



Trail of Tears Curriculum Guide

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The Sequoyah National Research Center
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Little Rock, AR 72204

Introduction

Roy Boney, Jr., while a graduate student at the University of Arkansas at Little Rock (UALR), received a grant with Dr. Daniel F. Littlefield, Director of the Sequoyah National Research Center, to create a digital video composite and stop motion animated version of the story of the Trail of Tears, *On a Spring Day*, which is told in the Cherokee language with subtitles in English. He also created a computer-animated DVD on another aspect of the Trail, *Incident at Rock Roe*, told in the Muscogee (Creek) language with English subtitles.

The route of the Cherokees' forced march (as well as routes for the Choctaws, Muscogees, Seminoles, and Chickasaws) from their original home in the southern and southeastern United States to Indian Territory is intertwined with Arkansas history as several trails exist in the state. At Dr. Littlefield's request, the College of Education's Teacher Education Department developed a curriculum guide to accompany the DVDs. Students enrolled in the graduate secondary education programs were assigned the task of developing lessons to include the content areas of social studies, English language arts, science, fine arts, mathematics, Spanish, and physical education. Teachers will have access to curriculum suggestions correlated with the Arkansas Curriculum Frameworks in each subject area, as well as ideas for interdisciplinary study about the Trail of Tears.

The Trail of Tears as interpreted by Roy Boney, Jr. and UALR middle and secondary teacher education students, offers teachers a myriad of approaches to a part of Arkansas history that has received little attention. By leaving the lessons generalized and broad at times, the intent was to allow each teacher the flexibility to adjust and modify them to meet individualized curriculum goals and the culture of their community. We hope Arkansas teachers find the guide useful in planning and teaching this fascinating segment of state history.

Dr. Judith A. Hayn and Dr. Cheryl Grable are the primary editors of the guide; they are faculty in the graduate secondary education program and coordinate content specific methods in science, mathematics, English language arts, speech and drama, foreign language, and physical education along with middle school mathematics, science, language arts and social studies methods. They designed the concept for the guide and selected appropriate student products for publication. Dr. Hayn also prepared the bibliography that appears at the end of the curriculum guide. Dr. Jean M. Kiekel is a former faculty member at the university and is a visiting professor at the University of Houston. M. Merritt is a filmmaker and founder of Merritt Multimedia, an independent production company. Merritt has also worked as an Audio/Video Specialist in the office of Scholarly Technology and Resources at the University of Arkansas at Little Rock for five years.

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Thanks to Roy Boney, Jr. for permission to use his works.

Table of Contents

Introduction	iii
English Language Arts	1
Using Personal Stories from The Trail of Tears	3
The Neverending Trail: The Poet Speaks	5
Found Poetry: Along the Trail	11
Ridge v. Ross: The Art of Debate	13
Identifying Bias in Media and Writing: Primary Sources	15
Eye Witness Accounts: Participants Speak	26
Social Studies	29
The Mississippi River and Native People	31
Far From Home: The Story of The Trail of Tears	34
Where They Cried: The Trail of Tears	48
A Walk of Betrayal: The Trail of Tears	52
Compare and Contrast: Events through History	55
Science	59
Environment: The Trail of Tears and Its Effect on Organisms	61
The Spread of Disease during The Trail of Tears	67
Diseases of the Human Body: The Trail of Tears	71
Fine Arts	75
Production Designers Wanted: Creating a Storyboard	77
Weaving Along The Trail of Tears	82
Trail of Tears Reader's Theater	85
Mathematics	89
Scatter Plots and Lines of Fit: Mapping the Trail	91
Trail of Tears: Route Measurement	92
Spanish	99
Trail of Tears: A Puppet Show	101
Physical Education	103
The Physical and Mental Wellness of Native Americans on the Trail of Tears	105

Table of Contents (continued)

Integrated Curriculum	107
My Trail of Tears Experience	109
The Cherokees — Then and Now: The Trail of Tears	110
Finding Connections: Mascots and Percentages	112
Additional Resources for Teachers and Students	117
Selected Bibliography	119
Appendices	137
Appendix A: <i>On a Spring Day</i> Script	139
Appendix B: <i>Incident at Rock Roe</i> Script	144
Movie A: <i>On a Spring Day</i>	150
Movie B: <i>Incident at Rock Roe</i>	151



English Language Arts



Using Personal Stories from the Trail of Tears

Christian Stewart
Hamilton Learning Academy
Little Rock, AR

Elizabeth McAlpine
Hall High School
Little Rock, AR

Grade Level: 7th

Objectives:

1. Students will interpret and respond to personal narratives.
2. Students will compare and contrast personal narratives.
3. Students will demonstrate their ability to write a narrative using personal experience.

Procedure:

1. Set: Ask students to respond to the following question as a journal activity or class discussion: What does your home and family represent to you? Then ask students to imagine that they came home from school one day, all of their stuff was packed up, and they were forced out of their home at gunpoint. How would that make them feel?
2. Teacher Input: Provide students with the first person narrative (Handout 1.1) Read this as a class. Compare and contrast the first person narrative and the student journal entries or class discussion using a Venn Diagram on the blackboard. Then, write a model Trail of Tears short story using dialogue.
3. Guided Practice: Have students work independently or in groups to write a short narrative based on personal tragedies or challenges, using dialogue in their writing.
4. Assessment: Student personal narratives.
5. Closure: Ask students if they believe a situation like the Trail of Tears could still happen. Discuss Nazi Germany, Bosnia, Rwanda, and other examples if necessary.

