

called “Pomp” on the trip. They accepted Clark’s offer for a later time, after the infant was weaned. On the return trip to St. Louis, Clark wrote a letter to Charbonneau, inviting him to live and work in St. Louis and telling him that Sacagawea deserved a “great reward” for her help on the journey. Charbonneau was paid for his services; Sacagawea, as his wife, received no money of her own.

### Controversy over Sacagawea’s later years

Sacagawea did leave her son with Clark in St. Louis, and the boy grew up to become a respected interpreter and mountain man. Many historians believe that after that, she and Charbonneau traveled to the Missouri fur company of Manuel Lisa in South Dakota where, on December 20, 1812, Sacagawea is thought to have died of a fever. Some accounts, however, say she lived to the age of about 100, living as a tribal leader at the Wind River Reservation in Wyoming.

### Legacy

Sacagawea made vital contributions to the success of the Lewis and Clark expedition. Her skills as an interpreter and as liaison (go-between) between the Shoshone and the members of the Corps of Discovery, her knowledge of routes, her skills with the plants and wildlife, and her courage, common sense, and good humor contributed greatly to the journey’s success.

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## Salem Witch Trials

Beginning in 1621 **Puritans** moved from England to settle in the American colonies, particularly in the area of New England. Their goal was to create communities centered around the church to support their Christian way of life. Interpreting God’s word through the Bible defined life within Puritan communities. By the late 1600s this pious way of life was being affected by outside influences.

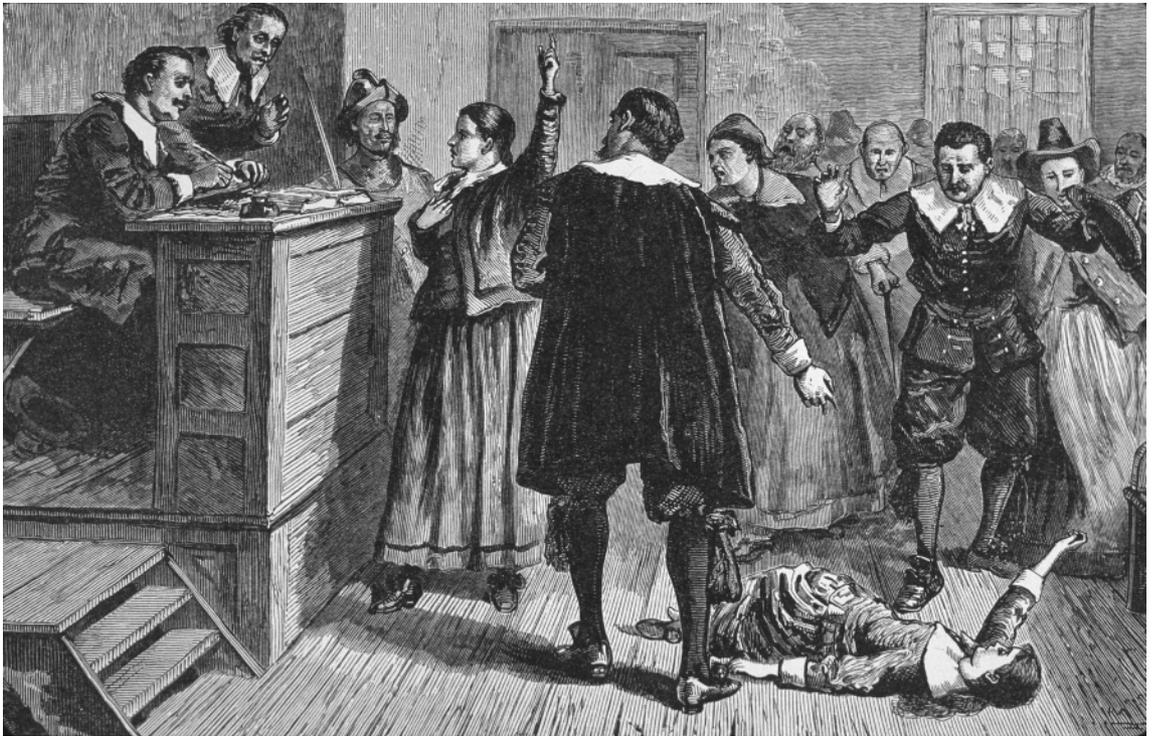
### The pursuit of witches

In **Massachusetts** in early 1692, a circle of young girls began to meet in the Salem Village home of a local Puritan pastor, Samuel Parris (1653–1720). Parris had a slave, Tituba. She shared with the girls

voodoo-like tales and rituals from her native West Indies. Voodoo was an unwritten religious faith from western Africa that came to the Americas with captured slaves.

