it and the adults who saw it. To me the greatest value was that it was a community affair rather than just a school pageant. It gave the adults pleasure as well as an appreciation of local history; and I am sure it increased interest in school activities, particularly those of the older children."

The writer was especially anxious to learn if his fellow workers had heard from adult Indians unfavorable comments relative to the pageant. The answer in every instance was, "No unfavorable comments were heard."

Miss Mabel Mason recalled a conversation with the 65-year old lady who represented Sacajawea at an advanced age. She stated that she had never had a part in a play before and that she felt it an honor to be asked to help. Miss Mason said that she believed all the adults who took a part felt the same way.

Typical letters of commendations from people not connected with the school are included in Appendix E.

The historical scenes portrayed must have formed mental images that will long remain with the descendants and admirers of Sacajawea.

Chapter IX

GENERAL DISCUSSION

The present study, dealing as it has with the developing and the presenting of a pageant as a vehicle for the integration of instruction, has had certain limitations as a rigidly scientific study. Some of these limitations will be referred to at this point.

Limitations.---It was early recognized that the evaluation of the outcomes of the present study would be difficult to carry out in any definitely quantitative or objective way. To set up scientifically constructed tests or measuring devices with which to determine the nature and extent of gains made by pupils along the lines of written English, oral English, history, geography, and other school subjects, was manifestly inadvisable. Resort was had, therefore, to the opinions of the teachers as to increase in knowledge, skills, and desirable attitudes that came as a result of the production of the pageant. The writer, recognizing that the conclusions are based upon subjective factors, feels, however, that the conclusions are entirely trustworthy. He also feels that the outcomes would justify a more extended use of pageants in this particular school or in other schools.

Other studies.---The writer believes that a more elaborate pageant depicting the life of the Shoshone heroine might be developed. This could include several more interesting incidents along the route followed by Lewis and Clark; Sacajawea's trip all the way to the coast; her return to the Mandan Villages; and her later wanderings as detailed in Dr. Hebard's study (44). This might preferably be

presented outdoors and Shoshone horsemen could play a dramatic part. If it were on a river, the approaching boats of the Lewis and Clark party could be shown.

It is further suggested that a motion picture based upon the Lewis and Clark Expedition and the contribution made by Sacajawea to American expansion, should be made as a portrayal of one of the great epics of national history. Aside from the standpoint of entertainment, such a picture would have unlimited value for educational purposes. Still pictures in the form of glass slides should likewise be made accessible for use in history classrooms all over the United States.

Other Shoshone Indian themes suggest themselves - themes either for pageantry, for motion pictures, or for sound recordings. A presentation of Shoshone historical and contemporary life is worth consideration. Chief Washakie, the friend of the white man, could be dramatically portrayed. Recordings and pictures of the interesting songs and ceremonials should be made before they are completely lost under the impact of the white man's civilization.

While Lowie (66;67;68) made a limited study of the Shoshones from an anthropological viewpoint less than a quarter of a century ago, it is believed that further work should be done in this field as well as in recording the mother tongue of the tribespeople.

By accident, the Shoshones selected for their reservation an area of land rich in interesting geological formations that attract students from all parts of the United States. Means of

making a wider educational use of this natural material might prove of great value not only to the Shoshone tribe but to other people as well.

All of these things are pointed out to indicate the wide possibilities that are offered by the Shoshone people for further research.

Chapter X

SUMMARY

The problem.---The problem of the writer was to collect material on the Shoshone Indians of the Wind River Reservation, Wyoming, for the purpose of developing a Sacajawea Pageant as a vehicle for the integration of instruction.

An extensive study of literature on pageantry was made to determine the best techniques to use in the development of pageantry; and a survey was made of many educational studies to find the best means of integrating pageantry with curricular content. After this study was made the author, in conference with the other teachers of the school, set up preliminary plans and policies for the development of the pageant and for the integration of subject matter. These policies were elastic and were later changed as circumstances indicated.

Integration of instruction defined.---The term "integration of instruction" is here broadly interpreted to apply to the inter-relationship of the interests and experiences of pupils, adults, and teachers. In a rural school on an Indian Reservation, such as that where the writer was located, the school is considered to be serving a more useful purpose if it becomes a means of furnishing inspiration, guidance, and information to the total population. This necessarily involves on its part a consideration of the development of habits, attitudes, and skills, as well as information, and is meant to bring about more vitalized learning experiences than the traditional recitation-type of classroom procedure afforded.

Method of study.---The writer examined many government and other documents on the Shoshones. These included the old journals of the Lewis and Clark party; reprints of the diaries of early frontiersmen; original affidavits secured by Dr. Grace Raymond Re-bord in preparing her books; unpublished surveys of reservation resources, reports, and letters pertaining to the Shoshones; unpublished manuscripts in the Library of the University of Wyoming; copies of the original treaty between the government and the Shoshones as well as succeeding agreements and laws affecting the tribe; reports of the Indian Commissioner as well as those of the Board of Indian Commissioners as affecting the Shoshone Reservation; and many other sources of original information which represented a first-hand gathering of data.

Old Indians were interviewed as well as other old-time residents of the reservation and students of Shoshone history and customs; correspondence was carried on with those not available for interviews. Pictures of early-day reservation life were also made available for the pageant by many of these people.

Through his association with pupils in school, members of his young men's study club, and other contacts with the community, the writer learned much as to tribal life and customs. This furnished first-hand data as to the Shoshone's habits as affecting dress, diet, industry, and recreation; dances and other ceremonials; and community's reaction toward the school; and to the general feelings toward the government as well as present-day and former tribal leaders.

Historical background.---In order to develop historical background among pupils and adults, all the bibliographic aids that were available were examined and some of the best material in print was bought and made accessible for pupils and adults.

Both pupils and adults contributed much further information from their own experiences and from what they had heard as passed down by older people. In order to make this information generally available to the community and to further interest the people in tribal history, a mimeographed school paper was started. This furnished another means of gathering material since many people became interested and volunteered whatever information they had.

Integration of instruction.---In collecting material for the pageant, pupils developed skill in reading and in scanning hurriedly for some item of information desired. A greater interest in free reading was noticed in the writer's classroom. An alertness for new material on tribal history was developed and a spirit of cooperativeness and helpfulness became more apparent, as for example, members of the pageant cast helped other members in locating desirable costumes. The establishment of the school paper as a means of developing pageantry background also furnished an incentive for pupils to write. Many of these stories related to tribal history and were based upon library reading, interviews with older Indians, talks given by tribal leaders, or council meetings attended by the pupils. This also furnished a basis for oral discussions. Thus, the collecting of material for a pageant brought about more free discussion and motivated an interest in written English work. The

publishing of the school paper offered many new experiences which provided an opportunity for vocabulary enrichment. Lists of words for spelling lessons were developed and used in preference to those outside the area of pupil experiences as found in standard spelling texts. Cost of paper and other materials furnished problems in arithmetic. Habits of thrift and neatness had an opportunity to develop more fully as the pupils attempted to improve each succeeding production. Qualities of leadership were given a chance for full expression as the pupils gained more experience in this new project. This particular phase of the development of the pageant was furnishing much opportunity for the development of the desirable trait of cooperation. The inclusion of the linoleum block printing process as a part of the school paper in developing pageantry background furnished many other desirable experiences and became a further means of integrating elements of school work.

The making of costumes and other properties for the pageant was carried on by the classes in art, home economics, and manual training. The pageant was useful in the study of United States history and geography as, for example, in such topics as the Louisiana Purchase, the westward expansion, old trails, transportation, and early-day homes. The practice of new songs, especially in the primary grades, was motivated by a need for their use in the pageant. This helped to enrich the vocabulary of the children since many came from homes where their native tongue was used almost exclusively.

The pageant.---The collection of material for the pageant, the writing of the script, and the rehearsals overlapped as did also

the integration of subject matter during these three periods. Minor changes in the text were made shortly before final presentation as pupils, Indian adults, or students of Shoshone history pointed out facts which justified the changes. The writer's pupils, members of his young men's study club, and other members of the community offered much information and advice that was used. The relationship which made this possible, also encouraged the civic spirit which prompted adults to drive several miles during freezing weather to be present at practices and, for the most part, to make their own costumes as well as some for the children.

Evaluation.---As has been indicated, policies for using the pageant as a core for the integration of instruction were developed; historical material was collected and studied; the pageant text, based upon this raw material, was written; and during the development of the project elements of subject matter of English, social studies, home economics, manual training, art, music, arithmetic, and health grew out of or contributed to its development. The inclusion of elements of health and arithmetic, however, was not as significant as was that of other fields.

The principal in charge of the school felt that the pageant was entirely justified by the outcomes. The writer who had the upper grade classes found it useful as a motivating device, in the integration of nearly all phases of school work, and as a means of securing parent-pupil-teacher rapport. The primary and elementary teachers pointed out many valuable outcomes; and the Shoshones themselves were so pleased with the presentation that they repeatedly asked that the

pageant be given again - which was finally done.

Since the pageant was useful as an instructional device, for both pupils and adults, in helping to build up desirable habits, attitudes, skills, and information, and since it developed a greater feeling of good will between the school and community, its use as a part of the regular work of the school was felt to be justified.

Appendix A

EXAMPLES OF PUPIL-PREPARED MATERIAL

Stories and articles as published in the Indian Paint Brush, the mimeographed school newspaper, are presented here to indicate the general nature of the relation of integrated subject matter with the collection of material. Some of the articles are given in complete form, others are referred to only by title. As a third part of this section letters commenting on the school paper are included.

Articles in Complete Form

What Dick Washakie said today in our own language.--On Thursday, May 18, Dick Washakie talked to us in our own language. He said, "Listen all to me, you boys. Be good boys and stay here and do what these people tell you to do.

"Your parents are living in poor houses and don't have anything to eat. You go home and come back to this school where you have plenty of food. This school is almost gone, but long ago the Indians said that this school would be for their children.

"The government sends food and clothing and blankets for you to sleep in. Don't be like other boys and get into trouble and then have to go to jail for doing bad things. All of us Indians, as they call us, we will all be gone because there are only a few that are living. Keep on studying your books; that's good. Some of your par-

ents now do not have much food and do not have hardly anything at all.
 (Translation by Bertha Norman, Grade 7, May, 1933. Writer's note:
 From Bertha's report it is evident that Dick Washakie's fourteen-year-old son's statement was true when he commented, "Mr. Raines, he didn't tell us anything; he just told us to behave." Mr. Washakie, a former government scout, had been invited to talk on some of his experiences.)

Shoshone Indian Sundance. --The Shoshones have a Sundance every year in July or August. They stay for three days and three nights without eating or drinking. After it is all over, they have a big feast.

The Indians select two men to give the dance. These two select a good, clear, warm night for the other Indians to practice singing. They sing for three or four nights before the dance starts. Nearly all the Indians move to the camp grounds where the dance is to be held.

In the evening an Indian gets onto his horse and goes around through the camps telling the young men to get up early the next morning and go up to the mountains with wagons and axes to get logs or poles to build the dance hall with.

Early the next morning the Indians get on their horses or into their wagons and go after the poles. When they have chopped all the poles needed, they bring them down to within a mile and a half from where the dance hall is to be. The Indians have ceremonies before cutting the poles down in the mountains and also just before bringing them down to the place where the dance hall is to be built.

Early the next morning nearly all the men and a few of the

women go out to get the poles. When they reach the place where the poles are, they have what they call a "sham battle." After they bring the poles down they parade around through the camps.

During the afternoon the Indians begin digging holes for the poles. A big hole is dug in the center for the pole which stands for God. Twelve smaller poles around the large center pole stand for the twelve apostles. Long poles extend from the forks of these small pole to the forks of the tall center pole. The Indians start building the dance hall about one o'clock in the afternoon and finish about sundown.

While some are building the dance hall, others take their wagons and teams and go after trees and brush to put around to make a shade for the dancers and other people.

Indians who are going to dance eat supper and get ready. At about eight or nine o'clock they line up and go around the hall three times before going in. They blow their whistles made of eagle wing bones while going around the hall. The dance starts the same evening. The drummers or singers sit around their drum and sing their medicine songs. The squaws help to sing also. On the second day the dancers start to paint themselves in bright colors of red and yellow. On that day, the dancers get dry and sometimes faint. They say that the dirt where they dance gets dry and hot like ashes. When they get dry and are about ready to faint, they have imagination. They imagine that they see water running down the pole which they think means that God is to help them.

When the last day comes, the dancers are very happy. They get blessed and they have to either give horses or money to the men

who do the blessing. After the blessing, they have water to drink and afterwards they go swimming. They always have a big pow-wow of some kind in the evening when the young men usually dance the Forty-niners' Dance. Within the next two days, everyone has moved out. (Richard Pogue, Grade 9, May, 1933).

Indians have stick dance. --Sunday afternoon, December 29, 1933, the Indians had a Wolf Dance, a Squaw Dance, and a "Stick" Dance. In the Stick Dance, first of all one of the men spread two large pieces of cloth down. Then the man who had the stick which was shaped like a "Y" and mounted with beads, took the stick and danced upon the two pieces of goods that were spread down. While he danced around, he pointed the stick in four directions; and then he danced off from the cloth and continued his dance around the dance hall until he came to a pot where he stopped. While he went through the dance, another man came up behind him and dropped a handful of nickels. Then some small children ran and picked them up. (Bertha Norman, Grade 8, January 15, 1934).

Meeting held by tribes. --A meeting was held by the Shoshone and Arapahoe Indians at the S. I. S. gymnasium, Friday morning and afternoon, February 23.