Arkansas Frameworks:

OV.2.7.4 Demonstrate attentive listening skills to respond to and interpret speaker's message

W.5.7.8 Write responses to literature that demonstrate understanding or interpretation

W.5.7.8 Write responses to literature that demonstrate understanding or interpretation

W.5.7.10 Write across the curriculum

R.9.7.2 Infer the interrelations of text and world issues/events by applying connection strategies

W.4.7.6 Create a draft for narrative writing that includes dialogue

Timeframe:

1 class period

Materials:

D.W.C Duncan Handout (Handout 1.1), computer, and projector

Duncan's Report to the Senate

Indian Removal wasn't the last dispossession of the Cherokees. Another way that the government sought removal was with the destruction of the tribal title over their lands and the allotment of lands to individual Cherokees. D. W. C. Duncan tells a Senate committee how the Dawes Act had made it impossible to support his family through farming:

“Under the old regime, when we were enjoying our vast estate in common here, we all had enough and more than enough to fill up the cup of our enjoyment.... While that was the case I had developed a farm of 300 acres up north of town.... But when the Dawes commission sent its survey party around and cut me off up there all but 60 acres, I went to work on that, and to-day the allotment process...has written destruction of property and capital more terrible than that which visited upon the isle of Galveston [Texas] years ago by the anger of the ocean....

“Under the inexorable law of allotment enforced upon us Cherokees, I had to relinquish every inch of my premises outside of that little 60 acres. What is the result? There is a great scramble of persons to find land...to file upon. Some of the friends in here, especially a white intermarried citizen, goes up and files upon a part of my farm.... Away went my crop... Now, that is what has been done to these Cherokees....

“The government of the United States knows that these allotments of the Indians are not sufficient.... Why, one American citizen goes out on the western plain in North Dakota to make a home. What is the amount of land allotted to him? Isn't it 160 acres?”

(Source: Sen. Report No. 5013, 59th Congress, 2d Sess., Pt. I, 180-90.)

The Neverending Trail: The Poet Speaks

Lauren A. Beam
Dunbar Magnet Middle School
Little Rock, AR

Grade Level: 7th

Objectives:

1. Students will apply a variety of strategies to read and comprehend printed material.
2. Students will read, examine, and respond to a wide range of texts for a variety of purposes.
3. Students will apply knowledge of Standard English conventions in written work.

Materials:

- “The Neverending Trail” (Handout 1.2)
- “How to Interpret a Poem” (Handout 1.3)
- “How to Eat a Poem” (Handout 1.4)
- “Poetry Terms” (Handout 1.5)
- Large Post-it Easel Pad
- On a Spring Day DVD

Timeframe: 1 class period

Arkansas Frameworks:

W.5.7.1 Write to develop narrative, expository, descriptive, and persuasive pieces

W.5.7.6 Write to reflect ideas/interpretations of multicultural and universal themes and concepts

W.5.7.8 Write responses to literature that demonstrate understanding or interpretation

R.9.7.10 Compare and contrast points of view, such as first person, limited, and omniscient third person, and explain the effect on the overall theme of a literary work

R.9.7.19 Evaluate personal, social, and political issues as presented in text

R.10.7.2 Read texts that reflect contributions of different cultural groups

R.10.7.8 Read a variety of poetry, with emphasis on lyric poetry

R.10.7.10 Examine the effect of imagery on the mood or meaning of the poem.

Procedure:

1. Set: Show the DVD On a Spring Day.
 2. Teacher Input: Present eight lines of the poem “The Neverending Trail” (Handout 1.2) on the dry erase board, blackboard, or computer. Guide the students through the poem. Ask them to identify purpose, audience, voice, and other terms as they are employed in the poem with the following questions:
 - 1) Do you see emotion in this poem?
 - 2) Do you see any of the poetic devices on your list used here?
 - 3) What is the tone of the poem?
 - 4) Who is the audience?
 - 5) Is this persuasive?
 - 6) What message is the poet trying to convey?
 - 7) What is the subject?
 - 8) Any other comments?
- Stress the existence of emotion and feelings in the poems. List these on the board.
3. Guided Practice: Put students into small groups to do the same with the assigned verses of the poem. Each group copies eight lines of the poem onto large easel pad paper and prepares an interpretation. Provide various resources to assist those (Handouts 1.3, 1.4, and 1.5).
 4. Assessment: Evaluation of the assigned verses for each group.
 5. Closure: Have students journal at home as homework about the following topics:
 - a. Did this activity help you learn about the Trail of Tears?
 - b. Analyze your own emotional response.
 - c. Does what happened to the Cherokee Nation remind you of anything in more recent times?

[Editor’s note to teachers: “The Neverending Trail” contains historical inaccuracies. It is based on Burnett’s account, which has been demonstrated to be a fabrication.

For example, Quatie Ross did not die from giving her blanket away, and she was not buried in an unmarked grave. As a matter of fact, she was buried in Little Rock, and students can visit her grave at the Mt. Holly Cemetery. Her original tombstone can be seen at the Historic Arkansas Museum.

What is more, the term “papoose” is not Cherokee and can be rather offensive.

