Sacagawea

Sacagawea? During the winter at Fort Mandan.

Lewis and Clark met the young Shoshone woman whose name is as familiar as theirs - Sacagawea. They would be shocked that her image made it onto a U.S. coin before their images. She wasn't even an American citizen.

There is no known picture of her drawn while she was alive or by anyone who knew her. Her birth and death dates are not certain. People cannot even agree about what tribe she was from, though most people say Shoshone. A great deal of legend and myth surround her, but the amount of historical

Sah cah ga

evidence about her remains small.

Her main contribution to the expedition was as an interpreter. Lewis and Clark recognized that her knowledge of the Shoshone language would help them communicate with the Shoshone. She became a valued member of the expedition in other ways, helping gather root foods, which

traveled with Clark to

families. York had many

adventures to share with his family

rubbing his skin to see if the dark

children, and of meeting a young

Indian woman named Sacagawea.

Since Clark eventually moved to

also be St. Louis,

hundreds of miles

family in Kentucky.

away from his

A slave did not

color would come off, of pretending

- of the Hidatsa Indian chief

to be a bear with the Arikara

provided a balanced diet, and offering confirmation that the expedition was in the territory of her people, the Shoshone. Her very presence, along with her baby son Ĵean Baptiste, communicated to Indians that this was not a war party. No war party would have a woman and child with it.



Lewis and Clark never settled on how to spell her name. They often referred to her as the Indian woman or the interpreter's wife (her husband Charbonneau was hired as an interpreter). Clark nicknamed her "Janev." Most historians believe that her name meant "bird woman" in the Hidatsa language.

if any flave hall prefume to come, and be upon the plantation of any perform whatfoever, without leave in writing from his or her owner or overfeer, our being from his or her owner or overfeer, our being from the owner or overfeer of fuch plantation, to give or or, der fuch face ten lathes on his or her bare back for every fuch offence.

If the property fuch offence, of the plantation of the control of the plantation, to give or or or der fuch face or melatto whatfoever, fluid keep or carry any gun, powder, thou, club, os or ther weapon whatfoever, offence or eferies or carry and and every gun weapon and am-

ther weapon whatfoever, offensive or defen-five, but all and every gun weapon and am-munition found in the polledion or culfedy of any negro or mulatto, may be feized by any person, and upon due proof thereof made before any jultice of the peace of the diffrict where such sezure shall be, shall by his order be forfeited to the feizor, for his way use, and moreover every luck offender shall have and ecceive by order of such jultice any num-ber of iashes not exceeding thirty-nine on

York

ork, Clark's slave, was the only African American member of the expedition. Most likely he did not have a choice whether or not to go along. We can only imagine how the trip affected his life. He is mentioned throughout the journals, yet his life remains largely a mystery. No known picture of him exists. From little historical evidence, legends have arisen.

York had tasted freedom in the West. He had traveled outside the United States to lands where the laws of slavery did not apply. How did he feel back in St. Louis? He was still Clark's legal property and was subject to the local slave laws.

St. Louis, York's new home would I wish to SELL two likely IVEGRO WILLIAM CLARK. St. Louis, Feb. 22.

A LAW Entired a law, respecting Slaver. BE it enacted by the governor and judges of the Indiana Territory authorifed and empowered by an act of congress, to make empowered by an act of Louisiana. and it is take for the district of Louisiana. empowered by an aft of congrets, to make taws for the diffrit of Louisnas, and it is hereby enafted by the authority of the fame, if if. That no negro or mulatro, hall be a witness, except in pleas of the United States witness, except in pleas or in civil pleas against agreeness or mulatroes, or in civil pleas against agreeness or mulatroes. witnes, except in pleas of the United States against negroes or mulatroes, or in civil pleas where negroes alone shall be parties.

§ 2nd. And be it further enacted, to no save shall go from the the whom he lives mater, or other person without a pass, or some letter or token, without a pass, or some letter of without a pass, or some letter of whereby it may appear that he is proceeding by authority from his master, employer or by authority from his master, employer or by authority from his mafter, employer or overfeer, if he does it shall be lawful for any Following the expedition, York perforto apprehend and carry him before Kentucky, where the men were reunited with their

ber of laftes not exceeding thirty-nine on his or her bare back, well laid on for every Laws for the Government of the District of Louisi ted 1810 — excerpt) — Missouri Historical Society,

What was York's life in St. Louis like? As a slave, he would have been subject to 35 slave codes passed as law for the Louisiana Territory in 1804. Look at several of the codes. What was York prohibited from doing?*

have a choice in such matters.

Letters from Clark to his brother Jonathan indicate that York was very unhappy, missed his family, and asked for his freedom. Did Clark ever free York? No one has found any legal documents to say for sure. Ads from St. Louis newspapers show that Clark continued to own slaves after the expedition. The only written

reference to Clark freeing York is in notes written by the author Washington Irving who visited Clark in 1832. Irving wrote that Clark mentioned that he had freed several of his slaves, including York.

nse a gun either, something he had done on the expedition. *ANSWER: Under this law York could not leave home without a pass signed by Clark. He couldn't carry or