The house was called to order by Superintendent R. P. Haas. The purpose of the meeting was to discuss the reorganization plan that Commissioner Collier had made for the Shoshones and Arapahoes. That plan is: Does the Indian want self government?

Jim Compton, interpreter for the Shoshones, said, "Let us give our friends, the Arapahoes, the first chance."

Tom Crispin, interpreter for the Arapahoes, said, "Let us

hear from the Shoshones first."

Jim Compton, the first Shoshone called on, said, "I am going to tell you people about the treaty that was made at Fort Bridger.

"There were six commissioners there. Chief Washakie, who was our chief said, 'I will select the land over there.' He was referring to the land where Fort Washakie is today. 'I will make my home there', he said; 'I will live there all my life!'"

Mr. Compton continued, "That is why we Shoshones are here today. We are not in favor of what Commissioner John Collier said to us. We will continue like we have been today. That is all I have to say."

(Edd Wadda, Reporter, February 28, 1934.)

Writer's note: The report quotes several other speakers. All talks by Indians were given in their native tongue. Another report that was translated from their native tongue into the English language, was presented by Lydia Norman, who is the editor of the school paper, in the same issue.

Shoshone Indian Legends 1/

1/ The pupils who contributed these legends said that they were told them by their grandfather, Charley Washakie.

Robert H. Lowie, formerly with the American Museum of Natural History and now in the Department of Anthropology, in the University of California, at Berkeley, wrote to the writer on December 12, 1934 as follows:

As regards the three Indian legends, you can be certain that they are not white stories, since all of them have the Indian flavor. Coyote stories are extremely popular in the Plains, Great Basin, and California.

The boy stolen by the coyotes.--There was a boy stolen by the coyotes. He was out hunting while darkness came on. He lay down by a tree. In the morning he started for home. There was a band of coyotes that attacked him. They took him to their caves. There they would bring raw rabbits, sage chickens, and other wild animals.

His father and mother became worried over him. The boy was the son of a chief. The chief sent all his warriors out to seek for his son.

The coyotes would all lick the boy's hair so that it became very black, long, and curly. The coyotes would sleep in a circle and the boy in the center of the ring. They would all crowd around him and keep him warm.

The warriors found the coyotes and the boy. They killed the coyotes and took the boy home and gave a feast for his return.

(Bertha Norman, Grade 8, March 30, 1934.)

The coyote and the ball of grease.--One day a hungry, skinny coyote trotted along the river. He ate wild berries and rosebud berries and then built himself a big fire and lay down beside it. While he was lying there, the fire died down and the ashes blew all over him. Then he heard some one say, "Come, Coyote, and take a big bite off me."

It was a big bite of grease floating down the river, so the coyote jumped and ran to the river and took a big bite of grease.

Then the coyote said, "There are hungry coyotes all along the river down below."

When he had said this, he ran across the flat and built another fire down by the river and lay there until the chunk of grease

came floating down.

It said again, "Come, Coyote, and take a big bite off me."

So the coyote jumped up and ran to the chunk of grease and took another big bite. Then he told the chunk of grease that there were some hungry coyotes like him all along the side of the river down below.

After he said this he ran as fast as he could across the flat and came to a bend by the river and built himself a fire and lay down again. While he was lying there, he heard someone call, "Come, Coyote, and take a big bite off me."

The coyote opened his mouth big and ran to the chunk of grease. The grease then looked up into the coyote's mouth and saw some grease sticking between his teeth. The grease then said, "Why, it's the same coyote." So the grease melted into the river and the coyote didn't get another bite of grease again. (Charlie Wadda, Grade 9, March 30, 1934.)

The coyote and the three rats.--A coyote was trotting and smelling as he went along. The coyote heard a drum and also heard people singing a Sundance song. He listened and ran toward the sound of the drum. He ran around and around. Then he ran the way the singing was coming from. When he got there, it sounded like it was behind him.

He was listening and finally looked around. There sat behind him an old faded buffalo head. The beating and singing was coming from the buffalo head. He was running around it and looking through the holes of the buffalo head. He said to the white rats, "All of Uncles, let me in. I want to sing for you."

The white rats had let him put his head through one of the big holes in the head. He was singing and hollering as loud as he could. The white rats were dancing the Sundance while the coyote was singing.

The white rats had quit dancing the Sundance. They were all so small that they ran through the holes in the buffalo head. The coyote said to them, "Wait, Uncles, help me get my head out of this." But the white rats ran off and left him with the buffalo head on his own head.

The coyote heard some Indians hollering. He ran down beside the swift river and leaped in. He swam across the river and when he was half way across, the Indians said, "There comes a buffalo swimming toward us."

The coyote heard them and hollered to them saying, "Do not shoot. It is I, the Coyote." (Bertha Norman, Grade 8, March 30, 1934)

Enga Peahora dies.--The death of the oldest daughter of Chief Washakie, Enga Peahora, was mourned by everyone on the reservation. Monday, March 12. Death occurred at the home of her son, Peter Peahora. She was buried Tuesday, March 13 at the Indian Cemetery at Wind River. Rev. Laurence Steuland officiated at her funeral.

Her death was caused by flu and old age. She died at the age of 98. She had grieved over the death of her grand-daughter, Mrs. David Perry. She was blind and her great grandchild, Daisy Perry, has helped her to get around. (Lydia Norman, Editor, March 30, 1934.)

Staff borrows old papers.--Two copies of the Indian Guide have been borrowed from Mr. Walter T. Schmele of Wind River. The Indian Guide was published monthly by the pupils of the Wind River

Boarding School at the Shoshone Agency in 1896 and 1897. . . .

The Indian Guide for January, 1897 reported a number of deaths among the Indian children in camp because of measles. Chief Washakie was ill in the hospital at Fort Washakie for a few days at that time. (Lydia Norman, March 30, 1934.)

Indian cemetery and chapel.--The cemetery on the Wind River Reservation is a several-acre tract of land fenced with strong cedar posts and twisted barbed wire. There are many Indian graves with iron bedsteads at the sides and others with stones or weather-beaten wooden crosses as markers. Poles hung with feathers used to indicate the graves of two Indian chiefs.

The cemetery is rather interesting because of its being the resting place of Sacajawea. When she was buried, wooden slabs were placed at the head and foot of her grave. Today a substantial cement stone column has on it a bronze plate with the following inscription:

SACAJAWEA
Died April 9, 1884
A Guide with the
Lewis and Clark Expedition
1805 -- 1806
Identified 1908 by Rev. John Roberts
Who Officiated at Her Funeral

The marker was placed by H. E. Wadsworth, Shoshone agent, and was built with the aid of Sacajawea's descendants; and the bronze plate on the face of the marker was presented by Timothy E. Burke of Cheyenne.

At the side of Sacajawea's resting place, her son, Bazil, lies buried, and on his headstone is the following inscription:

BAZIL
 Son of Sacajawea
 Age 86 years
 Died 1880
 Was Reburied Here January 12, 1925

Andrew Bazil, grandson of Sacajawea, was buried in the cemetery also, and on his headstone is the following inscription:

ANDREW BAZIL
 Grandson of Sacajawea
 Son of Bazil
 Died Dec. 19, 1932
 Age 81 Years

The log chapel now in the cemetery was originally built just a few yards northeast of our present church of the Redeemer at Wind River. Here is where Dr. James Irwin opened the first school about two years before. Rev. John Roberts, his best agent, understood the Indians, both Arapahoes and Shoshones. The superintendent urged both tribes to have their children come and learn their lessons.

The log school house was used as a church as well as for school. Bishop Randall held services here, and it came to be known as the Bishop Randall Chapel. Later it was removed to the Indian cemetery. It has on it a tablet with the following inscription:

This tablet is erected to the memory of the Right Rev. George Maxwell Randall, D. D., Bishop of Colorado, Wyoming, and New Mexico -- Born November 23, 1810, Died September 28, 1873 -- Who held his last service in this building on its former site at Wind River on August 19, 1873 when he baptised eleven Shoshone Indians, including four grandchildren of Sacajawea. This chapel, originally built by the government as a mission house for the Shoshones and used for many years as a school and house of worship, was moved to this place in March, 1916. Erected by the Missionary District of Wyoming Diocese, Diocese of Colorado and Friends.

(Eugene Poirie, May 28, 1934)

(Writer's note: Dr. Grace Raymond Hebard prepared the wording for the above plates and was largely responsible for their being placed. The pupil has not mentioned the marker for Baptiste, the last survivor of the Lewis and Clark Expedition. His body was carried to a cave in the mountains, and later the place was lost through a landslide.)

Our story hour.--The third, fourth, and fifth grade pupils have what we call "Our Story Hour" once a week with Miss Washakie. We learned some time ago that our old Indians who live here years ago, knew this Wind River Valley to be a warm place like it was before our last snow fall.

This is one of the legends we have heard: (Author's note: The legend is omitted for brevity.) (Isabell Tindell, March 31, 1935.)

A Wolf dance at Christmas time.--The Indians had a dance at Christmas time. They danced about six nights. The dance hall looks like a beehive and is made of logs. Inside is a big room. The singers sit in the middle. Along the wall is where the squaws sit.

In the evening the Wolf Dancers get ready for the dance by putting on their costumes of different colors. Their costumes are made of different things. They have head dresses of porcupine hair, beaded vests, neckties, armbands, and moccasins. Their bells made noise when the dancers keep time with the drums. Feathers are also necessary for this dance. War bonnets are used.

The singers get to the dance hall before the dancers do. They sit where the drum is and beat on it for a while until everybody is there, and then they start the Wolf Dance and dance all night.

Between the Wolf Dances the Indians have a Squaw Dance.

This dance is done chiefly by the squaws. The singers are a group of three or four Indian men. They keep time with their tom-toms. When they start singing and beating their drums, the squaws get up and go over and get their man and dance with him. They go around and around in a big circle. (Writer's note: Partners each have an arm about the waist of the other. Each set of partners dance in a circle about a foot or more from the couple in front.) When the singers quit, the men pay the squaws dimes, quarters, and fifty-cent pieces for the dance.

At other times when visitors from other reservations are there, the Shoshones make up a collection to give to them. They collect from ten to fifteen dollars. (Lee Wadda, April 30, 1935)

Cover design.--Isaac Conando cut the linoleum block with which the front cover of this issue was designed. It is taken from a photograph of a statue to Sacajawee in Portland, Oregon. The cut was used on the posters announcing the Sacajawee Pageant and on the programs at its presentation. (News item of April 30, 1935)

Washakie and the Sioux.--One day Chief Washakie and his warriors and some soldiers stationed at Fort Washakie went to fight the Sioux. They started from here early and when they got to the Big Horn Mountains, they sent some Indian scouts ahead to find where the Sioux had camped. The next day at evening, about four o'clock, the scouts came back and told them they were camped along a valley all through the timber for several miles. That night the Indians had dancing. The scouts went to see the Sioux. The scouts crept through the timber and saw that they were preparing for war and were dancing and feasting. So Chief Washakie's group, when they heard of this, traveled

all night to surprise the Sioux. They got there early at dawn, but the Sioux scouts had been sent to watch for any Indians. The Sioux scouts met the Shoshone scouts in a rock valley. Chief Washakie and Dick Washakie, his son, were with the Shoshone scouts. The Shoshone scouts saw the Sioux jump off their horses and get behind some big rocks. So the Shoshone scouts jumped off and looked for the Sioux. Suddenly up jumped some Sioux from some rock above them. The Indian scouts shot at the Sioux. One of the Sioux shot Chief Washakie through the nose and the arrow was sticking out through one of his cheeks. A friend of Chief Washakie's broke the arrow point off and pulled the arrow out. Washakie and his scouts finally drove the Sioux away and succeeded in getting back to camp.

(This story was written by Dan Washakie, great grandson of Chief Washakie. Dan said that it was told him by his grandfather, Dick Washakie, son of the old Chief. This story is slightly different from the one in Hebard's Washakie which tells how Washakie got the scar on his face.)

Another Washakie incident reprinted from "Indian Progress"
of January 18, 1910.---(Introductory note: The story selected from this rather old copy of the school paper, tells of Washakie's having promised to accompany Lieutenant Armstrong with supplies from Laramie, Wyoming, over South Pass to Fort Bridger. The winter of 1852-53 was one of the most severe that Wyoming had had in years, and there was much suffering among pioneer trappers and emigrants. Lieutenant Armstrong was not acquainted with Chief Washakie; and as the scheduled time approached and the weather became more severe, he asked for another pilot over the mountains. His friends assured him that only

death would prevent Washakie's coming. The following part of the story is given verbatim because it helps to show the character of Washakie.)

At the hour named the noble chief presented himself to the post commander amid the cheers of the garrison. He had traveled a distance exceeding three hundred miles alone and at a time when it was practically suicidal to make such an undertaking. Lieutenant Armstrong met the chief and expressed surprise at his coming. With an air of displeasure at having his word doubted, the Indian stolidly remarked, "Washakie never breaks a promise." So it was in youth, so it was in the zenith of his power. Washakie never broke his promise.

The supplies were successfully transported from Fort Laramie to Fort Bridger and in the minimum period of time for Washakie knew the mountain trails as no other man did, and he made no unnecessary detour. (Bertha Norman, Reporter, March 31, 1935.)

Articles Referred to by Title

The preceding stories have indicated the nature of the materials gathered. Other articles referred to by titles are, Washakie's son's death; Washakie's saddle and a visit to a white man's home; Superintendent of Shoshones and Arapahoes retires; Shoshone Sundance; Washakie; Shoshone Reservation; Sacajewea; Shoshones elect councilmen; Indians receive drouth-stricken cattle; In the Land of the Shining Mountains.