We include this poem for a couple reasons. First, a poet can exercise license in his or her use of source material. Secondly, these historical and political gaffs can be turned into a learning experience.]

“The Neverending Trail”

T

He ordered the removal
Of the Cherokee from their land
And forced them on a trek
That the Devil must have planned -

One thousand miles of misery -
Of pain and suffering -
Because greed of the white man
Could not even wait till spring -

We should bow our heads in shame
Even unto this day
About “The Trail Of Tears”
And those who died along the way.

It was October, eighteen thirty-eight
When seven thousand troops in blue
Began the story of the “Trail”
Which, so sadly, is so true -

Jackson ordered General Scott
To rout the Indian from their home -
The “Center Of The World” they loved -
The only one they’d known -

The Braves working in the fields
Arrested, placed in a stockade -
Women and children dragged from home
In the bluecoats shameful raid -

Some were prodded with bayonets
When, they were deemed to move too slow
To where the Sky was their blanket
And the cold Earth, their pillow -

In one home a Babe had died
Sometime in the night before -
And women mourning, planning burial
Were cruelly herded out the door -

In another, a frail Mother -
Papoose on back and two in tow
Was told she must leave her home
Was told that she must go -

She uttered a quiet prayer -
Told the old family dog good-bye -
Then, her broken heart gave out
And she sank slowly down to die -

Chief Junaluska witnessed this -
Tears streaming down his face -
Said if he could have known this
It would have never taken place -

For, at the battle of Horse Shoe
With five hundred Warriors, his best -
Helped Andrew Jackson win that battle
And lay thirty-three Braves to rest -

And the Chief drove his tomahawk
Through a Creek Warrior’s head
Who was about to kill Jackson -
But whose life was saved, instead -

Chief John Ross knew this story
And once sent Junaluska to plead -
Thinking Jackson would listen to
This Chief who did that deed -

But, Jackson was cold, indifferent
To the one he owed his life to
Said, “The Cherokee’s fate is sealed -
There’s nothing, I can do.”

Washington, D.C. had decreed
They must be moved Westward -
And all their pleas and protests
To this day still go unheard.

On November, the seventeenth
Old Man Winter reared his head -
And freezing cold, sleet and snow
Littered that trail with the dead

On one night, at least twenty-two
Were released from their torment
To join that Great Spirit in the Sky
Where all good souls are sent -

Many humane, heroic stories
Were written ‘long the way -
A monument, for one of them -
Still stands until this day -

It seems one noble woman
It was Chief Ross’ wife -
Gave her blanket to a sick child
And in so doing, gave her life -

She is buried in an unmarked grave -
Dug shallow near the “Trail” -
Just one more tragic ending
In this tragic, shameful tale -

Mother Nature showed no mercy
Till they reached the end of the line
When that fateful journey ended
On March twenty-sixth, eighteen thirty-nine.

Each mile of this infamous “Trail”
Marks the graves of four who died -
Four thousand poor souls in all
Marks the shame we try to hide -

You still can hear them crying
Along “The Trail Of Tears”
If you listen with your heart
And not with just your ears.

The preceding was partly inspired by a story told to children by John Burnett on the occasion of his eightieth birthday in 1890. It was printed in a book titled *Cherokee Legends And The Trail Of Tears*, adapted by Thomas Bryan Underwood. This book is my main inspiration, and the poem stems from the shame and disgust I feel as I learn more about the atrocities perpetrated by our forefathers and the injustices that still occur to the true Native Americans.

John Burnett was a Private in an infantry company which took part in the Cherokee Removal of 1838-1839. Near the end of his story he says, in part, “Future generations will read and condemn the act.” Do we? In closing he says,

“However, murder is murder whether committed by the villain skulking in the dark or by uniformed men stepping to the strains of martial music. Murder is murder and somebody must answer, somebody must explain the streams of blood that flowed in the Indian country in the summer of 1838. Somebody must explain the four thousand silent graves that mark the trail of the Cherokees to their exile. I wish I could forget it all, but the picture of six hundred and forty-five wagons lumbering over the frozen ground with their Cargo of suffering humanity still lingers in my memory. Let the historian of a future day tell the sad story with its sighs, its tears and dying groans. Let the great Judge of all the earth weigh our actions and reward us according to our work.”

If only it worked that way!—Poet Abe “Del” Jones

“How to Interpret a Poem”

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| 1. | Read the poem once straight through, with no particular expectations; read open-mindedly. Concentrate on the meaning of the whole poem without worrying about the specific parts. |
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| 2. | Read the poem a second time; read for the exact sense of the words; if there are words you do not understand, look them up in a dictionary. Keep in mind that words have levels of meaning: denotative, literal, connotative, evocative, and associative. |
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| 3. | Read the poem aloud, or hear someone else read it. |
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| 4. | Try to paraphrase the poem as a whole. By putting the poem into your own words, you will be able to better understand what the poet has to say. Then paraphrase the individual lines and stanzas or verse paragraphs. |
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| 5. | Identify the theme or central thought of the poem. What is the subject of the poem? |
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| 6. | Identify who is speaking. This is usually not the poet per se but his/her persona -- the “I” or “me” in the poem. |
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| 7. | Identify who is being addressed. Some poems address a general audience, and others address a specific audience identified in the poem. |
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| 8. | Identify the setting, if applicable, of the poem. |
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| 9. | Notice the sounds of the words, and patterns like alliteration and rhythm. How do they help you hear the meaning of the poem? |
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| 10. | Notice the imagery of the poem. How does it appeal to your senses? (sight, hearing, taste, touch, feel, smell) |
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| 11. | What kinds of figures of speech are used (simile, metaphor, etc.)? |
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| 12. | Respond to the poem: does your own experience confirm or disagree with the poet’s position and why? How does your own experience relate to the experience of the poem? |
|-----|--|
-

“How to Eat a Poem”

by Eve Merriam

Don't be polite.