Some of the girls began to behave strangely, complaining of physical maladies, visions, and trembling, and babbling without restraint. The girls said their behavior was caused by Tituba and two other village women who practiced witchcraft upon them. Mysterious ailments among the Puritans were normally attributed to the work of the devil, and the incident sparked a determined effort to rid the village of evil influences.

The community's immediate response was to look to the Bible for guidance. Finding a statement that witches should not be allowed to live, their duty became clear. Two assistants of the Massachusetts General Court were called upon to conduct an investigation. Though many vil-



*Based on testimony by “respected” citizens who claimed to have been put under spells, many people were convicted of witchcraft; some were even executed.* TIME & LIFE PICTURES/GETTY IMAGES

lagers were skeptical of the girls' claims, Tituba confessed her own connection with the devil, implicating the two other women in the process. The three were sent to prison.

### **More accusations**

More accusations came almost immediately. It seemed to many that the devil was actively destroying their community. The Massachusetts Governor's Council set up a special court of seven judges to handle the problem.

The judges heard testimony that included "spectral evidence," testimony by accusers that they had seen menacing specters, or spirits, resembling the accused witches. Because only a victim could see such a specter, such testimony had been rejected as evidence in past court cases. Accepting it in the Salem witch trials allowed testimony that could neither be supported nor refuted by investigation.

Over the course of 1692, 156 people were accused of witchcraft. Considering confessions as signs of repentance, the courts were more lenient with those who volunteered stories of dealing with the devil. Knowing that persistent denials were not believed, many confessed and implicated others in the process. Few of the staunch Puritans were willing to betray their morality by lying to save their lives. Twenty were sentenced to death.

By the time the twentieth accused witch was executed, public opinion no longer supported the trials. Many were being accused whom no one could believe guilty. Court procedures seemed to be aggravating the problem rather than alleviating it. Ministers from outside Salem expressed concern about spectral evidence and the continuing trials. Finally the governor dismissed the special court at the end of 1692.

The general court continued to hear cases through early 1693, but without admitting spectral evidence. Forty-nine of the fifty-two trials were immediately dismissed for lack of evidence. The governor soon gave reprieve to the others and all remaining prisoners were discharged.

### **Lingering effects**

Citizens were relieved to return to a more normal life. In the following years many accusers repented, clearing the names of those they had accused of witchcraft. In 1709 and 1711 the Massachusetts General

Court restored the good names of the accused and awarded financial compensation to families of those who had been executed. By taking responsibility the accusers and the Massachusetts authorities helped to prevent future hysteria and witchcraft trials.

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## Sand Creek Massacre

The Sand Creek Massacre remains one of the most historic events in American history. It is symbolic of the injustice suffered by the Native Americans at the hands of white people.

The nineteenth century was fraught with battles between whites and Native American tribes. This period of fighting was known as the **Plains Indian Wars** (1854–90). It was a violent era in history, one fueled by a general distrust and lack of communication.

In 1864, **Colorado** territory was governed by superintendent of Indian Affairs John Evans (1814–1897; served 1862–65). Unable to talk the Cheyenne and Arapaho peoples out of their hunting grounds (which he wanted for their rich mineral content), the governor ordered Colonel John M. Chivington (1821–1894) to get rid of the Native Americans. Chivington, a former Methodist minister, hated all Native Americans and publicly declared that all should be killed and scalped, including babies.

Together, the men raised a troop of volunteers known as the Third Colorado Cavalrymen. These men were drawn mostly from the territory's mining areas, which were known for their violence. They agreed to serve for one hundred days. Before the regiment could organize into action, a large number of Native Americans, led by Chief Black Kettle (d. 1868), approached Fort Lyon and requested peace. Major Edward Wynkoop (1836–1891) informed Evans of the request, whose response was to wonder what he would do with the regiment if they were not allowed to fight.

Regardless, Evans and Chivington promised safety to the Cheyenne and Arapaho if they would lay down their arms. They agreed and marched forty miles to Sand Creek, where they would receive rations (food) and await further instructions. Wynkoop treated the Cherokee and Apache decently, something Chivington could not abide. He replaced the commander with Scott J. Anthony (1830–1903), whose first order was to cut the rations and demand the surrender of weapons.