Letters Commenting on School Paper

The following letters are typical of the comments received by the newspaper staff as to material appearing in the Indian Paint Brush.

Letter.---I read with interest The Indian Paint Brush. The pupils should be proud of their publication for they have put a lot of excellent material into the various departments.

Sincerely,
George R. Adam, Editor
The Lander Evening Post.

May 23, 1934

Letter from Dr. Howard R. Driggs of New York University.--- There is just one feature of your little publication which I wish I might see developed further. One of the sketches under the head "Indians Have Stick Dance," suggests to me a possibility for these children. Why can their efforts not be directed toward the preservation of some of the interesting Indian customs which they know so well? We have had evidences recently of some splendid literary talent on the part of Indians, and I feel that it ought to be encouraged. (February 28, 1934)

Worland, Wyoming
February 9, 1935

Miss Stacia Brown, Circulation Manager
The Indian Paint Brush
Fort Washakie, Wyoming
Dear Miss Brown:

I was very much pleased to receive a copy of The Indian Paint Brush and wish to commend you and your staff for putting out such a fine paper. . . .

Very sincerely yours,
H. T. Emmett, Supt. of Schools
Washakie County

Laramie, Wyoming
April 4, 1935

I want to congratulate you on the Indian Paint Brush. It is not only beautifully done, but a credit to the school and certainly shows wonderful motivation. Please keep it up, for I believe that it is the finest thing in its line that I have ever seen. Would it be possible for me to obtain back copies? I will so gladly purchase them for I would like a complete file.

Sincerely,
Marie Horton

462 Federal Building
Salt Lake City, Utah
March 7, 1935

Last evening I read the February 1935 Paint Brush and enjoyed it all. The block printers are doing some nice work and adding much to the attractiveness of the paper. . . . In all the departments of the paper, there is excellent content, and well represented.

Yours very truly,
Bertha A. Ellinger
Demonstration Teacher

University of Wyoming
Laramie, Wyoming
June 5, 1934

I am in receipt of your wonderful publication called The Indian Paint Brush which I think is a marvelous piece of educational construction. I am very appreciative of your kindness in sending it to me, and I am taking this method of thanking you.

Respectfully yours,
Grace Raymond Hebard

Box 1344
c/o Sanatorium
Albuquerque, New Mexico
December 3, 1934

I received the copy of The Indian Paint Brush, and I certainly do appreciate your kindness in sending it to me. I would like to have you send it every time it is published as I am in bed and don't have anything to do but read.

Respectfully yours,
Charlotte Washakie

Armstead, Montana
March 15, 1935

Thank you and the staff of The Indian Paint Brush. Since my earliest pioneer association with the Lemhi Shoshone Indians in 1883, I have enjoyed them and loved them. . . . The Indian Paint Brush intrigues me. I treasure those legends. The art work and covers are of a fine order.

Very truly yours,
(Mrs.) Laura Tolman Scott
Asst. National Commander
Charge of Preservation of
Historical Spots, D. A.R.

Lusk, Wyoming
February 19, 1935

Editors
The Indian Paint Brush
Fort Washakie, Wyoming
Dear Boys and Girls:

I received your very commendable edition of The Indian Paint Brush and wish to thank you from the bottom of my heart. . . .

Your paper was just another tie that keeps my heart warm toward your school and agency. I have been there many times, having brought my basket ball team there when I was superintendent at Lusk High School. Also I have been at your school at other times. Then too, your basket ball boys played here and visited our school and entertained us at chapel exercises. We have all cherished these things in our hearts for many years.

Yours very truly,
Ford B. Kuns,
Supt. of Schools
Niobrara County

Clearmont Public Schools
Clearmont, Wyoming
March 4, 1935

Editor
The Indian Paint Brush
Fort Washakie, Wyoming
Dear Editor and Staff:

. . . I think you have a splendid paper. The articles about Sacajawea and Chief Washakie are very good. You know, almost all the Wyoming boys and girls have a very warm spot in their heart for these two noble people. I was interested in the stories of the small children and know that they must have had fun with the mouse.

Thank you for sending us your paper.

Sincerely yours,
Alfred P. Anderson,
Superintendent.

April 30, 1935

Appendix A

PERSONAL CORRESPONDENCE PERTAINING TO THE SHOSHONES

Inquiries addressed to old-time residents and others often brought interesting and valuable original data. The following letters are representative of the answers received.

217 West Elm Street
 Lodi, California
 February 18, 1934

Mr. Carl L. Haines
 Shoshone Indian School
 Fort Washakie, Wyoming
 My dear Sir:

Your letter of the 7th inst., addressed to my daughter at Shoshone was forwarded to me to answer.

In reply I wish to say, in reference to Washakie's saddle, that I am sure Miss Hebard was misinformed regarding it. The saddle which Washakie last used before his death in 1900 was an old Indian-made one which he had had many years, and which he promised Mr. E. A. Carter he could have when he (Washakie) died. I am positive about this, because I asked Washakie to leave me the saddle and he told me he had already told Mr. Carter he could have it. Mr. Carter got the saddle, and I feel sure he still has it with his Indian collection at 209 North Grand Avenue, Los Angeles, California.

I believe Mr. Carter also has Washakie's old rifle, but am not sure. Mr. Carter was my father's book-keeper for many years and was, and still is, a great friend of both the Shoshones and Arapahoes.

About the saddle, which was presented to Washakie by General Grant--I believe it was not in existence at the time of Washakie's death. Am inclined to think that some of the younger generation in his family probably appropriated it soon after it was received and wore it out long before Washakie died. Dick Washakie, or his sister, Peah-pa-ritsle's mother, should be able to tell you what became of the General Grant saddle.

I know that for many years before Washakie's death he used the old Indian-made saddle which Mr. Carter got.

Washakie spent considerable time in and around my father's store and I knew him very well, and much about his life and habits in the later years of his life.

I helped him to mount his horse, in a terrific wind storm,

from the carriage-block in front of our house near the store, the last time he was in Fort Washakie the fall before he died. In facing the storm that afternoon on his way home sand injured one of his eyes, and he never recovered from the effects of the injury.

Often during the fall and winter of his last illness I carried him food and visited with him in his little cabin near the post.

I have his hand looking-glass and tweezers, but I had to buy them from his nephew, Pashparitsie, the son of Pash-rore. But most of all I cherish the memory of the old chief as a real friend. He said that I was a Shoshone, and his boy, and he always took an interest in my activities.

He was very close to my father, whom he had known at Fort Bridger before the Shoshones settled in the Wind River country, and his confidence and faith in him was unbounded. Mr. Roberts and my father were his great friends among the white people, and he sought their council often.

Washakie was never well off, or rich, and accumulated but little of worldly goods to leave behind. In his home camp there was always a number of lodges, and his large family leaned on him heavily for support. As chief he was expected to entertain, and he did. He kept open house for all comers, but especially for visitors from other tribes, who were bestowed liberally with presents when they departed for their homes.

The Indian Agents knew about this custom of entertaining and issued Washakie's family extra rations.

Washakie was generous to a fault, in that he thought of others first, to the extent that he often neglected himself.

I am glad to hear of your effort to create interest among your pupils in local history, which is surely interesting, and I wish you success in your undertaking. I would really like to be there to help you, as that country is still "home" to me.

Very truly yours,
J. E. Moore, Jr.

508 1/2 North Grand Ave.
Los Angeles, California
February 11th, 1935

Mr. Earl L. Raines
Shoshone Indian School
Fort Washakie, Wyoming
Dear Mr. Raines:

I received your letter about the 11th of January. I am sorry that I have not been able to send you a reply sooner. It always gives me pleasure to write or talk about my life in Wyoming, at both Fort Bridger and Fort Washakie.

It was at Fort Bridger that I first met Washakie, between 1872 and 1875. At Fort Washakie, where I lived for several years I came in almost daily contact with him. I do not remember that I ever saw the saddle given to him by General Grant. I expect some of his boys used that saddle instead of Washakie as I think he would have been loath to give up the one he made himself.

Washakie, I think, preferred the saddle he made himself. Both pommel and cantle were made from deer horns, the sides were wood all covered with rawhide. The pommel had a funny little knot in the center which might have been a hand rest, but corresponded to the usual saddle pommel. Washakie invariably had a blanket across the seat of his saddle which made it easy riding for him. He said this saddle he had often covered, but never changing the tree of it. It was made originally at Fort Bridger.

Washakie was often at our house at Fort Washakie, and one occasion we asked him for a lock of his hair, which he gave to us. This we still have and also his coat which is made of Badger hair, very tightly wound, and tied around with cotton cloth. The Badger hair sticking out of each end makes a very effective comb. I have the saddle in my Indian collection, and it was written on one side, the statement signed by Dick Washakie and Charlie Washakie, "February 24th, 1900" that it is Washakie's old time saddle.

Washakie painted in black on buckskin for us a Buffalo hunt which he described to us as follows: "It was a personal experience in which one Buffalo got away; another was killed with two arrows, another with one arrow." These things we regard as priceless now. Washakie was a man of noble character, a faithful friend and strictly loyal to his pledge to the United States Government and will hold a top place in American Indian History.

Of Shoshone Indian work we have something of about everything they usually made. Bows and arrows, sun dance whistles, dance head-dresses, dance rattles, games (which must be seen to be appreciated) the device for making fire by friction, an Indian flute with which the Indian bucks charmed their sweethearts, an elk call which faithfully reproduces the sound of the elk calling his companions or his mate. It is about three feet long of willow wood, an inch in diameter with the pitch taken out the whole length and a whistle made of the whole thing, constituting the elk call. My wife has a beautiful buckskin dress made by Heebahcheechee's sister, and I have a pair of buckskin pants, made by her also, Indian fashion with beaded stripe down the outside seam. We have a beaded leather squaw belt with brass tacks set in the edges, a buffalo rawhide shield which will almost turn a bullet. This was used in fights when bows and arrows were their defence weapons. We have some buckskin painted work by Charlie Washakie, depicting dances of various kinds and beautifully done. Charlie is an artist. We have a painted Buffalo robe done by one of Washakie's first wives when they were on the Fort Bridger Reservation. I never saw Washakie with a gun of any kind, but we have a picture of him wearing a war bonnet and holding a rifle across his lap and a red stone pipe in one hand. This picture was made by Baker and Johnson of Evanston, Wyoming. They went over the west of Western Wyoming making photo pictures. They also visited some other Western frontier states. Wyoming pioneers will remember them. We have a most complete set of photographs of Washakie; one going as far back as 1889 and made in Salt Lake City, Utah.

If you come to Los Angeles sometime in the future, come to see us at 208 North Grand Avenue.

Our Indian collection covers many things too numerous to name, on the work of the Shoshones, Arapahoes, Sioux, Ramocks and Flatheads. I have omitted to mention the drums in our collection. They are fine and one that cannot be surpassed, retaining its tone and rhythm of early days perfectly.

Please remember me and my wife to Reverend John Roberts and family.

Yours truly,

K. A. Carter

P. S. The Shoshone Indians named me "Heck a wootsetah", which means "wiggling the ears". The Arapahoes called me "Nah bah tah kah", meaning the same ear motion that the Shoshones did. Tell Ksteecheesches about this letter; also tell Tom Crispin, Arapahoe.

Shoshone Indian School
Fort Washakie, Wyoming
June 27, 1930

Mr. K. A. Carter
2004 North Grand Avenue
Los Angeles, California
Dear Mr. Carter:

... A few days ago, I was down at Dick Washakie's and got him to let me take his picture. The next day he went with me to see Mr. Hee-bee-chee-chee. I showed him several pictures I had taken at school, particularly those of the Macajames Pageant which we presented this spring. When I showed him the picture of the person who represented Toop-se-po-wot in signing the treaty at Fort Bridger in 1868, he told me Toop-se-po-wot was his grandfather. I showed him some of Chief Washakie that I had. Then I showed him one of Dick Washakie on a post card. He laughed and pointed to Dick. Then I showed him your picture which the JOURNAL carries with your splendid articles. He laughed again heartily and said he recognized you.

After I had told him some of the things you said in your letter, I asked him if he wished me to write you any thing. He seemed very happy about hearing from you, and I was really pleased with the splendid reaction which we received. Dick translated the following into English:

"I received your letter. It was just like shaking hands with you. Sometimes you gave me shirts and breeches and other things like that, and I appreciate it. His picture is hanging in my house. He is my friend."

We then went over to his house, for we had been talking to him out at the stable where he was shoeing a horse, and he showed us some pictures. Among them were your wife in her beautiful buckskin dress; yourself in the buckskin coat; some of Chief Washakie; and some others of yourself.

... A few times when meetings have been held here which the older people attended, I have shown them pictures of people on the reservation. They always seem to enjoy seeing them. One

day they identified nearly all the people in the picture of Chief Washakie in Council. No doubt you have a copy of this picture.

...

Very sincerely yours,
Earl L. Raines

C M Ranch
Dubois, Wyoming
January 22, 1935

Mr. Earl L. Raines
Shoshone Indian School
Fort Washakie, Wyoming
Dear Mr. Raines:-

Your letter of January 18th reached me last night.

It is a pleasure to find some one who is interested in preserving things of historical value and I am very glad to get your letter.

The old coach does belong to me. It ran for many years between Fort Washakie and Rawlins and between Fort Washakie and Casper, and I have made many trips in it.