Bite in.

Pick it up with your fingers and lick the juice that
may run down your chin.

It is ready and ripe now, whenever you are.

You do not need a knife or fork or spoon
or plate or napkin or tablecloth.

For there is no core
or stem
or rind
or pit
or seed
or skin
to throw away.

Poetry Terms and Devices

For the following terms, please write a definition and then an example. For the term “elegy,” just write the definition. (4 points each)

1. onomatopoeia

Definition:

Example:

2. simile

Definition:

Example:

3. metaphor

Definition:

Example:

4. couplet

Definition:

Example:

5. alliteration

Definition:

Example:

6. elegy

Definition:

7. oxymoron

Definition:

Example:

Found Poetry: Along the Trail

Anne Fruge
Fouke High School
Fouke, AR

Meghan Whitfield
Mills High School
Little Rock, AR

Grade Level: 9th

Objectives:

1. Students will identify and explain personal experiences to make inferences and to respond to information presented in a text.
2. Students will identify the mood and theme of a text.
3. Students will construct a found poem to reflect the mood, theme, and ideas presented in a text.

Timeframe: 1 class period

Materials:

Copies of *On a Spring Day* script (See Appendix)
Computer (or DVD player) and projector
Paper and pencils
Dry erase board and markers

Procedure:

1. **Set:** Propose the following question as a bell-ringer journal activity, or as a class discussion question:
Sometimes we have to do things that we do not want to do. Write (or discuss) a time when you were forced to do something that you did not want to do.
2. **Teacher Input:** Show the DVD *On a Spring Day*. After viewing, ask students to respond to the following questions:
 - a. What is the theme of the film?
 - b. Whose experience does the film reflect?
 - c. How can you relate to the experience of the Cherokees?

Arkansas Frameworks:

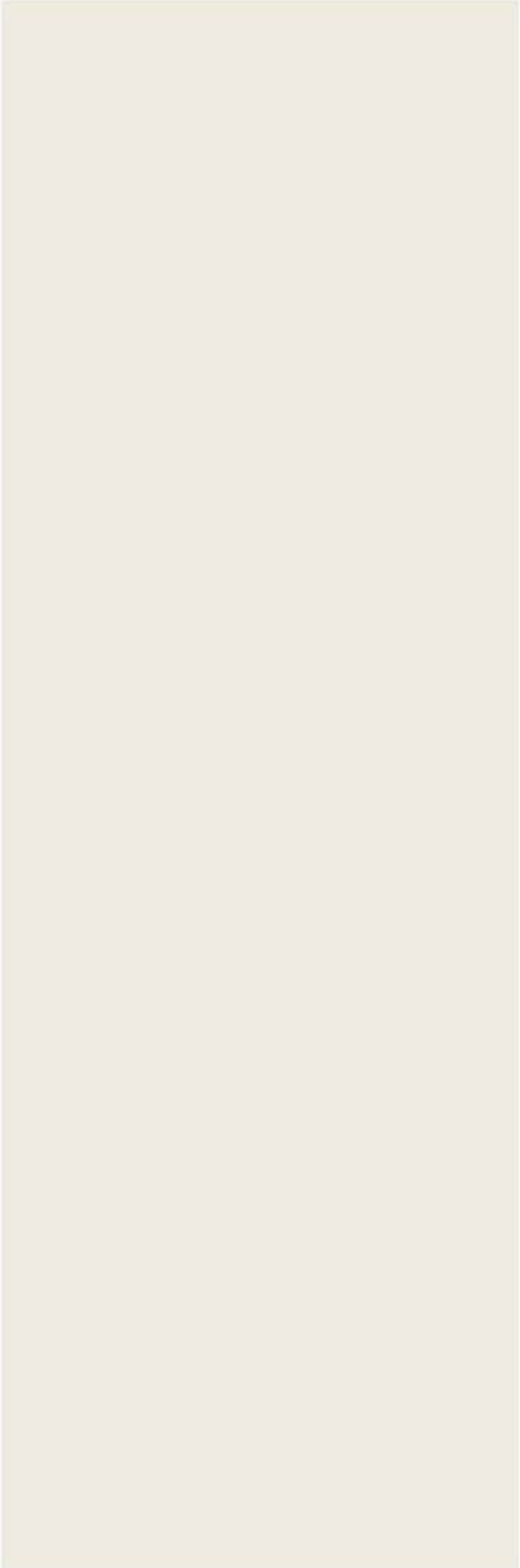
W.4.8.13 Publish/share according to purpose and audience

W.5.8.6 Write to reflect ideas/interpretations of multicultural and universal themes and concepts

R.9.8.7 Connect own background knowledge and personal experience to make inferences and to respond to new information presented in text

R.9.8.9 Infer mood and theme of text

R.10.8.2 Read texts that reflect contributions of different cultural groups

- 
3. Guided Practice: Provide each student with a copy of On a Spring Day script (See Appendix.) Ask students to identify words and phrases that reflect the mood and theme of the film.
 4. Teacher Input: As a class, select words and phrases that can be used to understand Cherokee removal, the mood and theme of the film, and the experience of one character. Write the words and phrases selected on the board and show students how to construct a found poem using the words from the provided script.

Example:

In A Small Cherokee Town
Soldiers arrived: guns and bayonets
Rifle at the ready.
It was for our own good. (They said)
Gun shot and scream.
Held at gunpoint.
Long trail: death and disease.

5. Assessment: Class participation and demonstrated understanding of the theme and mood of the text through found poem activity. Their found poems.
6. Closure: Students should find a poem and create a found poem for homework. Bring to next class.

Ridge v. Ross: The Art of Debate

Meredith Moseley
Horace Mann Magnet Middle School
Little Rock, AR

Grade Level: 7th

Objectives:

1. Students will work in groups to decipher written historical information.
2. Students will assimilate information from readings and class discussions to prepare a simple platform (document) and oral presentation supporting one of two Cherokee “heroes.”
3. Students will select one spokesperson from each group to present the argument for their hero to the class.
4. Students will hold elections to determine if Chief John Ross or Major Ridge should become the tribal “hero” based on the evidence presented.

Timeframe: 3 class periods

Materials:

Trail of Tears research material
Dry erase board and markers
Activity handouts (optional)
Computer with internet access and word processing software
On a Spring Day DVD

Arkansas Frameworks:

OV.1.7.6 Contribute appropriately to class discussion

OV.1.7.7 Deliver oral presentations using Standard English, appropriate vocabulary, examples and/or analogies

OV.2.7.4 Demonstrate attentive listening skills to respond to and interpret speaker’s message

W.5.7.1 Write to develop narrative, expository, descriptive, and persuasive pieces

R.9.7.18 Evaluate the accuracy and appropriateness of the evidence used by the author to support claims and assertions

R.9.7.19 Evaluate personal, social, and political issues as presented in text

R.10.7.2 Read texts that reflect contributions of different cultural groups

R.11.7.12 Read grade level text orally with accuracy and expression

IR.12.7.9 Use research to create one or more oral, written, or visual presentations/products

Procedure:

1. Set: Show the DVD *On a Spring Day*. Ask students to discuss the video:
 - a. What historical event does the video describe?
 - b. What do you know about the Trail of Tears?
 - c. What do you know about the individuals involved with the Trail of Tears? More specifically, Chief John Ross and Major Ridge.
2. Teacher Input: Present a short history lesson on the Trail of Tears. Answer the following questions:
 - a. Who was involved?
 - b. What actually happened?
 - c. When did Cherokee removal take place?
 - d. Where did the Cherokee people live prior to and following removal?
 - e. Why did the United States government want the Cherokees to move?
 - f. How did the United States government achieve Cherokee removal?
3. Guided Practice: Divide students into two groups and assign one group to research Chief Ross and the other group to research Major Ridge. Each group should provide a persuasive document or bullet points that describe why their researched individual should be named tribal hero. In addition, each group should select one spokesperson to present their research to the class.
4. Teacher Input: Briefly explain how to go on the internet and research a topic. (If possible, teacher should provide step-by-step research handouts and instructions for locating reliable sources.) Provide class time for students to conduct individual and group research. Assign further research as optional homework for students with Internet access at home.
5. Assessment: Group bullets/persuasive document. Presentation.
6. Closure: Have the selected spokesperson from each group present the group's case for their researched individual. After both groups have presented their information, the teacher should ask students to cast a ballot for the individual they believe should be named tribal hero. When the votes are tabulated and results announced, the teacher should ask students follow-up questions that will reflect their understanding and interpretations of the material presented.

Identifying Bias in Media and Writing: Primary Sources

Amberleigh McCain
Graduate Student, UALR
Little Rock, AR

Grade Level: 9th

Objectives:

1. Students will compare contrasting points from land survey, journal entry, web page, and video.
2. Students will identify possible biases in sources.

Timeframe: 1 class period

Materials:

Handout 1.6: “Overlapping Ideas” worksheet

Handout 1.7: “The Trail of Tears National Historic Trail and the Tennessee, Wheeler and White River National Wildlife Refuges – Historical and Interpretation Study”

Handout 1.8: “1832 Journal of Occurrences”

Handout 1.9: Department of Arkansas Heritage Website “Native Americans”

Projector

Incident at Rock Roe DVD

On a Spring Day DVD (optional)

Dry erase markers

Arkansas Frameworks:

OV.3.9.1 Compare the advantages and disadvantages of various types of media.