I can think of no better place for the coach to be than at the school, and I will be very glad to give it to the school on condition that they will not dispose of it to anyone else at any time; that they will restore and take care of it. Any time that they cannot be interested in it and take care of it I would want it back. . . .

I shall be interested to hear how you get along with the process of restoration.

I wish some one would take an interest in preserving some of the old adobe buildings in Fort Washakie.

Sincerely yours,
Charles C. Moore.

C. M. Ranch
Dubois, Wyoming
June 2, 1935

Dear Mr. Raines:-

The dash board, or "front boat", as it was called, was fastened with small chains on both sides. There was no railing on top of that coach. The larger, six horse coaches, were the only ones that had a railing and seats on top. The coach you have was the smaller type for four horses.

That part of the front boat beneath the drivers seat was used for valuable express packages and for the locked mail pouches.

It was not closed. Drivers usually had a lap robe which also served as a covering for that space. Some coaches had a locked box called a "treasure box" which was carried there. . . .

Sincerely yours,
J. E. Moore, Jr.

The First National Bank
Laramie, Wyoming
December 31, 1937

Mr. Earl L. Raines
Fort Wingate, New Mexico
Dear Mr. Raines:

Your letter of the 23th. inst. arrived in due course.

Dr. John Roberts of Wind River, Wyoming has been associated with the Indians in Wyoming as a teacher and missionary, principally among the Shoshones, since the early eighties and should be better informed than any person in Wyoming as to the habits, character, progress and general outlook of the Indians and their progress in the arts of civilization, and by applying to him I believe you can get much valuable information.

I only taught at the Agency for one year and as more than fifty years have elapsed since then I remember very little of value bearing on my experiences. I know the older Indians were very friendly, took an interest in what was being done for their children in the matter of physical care and secular and religious instruction.

Chief Washakie, whom I knew well, always seemed interested in the welfare of the children, and if a youngster tried to play "hooky" by staying away from school some older Indian brought the culprit back.

Washakie was an outstanding friend of the "White-men."

Very truly yours,
A. G. Jones.

General Accounting Office
Washington
August 17, 1934

Mr. Earl L. Raines
913 Grand Avenue
Laramie, Wyoming
Sir:

In reply to your letter of July 9, 1934, requesting information concerning Chief Wash Akie and other Indian Scouts who served in Captain Thomas Cosgrove's Company of Shoshone Scouts during the period from October 14, 1876, to January 14, 1877, you are advised that the roll of Captain Thomas Cosgrove's Company of Shoshone Indian Scouts, dated Camp Brown, Wyoming, January 14, 1877, shows that Wash Akie was enrolled as first sergeant at Camp Brown, Wyoming, and was mustered out with the company at Camp Brown, Wyoming, January 14, 1877, and had a service of three months. He was paid for his service as follows:

Pay, 10/14/76 - 1/14/77	\$66.00
Horse pay @ 40¢ per day	34.80
Clothing	<u>21.50</u>

Paid \$122.10

During this period the following rates of pay were in effect:

First Sergeant
Sergeant
Corporal
Private

\$22.00 per month
17.00 per month
13.00 per month
13.00 per month

Respectfully,
V. R. Durst

Chief, Records Division.

Santa Fe Indian School
Santa Fe, New Mexico
August 7, 1934

Mr. Earl L. Raines
919 Grand Avenue
Laramie, Wyoming
Dear Mr. Raines:

.....
Interest in Sacajawea will grow with the years. When I was a boy in school she was never mentioned in history; twenty years later she was given sentence mention and the histories of today show no less than a paragraph to a page on her life as part in the Lewis and Clark Expedition. There can be no question that as a junior she has done more for the nation and its growth than any other of like age in the history of the country, red or white. I like particularly to mention this fact when I talk to junior classes that they may know that if they were naming the junior of America that made the largest contribution to the country they would necessarily have to name this Indian girl.
.....

With kind personal regards, I am

Yours very truly,
C. H. Paris,
Superintendent.

Appendix C

TRIBUTES TO SACAJAWEA

When many people continue to pay tribute to a certain object or person, the interest of others increases. This is especially true of the main subject of this paper. Until comparatively recently when the story of her life was presented in a popular work by Dye (35) the story of Sacajawea was hardly known. But since 1902 when the history surrounding her was beginning to be uncovered, there have been many tributes paid her. These have included pageants and plays, musical compositions, books, geographical locations named for her, organizations which adopted her name, many markers and statues, and other things which will receive brief mention in this section.

Dramatic productions.---This division on pageants and plays in which the heroine is represented might well have been included in the "Review of Literature on Pageantry." It represents, however, a part of the material found in the collection of information for the school's Sacajawea Pageant; and a study of it by teacher and pupils helped to supply suggestions on technique of pageantry and to develop enthusiasm among those working on the development of the pageant.

Throughout this entire list, the reader will probably note that a cooperative effort on the part of several people has been involved. The "Pageant of the Northwest" (59) was written by seventeen undergraduate students in the University of North

Dakota, and Sacajawea is represented in the text of the pageant.

Another cooperative enterprize between approximately 75 residents of the little village of Armstead, Montana, and more than 30 Indians from the now-abandoned Lemhi Indian Reservation was brought about in the production of an historical "Sacajawea Pageant" (105:56) at Armstead. It was sponsored by the Daughters of the American Revolution under the leadership of Mrs. J. Walter Scott 1/ and was presented at the Two Forks of the Jefferson River where Sacajawea was re-united with her people. The headlines of the Dillan Tribune (97) stated, "Sacajawea pageant is glowing tribute by people of Armstead!"

A pageant written by Ruth H. Kerr while still a high school pupil was presented at the Broadway High School in Seattle two nights in 1916. Sacajawea was represented in the episode outlining the coming of Lewis and Clark.2/ A thirty-minute historical pantomime based upon the life of Sacajawea was presented in one of the churches of Weiser, Idaho in 1934 and was revised and presented again before a women's club two years later.3/

Anna Wolfrom Dove 4/ wrote a three-act play titled "Sacajawea, the Indian Girl Who Piloted the Lewis and Clark

1. Scott, Mrs. J. Walter. Letters and manuscript of pageant sent to the writer.

2. Fries, Ruth H. Kerr, 349 East Twentieth Street, New York City. Letter to the writer, May 12, 1938.

3. Young, Mrs. Fern Scott, 230 North 24th Avenue, Yakima, Washington. Letter to the writer, March 28, 1938.

4. Dove, Anna W., Estes Park, Colorado. Letter to the writer, July 14, 1914.

Expedition Across the Rocky Mountains." (33) "A Pageant of the Gallatin Valley" (78) at the Montana State College campus was largely a student effort. Sacajawea was impersonated in the first of the six episodes. Again she was represented in a commencement pageant presented by the students at Fargo College, Island Park, North Dakota. The popularity of the heroine for pageantry and of the use of pageantry for commencement exercises was again illustrated when the University of Idaho presented the "Idaho Pageant" (55) in 1923. In this pageant Sacajawea is represented at the time of her capture and later with her reunion with her people.

"How the West Was Won" (83) was a community pageant, financed and managed by the people of Walla Walla, Washington, and presented upon a six and one-half acre stage in a natural amphitheatre by a cast of three thousand volunteers drawn from a distance of two hundred miles. Sacajawea was represented as saving the Lewis and Clark party from possible conflict with the Indians along the Columbia River.

When Mabelle L. DeKey wrote and presented the pageant, "Vedauvoo" (28) as a part of the work for the master's degree at the University of Wyoming, Sacajawea, with her husband, Charbonneau, and brother, Chief Cameahwait, was represented in the third episode. In 1929 the people of Mobridge, South Dakota 5/ honored her with a pageant, a float in a parade, and the dedication

5. Freeman, H. S., Superintendent of Schools, Mobridge, South Dakota. Notes on events in writers files.

of a thirty-foot cement shaft to her memory. At Cleveland, Ohio, hundreds of men, women, and school children, joined with artists of national and international renown in presenting the cantata "Bird Woman, Sacajawea" (103) under the sponsorship of the Toledo Choral Society to an audience of several thousand people.

A part of the story of Sacajawea was told in "One Hundred Years Ago" (7) a pageant presented by the Boise, Idaho, public schools to commemorate the founding of Fort Hall and as a part of the schools' Music Week program. Lander, Wyoming's Pioneer Days' Celebration usually features Sacajawea in a float or in some other way. In 1934, the local State Training School there sponsored her representation. This aroused a great deal of interest. (61)

Tribute to Sacajawea was paid in a magnificent all-Indian pageant at Haskell Institute (113), when she was represented by Elizabeth Washakie, direct descendant. Again in the "Pageant of Great Gifts" (113) presented by nearly one thousand students and adult Indians before an audience of approximately 10,000 people, she was represented by a Pawnee girl. At the Chilocco Indian School in the "Pageant of Indian Heroism" (113) she was represented in her trek across the continent. 6/

The story of the Shoshone girl in pantomime was presented by a group of Seattle, Washington, high school students in a local church. 7/ "West on the Lolo Trail" (102) presented at Lewiston,

6. Spellman, Margaret P., Haskell Institute, Lawrence, Kansas. Letter to the writer, March 25, 1938.

7. Semour, Ruth, Girls' Reserve, Seattle, Washington. Letter to the writer, April 24, 1935.

Idaho, in memory of Rev. Henry Harmon Spalding as a cooperative community effort had Sacajawea represented in the first episode. A colorful but fictionalized "Sacajawea Pageant" (95) was presented by the Yakima Indians on their reservation, July 4, 1935.

No doubt the Shoshone heroine has been represented other times in drama, but these many instances here recorded serve to indicate her popularity as a subject in pageantry.

Songs and music.---"Sacajawea, a poem" was presented at high school graduation exercises at Fargo, North Dakota, in 1914 by one of the pupils. 8/ Attorney Porter B. Collidge's lyric, "Sacajawea", was set to music by Frederick Boothroyd and has been published (18). Edna Dean Proctor's poem "Sacajawea" appeared first in her Songs of America and Other Poems. Reference has already been made to the "Bird Woman" cantata. A more simple but beautiful poem, "Sacajawea", by Josie L. Morris is in the files of the Historical Society of Montana. 9/ No effort has been made to collect or to enumerate all the less ambitious efforts of children. Two poems, "Sakakawea" by Sioux children of South Dakota (99), and "Sakakawea's Baby" by children at the Cheyenne Indian School (100), are among those that have been developed in schools.

8. Young, Mrs. N. C., 312 Second Avenue N.E., Waseco, Minn. Letter to the writer.

9. Connell, Mrs. Anna I., Historical Society of Montana, Helena, Montana. Letter to the writer, February 20, 1935.

Organizations named for Sacajawea.--When a girl joins the Camp Fire Girls, she selects a symbolic name. A great many have taken the name of the Shoshone heroine. In one of the annual projects when the girls made a research study of noted women, many wrote on Sacajawea. 10/

The author learned that the name has been given to local troops of Girl Scouts in Wyoming, 11/ in North Dakota, 12/ and in New Mexico. 13/

Among the clubs adopting the name of Sacajawea was a girls club at the Bismarck Indian School. 14/ This club was interested in operetta and presented "Mon-dah-min" before an audience of 50,000 people at Denver at a National Convention of Federation of Woemn's Clubs. Another group of Indian girls that adopted the name was an athletic organization at the United States Indian School at Fort Wingate, New Mexico. The local chapter of the Daughters of the American Revolution at Olympia, Washington,

10. Camp Fire Girls, Inc., New York City. Letter to the writer, February 21, 1935.

11. Burke, Miss Margaret, Wyoming State Historical Department, Cheyenne. Letter to the writer, February 11, 1935.

12. Davis, Mrs. Florence H., North Dakota State Historical Library, Bismark. Letter to the writer, February 13, 1935.

13. The United States Indian School, Santa Fe, New Mexico, has a Sacajawea Girl Scout troupe.

14. Zuger, Mrs. Alfred, Bismarck, North Dakota, Letter to the writer, March 19, 1935.

Note, Supt. Sharon R., Indian School, Bismarck, North Dakota. Letter to the writer, March 7, 1935.

adopted as its name "Sacajawea". 15/ In 1909 a "Sacajawea Debating Society" was organized at the University of Washington. 16/ A group of business and professional women at Casper, Wyoming, have a local organization called the "Sacajawea Study Club." 17/

Paintings and sketches.---When Florence Wade painted four large murals for the high school at Laramie, Wyoming, she included among the historical subjects a representation of Sacajawea.

E. S. Paxson made a number of paintings of Sacajawea. Some of these are reproduced in Wheeler's The Trail of Lewis and Clark (162). The original of "Sacajawea Guiding Lewis and Clark" is in the capital building of North Dakota. 18/ "Lewis and Clark's Camp on Lolo Creek" hangs in the court house lobby at Missoula, Montana. This painting shows Sacajawea talking with her husband. 19/ Another hangs in the reading room of the library of the University of Montana. It shows the Indian girl with her papoose strapped to her back standing on a rocky ledge high above the Missouri River,

15. Stanford, Miss Edna B., Olympia, Washington. Letter to the writer, June 9, 1935.

16. Stanford, Miss Edna B., Olympia Washington. Letter to the writer, August 5, 1935.

17. Brock, Ruth M., 1236 South Cedar Street, Casper, Wyoming. Letter to the writer, April 28, 1935.

18. Budd, Ralph, Burlington Lines, Chicago, Illinois. Letter to the writer, February 7, 1935.

19. Lentz, Theodore, District Court, Missoula, Montana. Letter to the writer, February 18, 1935.

gazing intently into the distance. 20/ "The Reunion of Sacajawea and Her Shoshone People" is the title of a painting by T. R. Dunlap. The original was examined in the private collection of Dr. Grace R. Hebard at the University of Wyoming. A reproduction of this painting is the front piece for Dr. Hebard's Sacajawea (44). John Rees had a number of glass slides prepared for illustrated lectures. One of these was a representation of Sacajawea. Upon Mr. Rees' death the slides became the property of Rev. J. A. Harrington who now uses them in lectures. 21/ Schultz' Bird Woman (103), like other books telling the story of the heroine, has illustrations attempting to portray some of the episodes in the life of the girl.