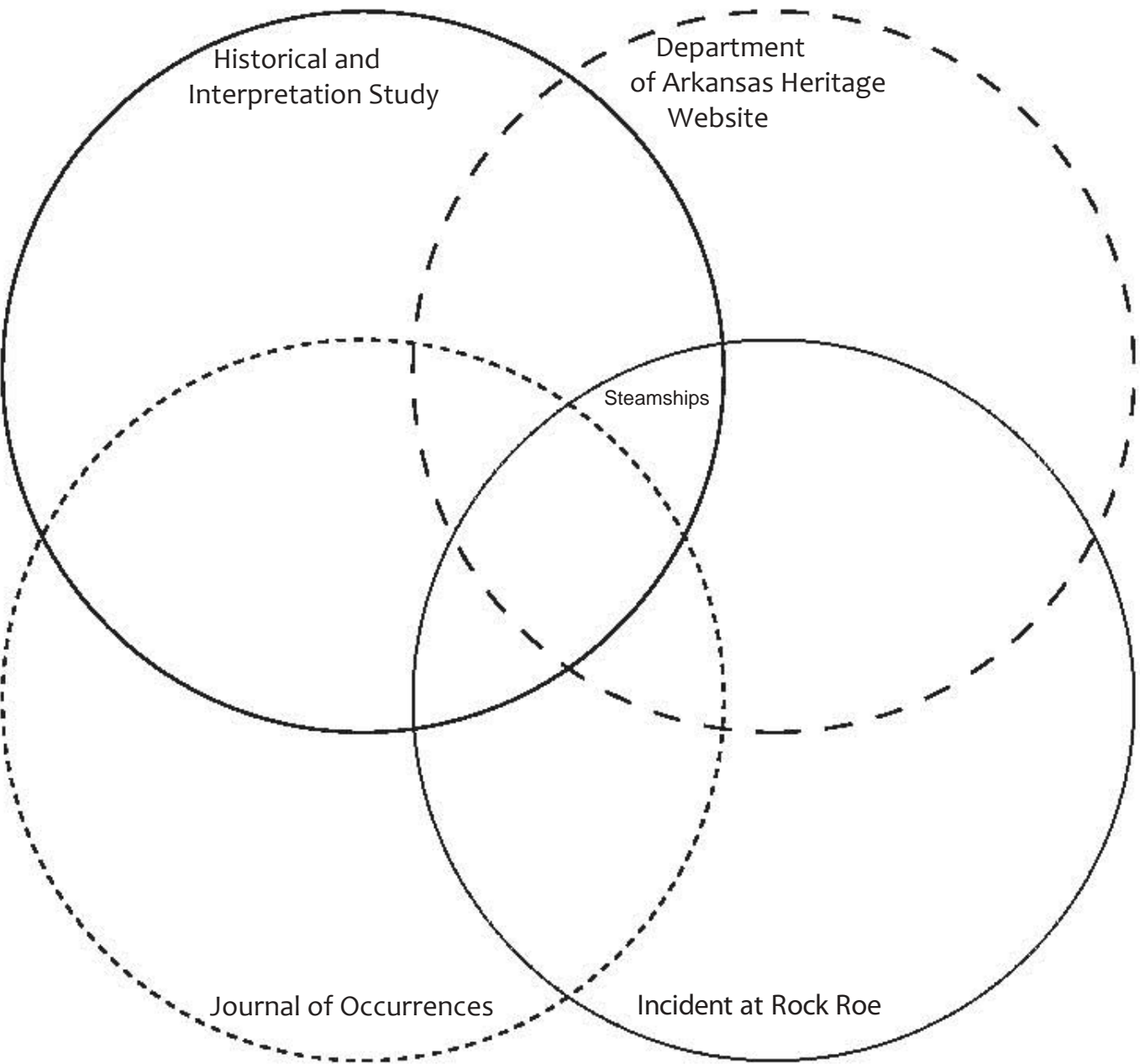
OV.3.9.3 Identify and evaluate a media source for bias and point of view.

W.5.9.5 Write a variety of work related documents, such as letters, [...] use appropriate vocabulary, tone, and style.

Procedure:

1. Set: Watch the Incident at Rock Roe DVD. Ask students for reactions and understanding of the Cherokee and the Trail of Tears.
2. Teacher Input: Provide students with a copy of handouts 1.6, 1.7, and 1.8. Briefly explain each article. Have students read aloud a section from each. Question students about understanding of bias. Provide examples to demonstrate concept from materials.
3. Guided Practice: Have students work in groups of three to complete the worksheet listing parallels from examples that exemplify bias. Students will use the video and various articles provided to complete this task.
4. Teacher Input: If time permits, show the On a Spring Day DVD.
5. Assessment: Worksheets, classroom participation, one-page letter.
6. Closure: Explain that students will need to write a one-page letter from the perspective of a Native American teenager to the US government about being at the incident at Rock Roe.

Write overlapping ideas in the correct part of the overlapping circle. For example: since steamships are mentioned in the Historical Study, Department of Arkansas Heritage website, and in the video, we write steamships in the section of the diagram where those three circles overlap.



Handout 1.6 — “Overlapping Ideas”

Historical and Interpretation Study, Trail of Tears National Historic Trail

Creek Removal and the Trail of Tears – Overview

The Creek Indians were forced to move west following the treaty signed on March 24, 1832, which surrendered the remaining Creek lands in Alabama. Over the next several years several thousand Creeks immigrated to the Indian Territory but other members of the tribe began a resistance which became known as the Creek Wars. The U.S. Army joined with the Alabama militia to round up some 14,500 members of the tribe and move them west in 1836 and 1837. These Creeks were escorted west by the U.S. Army with assistance by civilian agents hired to facilitate Indian removal. Most of the Creeks were transported via steamboat from Montgomery and Mobile through the Gulf of Mexico and up the Mississippi and Arkansas Rivers to the Indian Territory. Other groups marched to Tuscumbia, Alabama and were loaded onto steamboats bound for Memphis and then west on the Military Road. From the available records it does not appear that any Creeks emigrated through the Wheeler NWR but there was involvement with both the Tennessee and White River NWRs.