Material representations and markers.---When the National Convention of the American Legion was held in Portland, Oregon, the members' silver badges bore a representation of the statue to Sacajawea which stands in Portland's city park. 22/ It is a custom to name battleships for one of the states. When Wyoming was honored by having its name given to one of the ships, the governor of the state presented the commander of the ship with a beautiful silver set; upon one side of the large punch bowl was a figure

20. White, M. Catherine, Library, University of Montana, Missola. Letter to the writer, March 21, 1935.

21. Harrington, J. A., 1120 O'Farrell St., Boise, Idaho. Letter to the writer, August 23, 1934.

22. American Legion, National Headquarters, Indianapolis, Indiana. Letter to the writer, February 23, 1935.

commemorating Sacajawea. 23/

At the grave of Sacajawea there is a four-foot cement shaft imbedded, and in the top is a bronze plate telling of the heroine's death and of the identification of her burial place by Rev. John Roberts. Bruno L. Zimm's statue of Sacajawea which stood at the entrance to the grounds of the St. Louis World's Fair was modeled after Virginia Grant, a Shoshone girl. The twelve-foot plaster work was later destroyed, but the sculptor kept a working model for a possible restudy. 24/

Surrounding the headwaters of the Missouri River is a country replete with historical lore. It was here that Sacajawea was captured and a few years later reunited with her people. Here Lewis and Clark camped for a while and bargained with the Shoshones for horses so that the journey could be continued on across the mountains. Mrs. J. Walter Scott, through many years association with the country and careful study of original records, located several historical places and instigated the building of several markers in the area. She was a member of the Committee for the Preservation of Historic Spots including National Old Trails of the D. A. R. and secured this organization's support in many undertakings. In 1914 a huge granite boulder with a bronze

23. Carey, Hon. Robert D., U. S. Senate. Letter to the writer, February 14, 1935.

Wyoming State Historical Department. Letters to the writer, February 18, 1935, and March 16, 1935.

24. Torrey, Raymond, American Scenic and Historic Preservation Society, New York. Letter to the writer, April 1, 1935.

bearing an appropriate inscription was placed at Three Forks, Montana, and dedicated to the lasting memory of Sacajawea. A year later another was placed at Armstead; at Travellers' Rest on the Lolo Creek where the Lewis and Clark party encamped September 10, 1805, there is another bronze marker imbedded in a six-ton boulder of granite. This bronze bears the names of all members of the expedition, including that of Sacajawea. ^{25/} Another marker placed through Mrs. Scott's efforts and with the cooperation of the D. A. R. and several other agencies, bears on its bronze the inscription, "On August 17, 1805, she rejoined her tribe near this site." (98) Near the present site of Billings, Montana, Clark carved his name and the date, "July 25, 1806," on a great rock which projects many feet above the ground. The Shining Mountain Chapter, D. A. R., with the cooperation of the Northern Pacific Railway, had this inscription recarved and appropriately marked with a bronze tablet paying tribute to Sacajawea. (106)

Near Tendoy, Idaho, there was unveiled a marker which commemorates "The Indian woman who guided the Lewis and Clark Expedition through this territory in 1805." Several organizations and prominent people of Salmon, Idaho, sponsored the erection of the marker. (70) The bronze of the beautiful cobble stone shaft erected in 1936 under the sponsorship of the American Legion of

25. Scott, Mr. J. Walter, Armstead, Montana. Letter to the writer, March 9, 1935.

Salmon, Idaho, bears a complete roster of the expedition's party.

26/ This beautiful statue to Sacajawea in Bismarck, North Dakota, was erected by the Federated Club Women and school children of the state. Charlottesville, Virginia has a group statue in which Sacajawea is placed with Lewis and Clark. 27/ Surrounding the base of the bronze monument are several small figures which recount some of the incidents of the journey, including the homecoming of Sacajawea.

On the old mission room, in the Shoshone Cemetery is a tablet recording the baptism of four of Sacajawea's grandchildren. Since a marker was dedicated to Sacajawea's memory in Pasco, Washington, the park in which it stands has also been named for her. 28/ The Public Works Administration and the school alumni of the Jefferson High School of Portland, Oregon, financed the placing of a large bronze plaque at the high school. It is a representation of Sacajawea pointing to the country up the Columbia River. 29/ The Astoria Column in Astoria, Oregon, has

26. Merrit, Allen, Salmon, Idaho. Letter and photographs to the writer.

27. Burnet, Isabella N., Fine Arts Librarian, University of Virginia. Letter and photographs to the writer, June 5, 1935.

28. Johnson, A. M. Pasco, Washington. Letter to the writer, June 27, 1935.

Compton, Charles B., Seaside, Oregon. Letter to the writer, January 14, 1935.

29. Voisen, Adrien, 319 Sw. Oak Street, Portland, Oregon. Letter to the writer, June 10, 1935.

a sggraffite spiral frieze, a part of which shows Sacajawea riding a pony as she leads the Lewis and Clark party. 30/ The bronze statue of Sacajawea in City Park, Portland, shows her, with her infant strapped to her back, pointing with outstretched hand toward the west. A part of the inscription reads, "Erected by the women of the United States." 31/

Efforts to secure other markers.--Several efforts have been made to secure a governmental appropriation for a statue or elaborate marker to Sacajawea. These efforts have failed partially because previously there has been some controversy as to the exact burial place of the heroine of the Lewis and Clark Expedition. In 1907, Hon. J. S. Atherly introduced a bill in the Wyoming State Senate for an appropriation of money for this purpose. (165) An effort was made by Senator Warren and Congressman Winter of Wyoming in 1925 to secure federal support. (156) Again in 1931, Senator Norbeck attempted to get an appropriation for the erection of a monument in South Dakota. (157)

Miscellaneous tributes.--When the D. A. R. chapter at Arkadelphia, Arkansas, wished to plant a small tree to the memory of World War dead, the organization gathered small boxes of soil from many different states. That from Montana came from the Two

30. Litchfield, Electus D., Architect, 578 Madison Avenue, New York. Letter and photographs to the writer, March 11, 1935.

31. Portland, Oregon, Chamber of Commerce, Letter to the writer, January 24, 1935.

Forks of the Missouri River, a place historically important because it was there that Sacajawea was reunited with her people and helped to secure horses from them so that the expedition could continue on over the mountains. 32/ "The Spirit of Sacajawea" 33/ was a silver colored open bi-plane of the Big Horn Airways at Thermopolis, Wyoming; and in honor of the heroine made its initial flight over a part of her reservation. Because of his admiration for Sacajawea, Charles F. Schaub named his \$12,000 yacht for her. The yacht is located on Sacajawea Lake in Longview, Washington. 34/ Sacajawea Peak is a part of the Bridger Range and overlooks the historic place where Sacajawea was captured and was later united with her people.

Sacajawea Lodge is a small mountain pleasure resort situated a few miles north of the burial place of Sacajawea. At Three Forks, Montana, there is a sixty-room hostelry named for her because it is along the route the expedition followed on its way to the coast. 35/ In LaGrande, Oregon, is a six-story hotel

32. Scott, Mrs. J. Walter. Butte Miner, October 17, 1926. Chamber of Commerce, Arkadelphia, Arkansas. Letter to the writer, February 8, 1938.

33. Vogt, H. P., Chamber of Commerce, Thermopolis, Wyo. Letter to the writer, June 13, 1938.

34. Schaub, Charles F., Longview, Washington. Letter to the writer., March 21, 1935.

35. Scott, Mrs. Josephine H., Three Forks, Montana. Letter to the writer, April 15, 1937.

which bears her name. The home economics building at Haskell Institute was re-named for Sacajawea. 36/

In 1932 the people of Montana and Idaho united in dedicating a hundred forty-acre tract of land as a National Monument to Sacajawea. The land had been set aside by the federal government at the request of both states. It is situated at Lemhi Pass on the continental divide, and lies within the two states. (79;80) This was another example of the many cooperative efforts that have apid lasting tribute to the Shoshone girl whose place as an outstanding character in American history is fast being recognized.

36. Roe Cloud, Henry, Lawrence, Kansas. Letter to the writer, March 6, 1935.

Appendix D

INTERVIEWS

The writer had interviews with a number of people, one of the most interesting of whom was the Rev. John Roberts. Mr. Roberts was born in Wales and was educated at Oxford. He came to the Shoshone Reservation as an Episcopalian missionary in 1883. In several interviews with him, the author gathered many facts about the educational set-up that was made soon after the reservation was set aside as well as information about other phases of early-day life on the reservation.

Early schools on the reservation.---Agents and teachers were first appointed by the Episcopal Missionary Society but were paid by the government.

The first teacher on the reservation was James I. Patton who held school in a log mission room built in 1872, about fifty yards northeast of the present Church of the Redeemer. The Shoshones made annual trips over the mountains to secure their winter's supply of meat; and Patton secured permission from the Indian Office to accompany them and to conduct a "roving" school. He soon returned to Wind River, however, and shortly afterward resigned from the service and went into farming at Lander. Later, upon recommendation of the Episcopal Bishop of Wyoming and Colorado, the Missionary Society appointed him agent.

While Mr. Patton was agent, the Arapahoes came onto the reservation; a temporary building was put up, and a teacher engaged for their children. Patton re-established the Shoshone school in

the old mission room and erected temporary structures for housing and boarding the pupils. The Shoshone and Arapahoe boys were housed separately, but there was a common dining hall where the girls and matron also had their living quarters. At that time Mr. Patton ordered a school bell which was freighted over the hundred thirty-five mile semi-desert road from Rawlins, the school's nearest railroad point. It was used for many years to call the Shoshones and Arapahoes together at school. 1/

Mr. Patton was in charge of the agency when Mr. Roberts began to teach in the mission room in 1885. A year later, the agent secured an appropriation to construct an adobe school building large enough for one hundred pupils. Boys and girls of both the Arapahoes and Shoshones were enrolled. There was usually only one teacher, but Mr. Roberts sometimes used his personal funds to hire an assistant. His salary of \$800 was later raised to \$1000. In addition to his work at the school, he pastored the churches at Lander, Milford, Shoshoni, Hudson, Riverton, Dubois, and sometimes held services at South Pass and Atlantic City besides acting as chaplain at the military post. For his services at the post the War Department granted Rev. Roberts sustenance for his family.

In pointing out how poor the transportation facilities were in those days, Rev. Roberts mentioned an incident told by W. C. Brown. During the Civil War a shipment of goods left New York for the Philippine Islands. At the same time another shipment left

1/ In 1935, the writer found the bell stored in a warehouse just north of the school building.

Rawlins for Fort Washakie, one hundred thirty-five miles distant. The Philippine Islands shipment arrived first. While the capacity of the school was one hundred pupils, supplies were usually ordered for one hundred and fifty to insure an adequate year's stock, since emergency orders could not be filled readily because of slow means of travel.

The new school house, constructed of adobe brick in 1884, gave way when the foundation became weakened from irrigation water. The Indian Office instructed the agent to select a new site for a plant more nearly between the Arapahoe and Shoshone settlements. The agent invited Rev. Roberts and the commanding officer at the post to help in selecting the site. The commanding officer objected to Rev. Robert's selection which was a site near the river, on the military reservation, and rather well protected from the wind. The agent selected the location of the present school because of the slight elevation of the land. Work on the new plant dragged along. The contractor, a friend of the Commissioner, hired his personal friends. The result was that the completion of the work was delayed until 1892. Three two-story buildings were put up at first - an employees' club, the present gymnasium, and between these two a girls' dormitory. Because of the nature of the soil, when the ground was irrigated, the foundations of these, like the old adobe buildings at Wind River, weakened. The girls' dormitory was torn down in 1929, and the upper story of each of the other two was entirely removed.

Rev. Roberts separated from active government school work when the site of the school was removed from Wind River. In 1890, the Shoshone Mission School for girls was established; and he be-

came head of it. He has since resided there; but until his advanced years he was very active in church work and civic affairs in the community and is still frequently consulted by people in responsible positions.

When the government condemned the old mission room to be destroyed, Rev. Roberts suggested that it be removed to the Shoshone cemetery to be used as a chapel. He paid for having this done and cooperated with Dr. Grace Raymond Hebard in having it repaired and re-roofed. 2/

When the author asked him how he accounted for the Shoshones' apparent dislike for learning English, Mr. Roberts, who grew up on the Wales-England boundary line when feelings between the two sections were not too cordial, said, "Well, Mr. Raines, I have always been able to sympathize with the Indians in that respect, for I didn't enjoy learning English myself."

Chief Washakie.---Washakie was quite gray in 1884 when Rev. Roberts first knew him. The Shoshones' pet name for their Chief was "white haired boy." He was one-half Lemhi Shoshone and one-half Flathead. The Flatheads are a light complexioned people, and this may account for the fact that some people thought that Washakie was part white. 3/

It is said that Washakie's hair turned white overnight, because of his grief over the loss of Nan-nag-gai, his son. Rev.

2/ This interview with Rev. John Roberts, was corroborated and added to with facts gleaned from the files of personal correspondence which the writer was permitted to examine in the office of Dr. Grace Raymond Hebard, University of Wyoming.

3/ Roberts, Rev. John. Interview January 23, 1935.

Roberts thinks it possible that this change might have taken place over a period of a month or two.

Washakie didn't talk English much; he said that he was misunderstood. He did speak Flathead.

Washakie's Crow wife died in the winter time, while they were camped up on Big Wind River. She is buried in the hills above Crowheart. Upper Big Wind River was the Shoshones' favorite place to camp in the early days when they wanted to graze their stock. The Chief's last wife died in a house located in a field east of the Wind River church. Rev. Roberts officiated at her funeral and recorded it in his parish register where the record may still be seen. 4/

Mr. E. A. Carter, who first knew the Shoshones at Fort Bridger and later at Fort Washakie, told the author that Washakie was respected as a chief, but that due to his extreme generosity he was often more poorly dressed than the other tribesmen. 5/

Washakie was always a friend of the white people and often joined the government forces in subduing hostile tribes. Rev. Roberts quoted him as having said, "The Great Father's enemies are my enemies." 6/

Mr. Carter told the author that Washakie did not drink and that he had never seen him with a gun. 7/

That Chief Washakie spoke to the point, was shrewd, and

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- 4/ Roberts, Rev. John. Interview, January 17, 1935.
 - 5/ Carter, E. A. Interview, August 1937.
 - 6/ Roberts, Rev. John. Interview, January 25, 1935.
 - 7/ Carter, E. A. Interview, August 1937.

also considerate of his people's best interests is indicated in the following stories. They are here presented as received in different interviews with Rev. Roberts.

"Washakie was not a fluent speaker, but he was sincere and talked to the point," said Rev. Roberts. "He was called upon to make a speech to President Arthur when he was visiting the reservation. The Chief replied, 'All I have to say is that I am glad the Great Father in Washington has come to visit me on my own reservation.'"

Rev. Roberts said that when the government asked Chief Washakie to choose a new reservation, Washakie answered, "I will consult my men and give you my answer tomorrow."

The next day the Chief told the government officers he would like to have the Wind River Valley. When the government representatives told him that the boundaries would be fixed by latitude and longitude and the stars in the sky, Washakie thanked them and with a twinkle in his eye said, "My friends, I hope that we may some time meet in the land of the stars; but for the present, I would like to have the rivers and the mountains for my boundaries."

He said this because he knew his people could follow the boundaries if they were rivers and mountains, but that they did not understand latitude and longitude.

Chief Washakie was always reverent and bowed his head when anyone spoke of God. Instead of saying "Our Father" as did other Indians of his tribe, he referred to God as "Our Dear Father." A young Episcopal clergyman who had just arrived from the East visited Washakie and told him he wished to tell him about God. Washakie, with

a characteristic twinkle in his eye and with his wrinkled face near that of the young clergyman, asked in his most kindly way, "Do you know our Dear Father?"

When Mr. Patton once went with Chief Washakie's band on its annual buffalo hunt, Patton climbed to the top of a high hill so that he could get a better view of the surrounding country. Chief Washakie rode after him and cautioned him, "Don't you know that if anything happened to you the government would hold us responsible? There may be an enemy in every crook and crevice here!"

Rev. Roberts said that Chief Washakie thought no one knew where the Shoshones came from but that the old men said they came from the land of the hot sun, that is from the country to the south. Rev. Roberts has a letter from a German philologist who claims that the Shoshone language is a branch of that spoken by the Aztec Indians. 8/

When some enemy Indians asked Washakie for permission to bathe in the hot springs on the reservation, Washakie said, "Yes, and let the waters wash away our differences and enmity." 9/

Washakie had several important advisers or sub-chiefs. Rev. Roberts said that Tigee, who was from the Lemhi Reservation, was one of the Chief's right-hand men. 10/

He also said that Norkuk was a tribal head man and also an interpreter. Norkuk stood for education, was influential, and valuable in dealing with the Indians. He died in a house located in a

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- 8/ Roberts, Rev. John. Interview, January 23, 1937.
9/ Roberts, Rev. John. Interview, February 23, 1935.
10/ Roberts, Rev. John. Interview, January 23, 1935.

field below the present school, to the right as one goes to the hot springs. His burial place is not definitely known but is perhaps on Sage Creek. His half-brother is John St. Clair who is related to the present St. Clairs who live near the Agency. 11/

Indian museum pieces.---The author accepted an invitation from Mr. E. A. Carter to examine his private collection of Shoshone museum pieces in Mr. Carter's home in Los Angeles. Here the author saw Washakie's old comb made of a roll of porcupine hair about six inches long and three-fourths inch in diameter. It was wrapped two-thirds of the way down with cotton cloth which held the hair together.

Mr. Carter bought the Chief's old saddle from his son Dick Washakie. It is a rawhide covered tree. Mr. Carter said that a buffalo robe or blanket was usually thrown over this to make riding easier. The stirrups had been discarded. A certification card signed by the Chief's sons, Dick and Charlie, stated that the saddle was the one used by their father.

In talking about Shoshone games, Mr. Carter showed the author a small bone which was used in gambling, one of the people's pleasant pasttimes many years ago as well as today. Mr. Carter stated that as the bone was shifted rapidly from one hand to another, the opposing player guessed which hand held it. For guessing correctly the player got one stick which might represent money, horses, or any other thing.

In another similar game in which women played, the participants sat around in a circle on a blanket. About six pieces of bone

11/ Roberts, Rev. John. Interview, January 23, 1935.

with certain markings on them were placed in a basket. A woman bounced the basket on the ground, shaking up the bones. Stakes were usually small amounts such as five or ten cents. Sometimes the game was played for sticks as in the first game mentioned.

A pair of Shoshone leggings which Mr. Carter showed the author were of the same type as those worn by Chief Washakie in a picture made in 1869. They were of smoked buckskin with beaded floral design. When unfolded they were almost square. In wearing them, they were folded with the fold forward and near the knee and then wrapped around the leg and tied with a leather string.

A flute, which Mr. Carter explained was used by lovers in serenading their sweethearts, was made of a piece of wood about two inches in diameter and thirty inches long with a hole through the center and six more holes on the side for notes. The tail of a bird is next to the mouth piece. Mr. Carter explained that the message as interpreted by the girl who received it was, "My love for thee flies as straight as the bird flies."

Several quirts, Sundance whistles, and spoons made of horn and similar to those still used for eating and measuring were in the Carter collection. 12/

Sacajawea.--Mr. Roberts says that Sacajawea was known among her people as Bazil Umbea, the Shoshone name for Bazil's mother. He thinks that the Shoshones appreciate Washakie and his preserving their homes as much as they appreciate Sacajawea who

12/ The Museum of the American Indian, New York City, in a letter to the author, says that the Museum has a very comprehensive collection of specimens from the Eastern Shoshones.

helped by traveling with Lewis and Clark to the coast to open up their country to the white man. 13/

The following story, told the author by Linn St. Clair, an adult Shoshone, indicates Sacajawea's friendship for the white people. "Some white people came into Shoshone territory and killed many buffalo. Since the animals were not desired for food, their carcasses were left on the ground. Sacajawea daily jerked and dried the meat and put it away. When the American soldiers came into the country they were hungry for food. Sacajawea gave them that which she had."

One warm day in August, 1934, Edd Wadda, one of the author's pupils the year before, came to the school and told the author another story of Sacajawea. It follows as the author wrote it in long hand while Edd dictated.

"A Shoshone man wanted to marry one of the women of the tribe. The woman did not want to marry him. So he threatened to kill her. To keep the man from killing her, this woman, Sacajawea, and another Shoshone woman ran away at night and went to an Arapahoe settlement. The Arapahoes took their bracelets, necklaces, and some other things away from them. When the Arapahoes were not looking, the women worked on moccasins for themselves. They learned that the Arapahoes were going to kill them, but one Arapahoe man was good to them. He took them each to different tent. One night the women slipped away. Soon they saw a cloud of dust and knew that the Arapahoes were following them. One of the women had a sage hen for her

13/ Roberts, Rev. John. Interview, January 16, 1935.

medicine, and another had a coyote. The women hid along the cliffs and in the sage brush or by lying out in the open. The Arapahoes soon caught up. One was near the women and looking almost directly down on them. But the women were not seen. Soon they came to a river. On the other side was the Shoshone camp; and a man rode over and carried the women across on his horse."

James McAdams wished his picture made by the grave of Sacajawea and asked the author if he would take it. At the appointed time the following day, the two met at the cemetery. After the exposures were made, Mr. McAdams and the author sat in the shade of the old mission room. It was in the log cabin that Sacajawea's people had received baptismal rites of the Episcopal Church. Here Mr. McAdams told the author many things that had already been ably recorded by Dr. Grace Raymond Hebard in her Sacajawea (44). Mr. McAdams as a child had lived with Sacajawea. Among other things, he recounted how she had carefully wrapped him in blankets and put him to bed. He knew her later after his return from the old Carlisle Boarding School.

An Indian policeman.---Rev. Roberts told about a visiting Indian office supervisor criticizing a Shoshone policeman because he wore a blanket instead of a uniform. It was easy to see the rifle that the policeman was carrying under his blanket. Later on, Mr. Roberts asked the policeman why he always carried a rifle. The Indian replied in sign language, "Sometimes I see rabbit; I shoot; I cook; I eat."

Shoshone children's idea of a joke.---Soon after the author's

arrival at the Shoshone Indian School he had a group of pupils join him in a simple card game commonly called "I Doubt It." Ed, one of the pupils, with a grin on his face and much to the apparent enjoyment of the older pupils, continued to say "isham" instead of the usual expression of "I doubt it." The joke proved to be on the teacher; soon some one let him know that in Shoshone language, "isham" means "liar."

Honesty.--Mr. Carter spent many years on the reservation in a trading post and says that the accounts of the Shoshones were usually good.

Keeping appointments.--In the days that Mr. Carter was on the reservation, there were few watches used; but the Shoshones usually met their appointments, telling the time of day by the sun.

Horseback riding.--In 1872 and for some years afterwards, both men and women traveled on horseback to and from Fort Bridger, their old reservation, and Fort Washakie, their new home.

Smoking.--In speaking of their customs at that time, Mr. Carter recalled that the Indians did not smoke cigars but did use a mountain weed. Rev. Roberts said that this weed was "Killikink", a creeping vine with small leaves which were sometimes mixed with tobacco for smoking.

Wolf Dance.--According to Mr. Carter the Wolf Dance was a social and amusement dance for visitors.

Tanning Skins.--The Shoshones' process of tanning skin to-day is similar to what it was when Mr. Carter was on the reservation, nearly a third of a century ago. He says that the Shoshones used a

large crooked bone in the process of working and stretching the skins and that these bones were often worn through to the marrow. One may find many of these bones still being used.

Sources of Salt.--According to Rev. Roberts both Shoshones and Arapahoes got salt from some place in the Owl Creek Mountains.

Ornaments.--The Shoshones had practically abandoned the use of porcupine quills in their ornamental work by the time that Rev. Roberts arrived on the reservation in 1863. Colors for body paints were and still are obtained from the ledges of rock between Fort Washakie and Dubois. Clay containing iron is used for red colors. (Interview, January 23, 1935.)

Burial.--On a grave marker at the Shoshone Indian Cemetery is the epitaph "Buried like a white man." The author was interested in this, and upon asking Rev. Roberts about it was told that this was the grave of a Flathead Indian and that the Flatheads recognized the white people as their superiors. This particular Indian was related to Carl Wise, a local Indian.

Linn St. Clair told the author that the Shoshones formerly buried their dead by simply dropping them in a natural bottomless pit in the mountains. Finally the Shoshones decided to close the place up to keep it from swallowing their people so they rolled a big rock over the hole. "But", said Mr. St. Clair, "they die just the same!"

There are thirty-nine Shoshone scouts buried in the Shoshone Cemetery, according to Rev. Roberts. John Washakie, grandson of Chief Washakie, died in the service of his country in the World War and is buried here, as well as Sacajawea and many of her descend-

ants. Formerly iron and wooden bed-steads, washboards, papoose boards, and other personal effects of the deceased or his relatives marked the graves. The Shoshones felt that the spirits of the dead would come back sooner with this property placed at the grave. They looked forward to something good after death. Rev. Roberts thinks that the fear of death, as noticed in recent years, has been fostered by the church in order to gain adherents. (Interview, January 24, 1935.) Mr. Roberts does not feel that the Indians care to listen to others tell of their former custom of burial, but that the older people do tell their children about it. 14/

Picture Writing.--Mr. Roberts doubted if either the Shoshones or the Arapahoes knew anything about the petroglyphs at Bull Lake and other places on the reservation. The Shoshones drove the Crows out of this country, he said, and the Crows had driven the Blackfeet out. He believes that the petroglyphs may possibly have been of either Crow or Blackfeet origin. 15/

How an Indian Became a Policeman.--In the eighties while Mr. Roberts was in charge of the government school at Wind River, an Indian and his wife had trouble at home. The woman and her two-year old child took refuge in the school building. Shortly afterward the father went down to see his son. Some one thought that the Indian was going to harm his wife and sent word to the agency office, just a few yards away.

The agent and six other employees and the policeman hurried

14/ Roberts, Rev. John. Interview, January 23, 1935.