Creek Removal and the Tennessee River NWR

The involvement of the Creeks with the Tennessee River NWR appears to have consisted primarily of passage along the river and no associated campsites or other sites have been identified. As noted previously, the Creek emigration documents are among the many thousands of records at the National Archives which have yet to be examined. It may be that some vouchers issued by the military will be discovered which document payments for food or

wood for the steamboats. Based on the examination of available Cherokee records, it does not appear that this involvement would be substantial. After boarding steamboats at Tuscumbia, most boats appear to have sailed directly for Paducah, a destination accessible in one day. While taking on wood for fuel was probably required, it is unlikely that there was any need to stop and disembark to camp along the river. Until all of the records relating to Creek removal are reviewed, no substantial involvement with the Tennessee River NWR can be ascertained.

Creek Removal and the White River NWR

The White River NWR had direct involvement with Creek removal through the use of the Memphis-Little Rock Military Road and the associative site of Rock Roe. The first large group of Creeks to travel through Arkansas was a party of 630 tribal members led by Capt. John Page and William Beattie in December of 1834. In anticipation of the provisioning of the Creeks, an advertisement was placed in the Arkansas Gazette in October to solicit proposals for supply depots along the Military Road including the Rock Roe settlement.

“Notice for Proposals to Furnish Indian Rations. Separate proposals, in writing and sealed, will be received by the subscriber, until 12 o’clock M. of Thursday the 30th of October 1834, for furnishing and delivering of all Rations, more or less, that shall be required at the following places, from the 10th day of November, 1834 to the 31st day

Handout 1.7 — “Historical and Interpretation Study”

Historical and Interpretation Study, Trail of Tears National Historic Trail (continued)

of March, 1835 – each number forming one contract, via:

No. 1. For all Rations that shall be required at Wm. Strong's on the Memphis Road, near the St. Francis.

No. 2. For all Rations that shall be required at John Buriss' – at the Ferry – north bank, and at Rock Roe, south bank of White River.

No. 3. For all Rations that shall be required at Mrs. Black's Grand Prairie; at James Irwin's; and at Newell's near Palarm Bayou.

J. Brown Capt. U.S.A.
Prin'l Disb'g Ag't Ind. Rem'l
Little Rock, A.T. Oct. 16, 1834"

In January of 1835, the contingent of Creeks under the direction of Capt. John Page divided into two groups at Memphis, with one going by steamboat on the Mississippi and Arkansas Rivers, while the other, led by William Beattie, traveled on the Military Road. The Arkansas Gazette described this contingent of Creeks as "Emigrating Indians. A letter to Capt. J. Brown, was received by yesterday's mail, from Capt. John Page, Special Agent for removal of Indians, dated 29th ult. Capt. P. was then at Tuscaloosa, Alabama, with 525 Creek Indians and near 200 ponies, on his way to the Indian country west of Arkansas, and is probably at Memphis by this time. The Indians were to be embarked on a steamboat at that place, and landed at Rock Roe, on White River, from whence they will proceed by land to their destination. Their ponies were to cross the Mississippi at Memphis."59 The Page contingent paid John Burris for ferriage over the White River and Alpheus Maddox for ferriage ov-

er the Rock Roe Bayou on January 12th.

Instead of going to Rock Roe, the water contingent came up the Arkansas River to Little Rock on February 24th, aboard the steamboat Harry Hill while the overland party marched along the Military Road with horses and livestock. The impending arrival of this group was noted in the Arkansas Gazette on February 24th.

"Emigrating Creek Indians – The s.b. Harry Hill, arrived at this place, this morning, having on board near 500 of these sons of the forest, from Alabama, who will be joined, to-day or to-morrow, by another party, with upwards of 200 ponies, who came through by land from Memphis and arrived at Mrs. Black's, in the Big Prairie, some days since. The former party is under the charge of Capt. Page, U.S.A. and the latter under that of Mr. Beaty (sic)."

A second group of emigrating Creeks consisted of a party of some 500 Creeks led by Benjamin Marshall and conducted by Lt. Edward Deas and William Beattie. At Tuscumbia, most of the Creeks were loaded onto a steamboat, while a smaller party marched overland to Memphis with horses and livestock. Both parties arrived at Memphis on December 31, 1835, where they again divided into water and land groups. The water party traveled down the Mississippi River to the Arkansas River, and then past Little Rock to Fort Gibson. The land party traveled west on the Military Road on January 1, 1836, and crossed the White River ferry before arriving at Little Rock on January 9th.