15/ Roberts, Rev. John. Interview, January 17, 1935.

to the school building to take care of the Indian who was much smaller than any of them. When they arrived they found a big Irish employee sitting on the floor with the little Indian man on top of him. The big robust policeman jumped onto the Indian and holding his ear rubbed his head against the floor. The six men, agent, and policeman carried the Indian to the jail house, a little stone building that still stands at Wind River. Since the office could find no charges against him, he was soon turned loose.

Mr. Roberts had not sent for the agency crew to come for the Indian, but was afraid that the Indian might think he had done so. To keep the Indian from feeling unkindly toward him, Mr. Roberts suggested to the agency superintendent that the Indian be made a policeman. This was done, and the Indian proved to be a good one.

Once when the Indians were about to mob the superintendent in the agency office, this Indian policeman, without advance notice, raised a war whoop, and slinging his hat into the faces of the men nearby, cleared the room almost instantly. (Interview with Rev. John Roberts.)

The lazy-good-for-nothing boy. 16/

There were two boys. The chief had a nice daughter. The ugly looking boy wanted to get the chief's daughter. The bad-looking boy said at a meeting, "We will go to the Sioux camp and kill some-

16/ This story was told to the author by Sam, a Chippewa Indian from near Turtle Mountain, North Dakota. Sam, with several other young men and old men, was at the Emergency Conservation Works Camp on Owl Creek, Shoshone Reservation, when he said that he wished to tell the author a story. This story, Sam said, was told him by his grandfather about fifty-five years ago. The story itself actually occurred about eighty years ago. It is repeated here almost word for word as it was told the writer.

body and get some horses."

The other boy was nice looking but was good for nothing. The bad-looking boy was the leader, and he wanted to do something to get that girl. The good-for-nothing, nice-looking boy didn't want to go. He watched the nice-looking girl go after the water in the creek. He didn't talk to the girl. He couldn't do it. He tried to meet her and did, but he was ashamed to talk to her. Finally he talked. He said, "Ahem! Well, I just came to meet you, to say good-bye to you. This boy wants to go fight the Sioux. I'll go with them!"

The girl said, "Don't go! You'll probably get killed."

The boy replied, "Why I like you too much." That was what he wanted. Then he was all right.

The chief's daughter asked, "When are you fellows going to start?"

The boy said, "Don't tell anybody I want to go. Tomorrow night you wait here for me to say good-bye and to kiss me."

She promised, "I will."

Now the boy went back home and said, "Mother, make me some moccasins. I want to go with the bunch."

His mother said, "Don't go! You never go out! You don't know anything. You'll get killed!"

Then the nice-looking, good-for-nothing boy said, "I want to go just to fool that homely fellow, the chief's son. He tried to fool me all the time. That's why I want to show him."

Eight of them left. None knew that the nice-looking, good-

for-nothing boy would follow. After they had gone he said, "I'll catch them on the way," and went away alone.

The good-for-nothing boy met the girl where she was waiting for him. Now the boy made the girl kind of cry. He said, "I love you!"

She said, "Yes! You are afraid."

He said, "No," and almost cried. "Maybe you'll never see me any more. If I meet a Sioux maybe I'll get killed. If I don't get killed," he continued, "maybe I'll see you again." Then he said, "Good-bye, I'm going to kiss you again. This is the last time."

Then he went a little way and turned around and looked at the girl. He came back to her again and said, "This time I don't want to kiss you. I am going to ask you something again. I wish you would spit on my mouth."

She said, "I don't want to spit on your mouth because I love you too much. That is too dirty!"

He said, "I wish you would spit just to make me brave, then I won't be afraid of anything." He added, "That's all, good-bye!"

Now the boy left and caught the other bunch. The leader, the chief's son, said, "Are we all here?" He counted and found nine instead of eight. Then they asked who the extra one was. The lazy-good-for-nothing boy said, "It is I."

The others all laughed and said, "You had better go home. You aren't any good."

The men walked all night and slept in hiding during the

day. The next night they also walked. "Well," they said, "we don't know what kind of luck we are going to have."

"We are going to find out," said another boy. "You go and dream." The boy slept and he dreamed. They asked if he dreamed something.

He said, "We are better off to go back home because all but one will get killed."

Then the leader said, "We will go back."

They all went back but the lazy boy. He kept on unafraid till he came to a creek where there was a big camp near a bluff where he hid himself. Then he waited till night to go fight. At night he found the camp had been removed and that only one tepee and two horses were there. He took the horses and came to the tepee and hearing nothing went in. It was so dark he couldn't see anything. He had a stone hammer on his side. He used it to strike something which he could barely see. It proved to be a man. The boy then took out his knife, scalped the victim, and took the scalp with the two horses and some blankets.

The nice-looking, good-for-nothing boy had told the chief's daughter that he wouldn't come back unless he killed somebody. He had told her that if he came he would try to get up in about ten days and that she would hear the song he was going to sing. He got home early in the morning. The dogs barked when they saw him coming back home.

The girl called happily to his mother, "He is living yet! He is coming on horseback! Now we will sing!"

And so they sang: (Here Sam sang for the author in Indian the song they sang.)

The girl was glad. When the boy got to his father's place, the boy said, "You take my horse and give it to the chief. I'll get some more. Take that scalp and tie it to the horse's neck."

The old man did. He took his best tepee and moved it to the boy's place. Along with the tepee he took his daughter to give to the boy. Now the chief took the horse with the scalp tied to its neck and rode all around through the camps and told the people there would be no dances that night because his son was tired, but that tomorrow night there would be dances.

Then they had a dance and called the boy to come and tell of his trip. "Well," he said, "I've been having a hard time. It was a big bunch that I have been fighting. I didn't kill very many because I didn't have any powder. This fellow I scalped chased me. I just hit him with my stone hammer. After that they left two horses and I took them."

After the people looked at the scalp they found that the man had been dead for some time before the scalp was removed and that the nice-looking, lazy-good-for-nothing boy had lied.

Appendix E

A SACAJAWEA PAGEANT PROGRAM AND LETTERS AND NEWS ARTICLES RELATING TO THE PAGEANT

News Articles

INDIAN SCHOOL TO GIVE PAGEANT TO HONOR SACAJAWEA

Lander Eve. Post 3-29-35

FT. WASHAKIE, March 29.—The Shoshone Indian school will present a pageant depicting episodes in the life of Sacajawea, daughter of a former chief of the tribe, and heroine of the Lewis and Clark Expedition. The pageant will be presented in April at a date to be announced later.

The first episode will show the capture of Sacajawea at the Three Forks of the Missouri about the year 1800 when a battle was fought between the Shoshones and the Minnetarees.

Cameahwait, Sacajawea's brother, succeeds his father as Chief. Following the ceremony, the primary pupils of the school will present a Wolf Dance.

After being taken down the Missouri river, the Indian princess together with other children who were captured are sold or gambled away. Sacajawea is won by Charbonneau, a French-Canadian fur trader who later marries her.

Lewis and Clark, enroute to the Pacific, under instructions from President Jefferson, become acquainted with Sacajawea at the Mandan Villages near the present Bismarck, North Dakota. Having already learned that the Shoshone tribe will be the last people they will meet on this side of the Rocky Mountains, they at once recognize the value of Sacajawea to their success. In order to get over the mountains to the branches of the Columbia river, the party will need horses. They want to get these from the Shoshones. They immediately employ Charbonneau and Sacajawea to guide and interpret for them.

The discomforts of camp life and of weary days of travel through hot and rainy weather and cold nights are borne by the Indian girl without a murmur.

In spite of the tiresome day's travels and the harrowing escapes from dangerous animals, the men are always kind to the heroine and try to make life easy for the nineteen-year old girl as she carries her infant son on across the plains and mountains toward the Pacific.

A camp fire scene introduces the Negro York, servant to Captain Clark, who is always an object of curiosity to the infant son as well as to all of the Indians that he meets. A Negro lullaby helps the little son, Baptiste, to forget the tortuous sun and the cutting winds of the past day as he passes into dreamland.

On to the West, and after many weary miles of travel, the party comes to the head of the Missouri river. Here they find the Shoshone people, and through the efforts of Sacajawea, they obtain horses and guides for their trip over the mountains. Sacajawea soon learns of the things that have happened during her years of absence.

Only some of the high spots in the history of this interesting character can be shown in an hour and a half. Sacajawea, sixty years older, is found

in 1868 at Fort Bridger urging her people to adopt the great treaty which would give them the warm valleys of the Wind River Mountains. She is the only woman to address the tribe. Chief Washakie, the heroine's son Basil, and other sub-chiefs sign the treaty, and Chief Washakie pledges the friendship of the Shoshones to the government.

The last episode closes the eventful career of this noble heroine. Although forgotten for a few years, diligent research workers discovered on the Wind River reservation many people who had known her personally. Rev. John Roberts had officiated at her funeral a year after he came to the reservation. The representation of the pioneer home in which this young clergyman lived in April, 1884, at Wind River, and of the parish register in which the record of Sacajawea's death may be found, will be of interest.

The all-Indian cast, made up of 60 people, includes pupils from the school and a number of people in the community. April 9 marks the fiftieth year since Sacajawea died. Monuments, lakes, mountains, books, music, poems, plays, pageants buildings study clubs and other beneficial organization, and valuable historical paintings carry her name and have helped to perpetuate her memory. It is hoped that this event will in a way commemorate the memory of this historical character.

Mrs. Harold Clearmont was the reader and her voice carried well. The first character introduced was Charbonneau in a harmonica solo. The first episode introduced a group of Shoshone Indian boys gathered to sing at even-

Wyo. State J. Apr. 25, '35

SACAJAWEA PAGEANT PORTRAYS STORY OF GREAT INDIAN WOMAN

From Wyoming State Journal, April 25, 1935

Indian Students Characterize the Lewis and Clark Expedition in Honor of Native Who Was the Heroine

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SACAJAWEA PAGEANT PORTRAYS STORY OF GREAT INDIAN WOMAN

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and no attempt will be made, but it does suggest a start in the realm of pageantry for the Lander valley and open a field of endeavor well worthy the talent and imagination of many.

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Typical Letters

The University of Wyoming
Laramie, Wyoming
April 16, 1935

Mr. Earl L. Raines
Fort Washakie, Wyoming

My dear Mr. Raines:

. . . had hoped I might be able to come to the pageant, but the weather is so cold and so uncertain that my nurse thinks I should not take such a long journey at this time of the year. I am sending you my best wishes, and I am also sending my best wishes to all of those who are taking part in the Sacajawea pageant. I am sure they will do their best and the program will be a great success. How pleased Sacajawea would be to see the pageant!

Respectfully yours,

Grace Raymond Hebard
318 So. Tenth Street
Laramie, Wyoming

Lander, Wyoming
April 19th, 1935

Mr. Earl L. Raines
Indian School
Fort Washakie, Wyoming

Dear Mr. Raines:

Just home from your fine show. We all voted it a good show; evening well spent, and a worth while trip.

Your show went over big, and in good form. No lulls; and appreciated by all.

All of your characters were well picked, and played their parts well. Your orchestra played nice, solos were good, costumes were extra good. The lady that did the reading was good; we could hear her, in good order over half way back.

Mr. Kline handled the large crowd wonderfully well, both in order, and tucking them away where there was almost no place to tuck them.

There was no ushers at the door; no chance to hand the contribution in. You will find inclosed a one dollar bill toward your expenses.

Again congratulating you and your helpers on your fine show, am

Sincerely,

Johany E. Youum

Laramie, Wyoming

May 7, 1935

Dear Mr. Raines:

. . . As to any help which you so graciously say that I gave - that is or was so minor that it shouldn't be mentioned for the real work was in the splendid composition and its production. (Continuing relative to a repetition of the pageant-) . . . Perhaps being in the play might be good motivation for the students, and they might strive very hard in their regular work to gain a place "in the sun" as it were. You have something very fine there; and, like you, I hope that it may be kept "high class" with a historical background that borders on the sacred and with the solemnity which the incidents can readily lend.

. . . and so let me add my congratulations to that of the others; and whatever you decide to do in reproducing, I am certain that your enthusiasm and work will bring it to a successful conclusion.

With kind personal wishes,

Sincerely,

Marie Horton

The Colony

Cheyenne, Wyoming

May 5, 1935

My dear Mr. Raines:

Congratulations again and many thanks for sending me the clippings. . . .

I do hope you can give your pageant in Lander. It will help to make an annual affair out of it, and I think it would be wonderful to

do that. Next you could have one on Chief Washakie. . . .

Cordially yours,

Hazel Kreig

The University of Montana
State University
Missoula
May 24, 1935

Mr. Earl L. Raines
Shoshone Indian School
Fort Washakie, Wyoming

My dear Mr. Raines:

.
Judging from all of the accounts the Sacajawea Pageant was highly successful and a worthy tribute to the memory of this Indian heroine. You are to be congratulated upon your splendid achievement which must have involved no end of time and effort.

.
Very truly yours,

M. Catherine White
Reference Librarian

Portage, Utah
September 4, 1935

Mr. Earl Raines
Fort Washakie, Wyoming

Dear Mr. Raines:

. . . Dr. Hebard told me of the splendid work you have done in this field and of the pageant you gave on the reservation last year.

If copies of your pageant are available I should be very happy to obtain one. Will you please let me know the price? I shall appreciate any information of Shoshone history sources.

Respectfully,

Alvin Harris

Sacajawea Pageant Program

Sacajawea

"Dux Femino Facti"
"A Woman Led the Deed."-Virgil

She has borne with a patience truly admirable the fatigues of so long a route, encumbered with the charge of an infant who is even now only nineteen months old.

---Lewis and Clark Journals, entry for August 17, 1806.
at the Mandan Villages as the party was leaving Sacajawea, Baptiste, and Charbonneau.

In all the history of the tribes there is no record of a journey made by any Indian equal to that of Sacajawea.

---Emerson Hough, The Magnificent Adventure

In the whole line of Indian heroines, indeed from Pocahontas to Ramona, not one can be named whose title to honored remembrance is any better than hers.

---Dr. J. H. Hosmer

All honor to her! Her skin was of the color of copper; her heart beat as true as steel. Through all the long, dreary racking months of toil, she bore her part like a Spartan.

---Olin D. Wheeler, On the Trail of Lewis and Clark

SACAJAWEA

Presented by

Shoshone Indian School

at the

Fremont County Vocational High School

Lander, Wyoming

Friday Evening, May 17, 1935, 7:30

Forward

The Shoshone Indian School and members of the community have planned these simple pictures of the past a commemoration of a late member of their own community.

If the episodes portrayed serve to awaken a keener interest in local history or to bring the historical characters represented closer to us, we shall feel well repaid

Acknowledgments

The Shoshone Indian School wishes to acknowledge the courtesy of the following people in supplying properties:

Mr. Oliver Eustace, Lt. Hugh Spangler, Mr. Howerton, Mr. A. H. Martel, Mr. Frank Clark, Mr. Bruce Badly, Mr. Ervin Cheyney and Members of the Shoshone and Arapahoe tribes.

Special acknowledgment is made to Superintendent J. H. Dolph and the Staff and Board of the Fremont County Vocational High School for the use of the auditorium and for courtesies extended.

CAST

Reader, Mrs. Harold Clairmont
Shoshone boys, 1805, Joseph Lahoe, Marshal Coando,
Chester Pingere
Bonzebert, age 10, Geneva Nipwater
Otter Woman, age 7, Tinnie Norman
Sacajawea, age about 12, Lula Large
Minnetaree Warrior, Sequiel Hurtado
Chief Red Arrow, Lawrence Aragon
Shoshone Headmen, Jerome Wise, Clarence McGill, Dan
Washakie and Roy Jones
Cameahwait, Reuben Martel
Charbonneau, Rupert Weeks
Minnetaree Women, Isabel Tindel and Ione Isis
Captain Lewis, Eugene Poiré
Captain Clark, Alfred McAdams
Sacajawea, age about 19, Madelaine Lawton
Soldiers, Ima Coando, Edd Wadda, Luke Wesaw, and
Robert Tillman
York, Tony LaJeunesse
Otter Woman, age 19, Eunice Weed
Another Shoshone Woman, Bertha Norman
Shoshone Children, Alfred Ward and Jean Lahoe
Chief Washakie, Wallace St. Clair
Gen. Alfred H. Terry, U. S. Army, Leo Cottonoir
A. S. H. White, Secretary for Council, Gilbert Day
Wau-ny-pitz, Frank Enos
Toop-se-po-wot, Delbert Ward
Nar-kok, Interpreter, Herman St. Clair
Tabonshe-ya, Nesbit Weeks
Bazil, Harold Clairmont
Pan-to-she-ga, White St. Clair, Jr.
Ninny-Bitse, Finn St. Clair
Taggee, Bob Evans
Sacajawea, aged about 80, Mrs. Emma Aragon

Spectators at great Council: Mrs. Herman St. Clair and Droslena, Miss Eva Washakie, Mary Louise Washakie, Mrs. Leo Cottenhoir and Helen Josephine, Mrs. Nesbit Weeks and Mrs. Gilbert Day.

Rev. John Roberts, Lynn St. Clair

Vocal Music: Mrs. Louis Breuninger, Mrs. Robert Nation and Mr. Jack Harris

Elementary Girls' Chorus: Ruth Henan, Gloria Isis, Darlene Hailey, Rose Wagon, Alvena Wagon, Irene Large, Lillian St. Clair, Mildred Hill, Alice Barney, Lucille Oldman, Iva McAdams, Mrs. Walter E. Klein, Accompanist.

Orchestra: Jim Large, Jack Harris, Tony LaJeunesse and Frank Surrell, Louis Breuninger, Mrs. Mary Marty, Accompanist.

Primary Group:

Wolf Dancers: Burdick Teton, Tom Wetchie, Milton Wagon, Elmer Isis, Avery Wesaw, Charles Washakie
Drummers for dances: Charles Tindel, Robert Hebah, Ernest Hill, Marshal Coando

Squaw Dance: Julia Aragon, Eleanor Wesaw, Lillian Brown, Louise Compton, Lena Wagon, Elsie Noseep, Alberta Tillman, Tommy Oldman, Pete Aragon, Jr., Glen Marshall, Sherman Hereford, Harold Compton, Sherman Nation, Paul Tavo.

Primary Solo: Johnny McAdams

Harmonica Solo: Dan Culbertson

PROGRAM

Harmonica, Dan Culbertson
Home on the Range, Johnny McAdams

SACAJAWEA

Little Indian Maiden, song, Elementary Group.

First Episode. Sacajawea is Taken Captive

Second Episode. Sacajawea's Brother Becomes Chief
Dama Upa (Mrs. Marie Horton) Elementary Group
Wolf Dance Primary Group
Sacajawea (Porter B. Coolidge), solo, Mr. Harris

Third Episode. A Fur Trader Wins Sacajawea
Far Off I Hear a Lover's Flute, Mrs. Breuninger

Fourth Episode. Lewis and Clark Engage Sacajawea

Fifth Episode. A Camp-Fire Scene
Indian Lullaby, Mrs. Breuninger and Mrs. Nation
Mammy's Child, solo, Mr. Lajeunesse

Sixth Episode. Sacajawea Meets Her People
Negro Spiritual Mr. Lajeunesse
Squaw Dance Primary Group

Seventh Episode. Sacajawea Attends the Great Council

Eighth Episode. Sacajawea's Burial Place is Identified

Finale America Entire Cast

FIRST EPISODE SACAJAWEA IS CAPTURED

Sacajawea and some of her playmates were captured around the Three Forks of the Missouri River in what is now Montana. This was about the year 1798.

SECOND EPISODE SACAJAWEA'S BROTHER BECOMES CHIEF

Sacajawea's father, who was the Chief, was killed in the battle in which Sacajawea was captured. Her brother, Cameahwait, (Ge-na-wyet), was a brave warrior and was chosen to succeed his father.

THIRD EPISODE A FUR TRADER WINS SACAJAWEA

After Charbonneau, a French-Canadian fur trader, had won Sacajawea and another Shoshone girl in a gambling game, he traveled about among different tribes and happened to be at the Mandan Villages when Lewis and Clark met him.

FOURTH EPISODE LEWIS AND CLARK ENGAGE SACAJAWEA TO ACCOMPANY THEM

The Lewis and Clark Expedition was organized under an Act of Congress. It had detailed instructions from President Jefferson to study the resources of the Northwest and to find the source of the Missouri river. The party of over thirty men left St. Louis, Missouri, May 14, 1804, and journeyed up the Missouri river to the Mandan Villages near the present Bismarck, North Dakota. Here on November 11, 1804, they met for the first time Sacajawea who was to become the heroine of the Expedition. Her son, Baptiste, was born February 11, 1805. The party having engaged Sacajawea to accompany them, left the Mandan Villages April 7, 1805.

FIFTH EPISODE A CAMP-FIRE SCENE

This scene could have occurred anywhere along the route.

SIXTH EPISODE SACAJAWEA MEETS HER PEOPLE

On July 28, 1805, the party had reached the Jefferson River. Sacajawea, remembering well the different landmarks, told the leaders this was where she was captured a few years before. On August 17, the party met her people who recognized her. During the next few days presents were distributed, horses were bought, and preparations were made to continue on across the continental divide on horseback to the Columbia River.

The scene shows Cameahwait and Lewis bargaining through the medium of sign language. The Virginian Negro York, Clark's servant, aided the Expedition by making friends with the Indians all along the route.

1806 to 1868

Sacajawea went on to the Pacific with the party. She returned with them to the Mandan Villages where she bid them good by on August 17, 1806 as the party continued on their return trip down the Missouri River to St. Louis, Missouri.

Baptiste, Sacajawea's son, was educated by Captain Clark in St. Louis and was later in Germany as a guest of a prince of one of the provinces. Bazil remained with his people and became a great leader among them.

Because of the cruelty of her husband, Sacajawea left Charbonneau and wandered about a great deal, finally going to Fort Bridger where she was reunited with her son Baptiste and adopted son Bazil.

SEVENTH EPISODE SACAJAWEA ATTENDS THE GREAT COUNCIL

Our heroine had been given several names, each having some particular meaning. Since Bazil was a recognized leader among her people, she was often called Bazil Umbea, meaning Bazil's Mother. The Shoshones had been granted a reservation in 1862, but the territory was large and the lines were not well defined. They were glad to make another treaty and to have their reservation lines described more clearly. This treaty of 1868 has well been called "The Great Treaty".

EIGHTH EPISODE SACAJAWEA'S BURIAL PLACE IS IDENTIFIED

The Journals which several of the men kept on the Lewis and Clark Expedition have been edited and published several times since the party returned to St. Louis and finally reported to President Jefferson at Washington, D. C. They all mentioned the heroine. The story of her later life has been gleaned from various sources by diligent research workers, particularly Dr. Grace Raymond Hebard of the University of Wyoming. The records of Dr. John Roberts, Mr. Fin Burnett, Rev. James Irvin, and others, and the memory of the old Indians on the reservation who knew Sacajawea, enable us to present these last two episodes.

Appendix F

PICTURES FROM THE FILMSTRIP OF THE SACAJAWEA PAGEANT



Episode 2. The council meeting after the fight with the Minnetarrees; Cameahwait, center, becomes chief.



Episode 4. Sacajawea at 17, her papoose Baptiste, and husband Charbonneau.



Episode 5. A campfire scene at night.



Episode 6. Sacajawea recognizes her brother, Cameahwait.



**Episode 5. The Indian children are
curious about Negro York.**



Episode 8. Signing the Great Treaty.



Wallace St. Clair as
Chief Washakie
in Sacajawea Pageant
Shoshone Indian School 1935

Episode 8. Wallace St. Clair,
Shoshone Tribal Councilman,
represents Chief Washakie.



Lynn St. Clair as
Rev. John Roberts
in Sacajawea Pageant 1935
Shoshone Indian School

Episode 8. Lynn St. Clair,
church catechist, represents
the Rev. Dr. John Roberts.



The Rev. Dr. John Roberts in clerical vestments. To his right is the grave of Sacajawea; to his left, the grave of Basil, the adopted son of Sacajawea; and to the extreme right, a marker to the memory of Baptiste, youngest member of the Lewis and Clark party, whose body is buried in an unknown cave in the mountains, about 15 miles to the east.

The building in the background is the old mission room, built at Wind River in 1872 and used for many years as a school house and mission room. Removed to this cemetery in 1914 and now used as a chapel.

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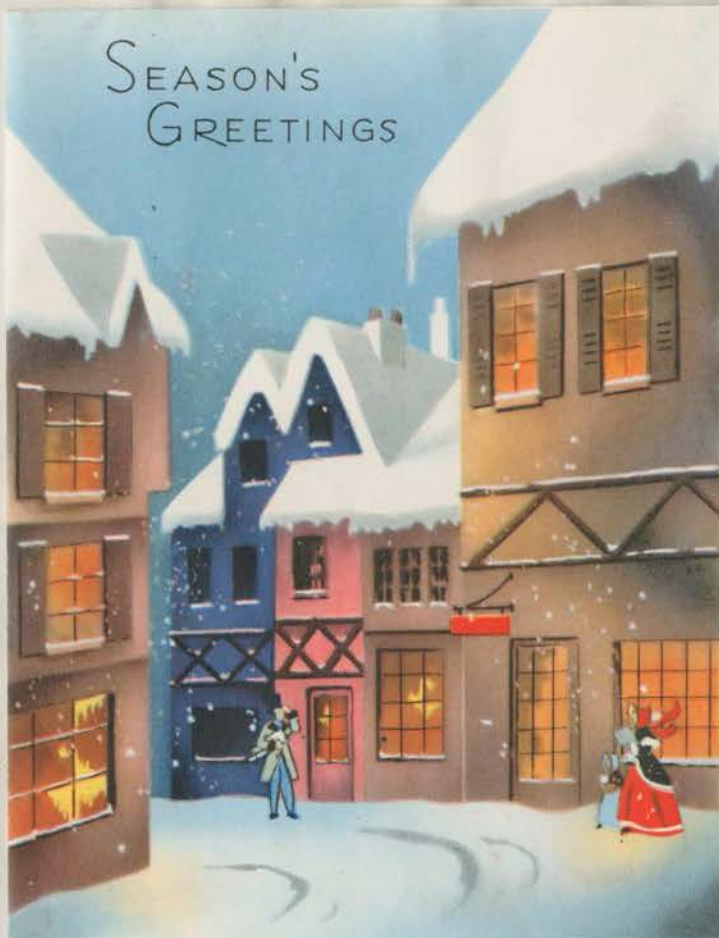
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SEASON'S
GREETINGS



Xmas. 1940



We did another
Pageant this fall -
September. More than
800 Navajos in it
and 10,000 others
saw it three times.
But we aren't writing
a thesis on it, though
it was well done and

Most cordial
wishes for
A wonderful
Christmas
and a happy
New Year

Earl L. Raines

aroused a lot of
favorable comment.
I had a lot more help on this
one than the one I wrote about.