Source: US Fish and Wildlife Service. <<http://www.fws.gov/historicPreservation/publications/pdfs/RegionalReports/TheTrailofTearsFinalReport.pdf>>

Historical and Interpretation Study,

Trail of Tears National Historic Trail (continued)

During the summer of 1836, the U.S. Army captured more than 14,500 Creeks in Alabama and began to send them west under military escort. Approximately 2,500 of these Creeks were considered hostile and were transported on steamboats to New Orleans. Here, the Creeks were loaded onto three steamboats under the command of Lt. J. Waller Barry. The civilian agents responsible for assisting the removal were employed by the J.W.A. Sanford Emigrating Company. The steamboats left New Orleans on July 21, 1836, and ascended the Mississippi and White Rivers to Rock Roe where they landed on July 29th. The Creeks camped at Rock Roe for eight days while they took on supplies and organized into groups going west under military escort. The Creeks departed Rock Roe on August 8th and traveled to Little Rock and on to Fort Gibson.

The size of this group of Creeks was noted in an article in the Arkansas Gazette on August 2nd.

“Emigrating Creeks. We are informed by Mr. Willard, one of the conductors of the Emigrating Creeks, who reached here a day or two since, on express to Capt. BROWN, that 2300 Creeks had been landed at Rock Roe, White River, on the 29th ult. on the way to their new country, West. They are in charge of Messrs. Howell and Beatie (sic), conductors of the firm of J.W.A. Sanford & Co. accompanied by Lt. Barry and Dr. Aberdy, U.S. Army. The Emigrants are healthy and subordinate – and appear anxious to reach their place of destination. The party is accompanied by Neah Micco, Principal Chief and Neah Mathla, the principal hostile Chief, and leader of the late disturbances in Alabama. The emigrants were embarked at Montgomery, Ala. On the 15th July, and came by way of New-Orleans, across Lake Ponchar-

train– route which has proved more expeditious than the one by land. They were less than 15 days from Montgomery to White River. This party is composed almost exclusively of the hostile Indians.”

Most of the remaining Creeks rounded up by the U.S. Army were marched from Alabama to Memphis where they were divided into various groups to travel by water and land. Almost 12,000 Creeks were included in this emigration to the Indian Territory. These parties contained between six hundred to 2,300 Creeks each and were led by Capt. M.W. Batman, Lt. R. B. Screven, Marine Lt. John T. Sprague, Lt. Edward Deas, and John A. Campbell. Lt. Sprague sought to steal a march on Capt. Batman and Lt. Screven, who had arrived at Memphis before him, to ensure his party received adequate measures of the scanty supplies set out for the Creek emigrants. Sprague put 1,300 people, mostly women and children, aboard the steamboat John Nelson and two flat boats and sent between 600 and 700 men with the group’s horses along the Memphis to Little Rock Road through the Mississippi Swamp. Most of the overland group joined their river-borne companions opposite Little Rock on November 4th, though many of the men stayed in the swamp to hunt.

Lt. Screven’s party of 3,142 Creeks also split at Memphis, with most going to Rock Roe by boat, while the horse herd followed the Memphis to Little Rock Road, arriving opposite Little Rock on November 20th. The desperately hungry Creeks straggled from the main group, killing hogs and stealing food, and only 2,000 of those who traveled the Military Road from Little Rock arrived at Little Rock under Lt. Screven’s command. Some 1,200 Creeks of Capt. Batman’s

Historical and Interpretation Study, Trail of Tears National Historic Trail (continued)

contingent left Memphis aboard the steamboat Farmer on October 13th, arriving at Rock Roe four days later. Other members of Capt. Batman's group also marched overland on the Military Road. John A. Campbell split his contingent of 1,170 Creeks at Memphis, with some leaving on boats for Rock Roe on November 5th while the rest drove their livestock through the swamps on the Military Road.

Lt. Deas' party, which numbered 2,320 when it left Alabama, set out from Memphis on November 5, 1836, intending to split as had the earlier groups. A sizeable group of Creeks refused to board the boats, choosing instead to follow the horse herd along the Military Road under the leadership of a conductor who Lt. Deas appointed. The water-borne party waited at Rock Roe, but only a portion of the overland party arrived with the conductor. After waiting two weeks, Lt. Deas set back toward Strong's place on the St. Francis River to round up the stragglers. He found 300- 400 starving, stranded Creeks, some of whom had been with the parties of Capt. Batman and Lt. Screven, scattered along the route and arranged for their escort to join the rest of his band.

As in the case of the Choctaws four years earlier, the huge numbers of emigrating Creeks was a cause for alarm in Arkansas. On November 20, 1836, Lt. Screven wrote to Governor James Conway to inform him of the arrival of 3,200 Creek Indians near Little Rock. A report in the *Arkansas Gazette* stated that, "This is the third party of Indians which have passed our town within two or three weeks, for the west. About 15,000 of the tribe are now traversing the State, from East to West – making an almost continuous line from Rock Roe, to our western boundary. Although they are by no means hostile or threatening, yet they are, unquestionably, a great annoyance to the public

– and ought always to be sent with a strong guard."

A final party of Creeks used the Rock Roe landing and the Military Road in November of 1837. These were mainly the families of Creek warriors who had been recruited to fight Seminole Indians in Florida. After spending months in camps in Alabama and Mississippi, a period in which nearly 200 of them died, the group was transported to New Orleans. After traveling by steamboat to Rock Roe, some 3,000 Creeks led by Capt. John Page traveled overland to the Indian Territory. The passage of this final contingent of Creeks was noted by the *Arkansas Gazette* on November 21st when an article stated that "Capt. Page, of the U.S.A. arrived here on Saturday evening last. He is engaged at present in superintending the removal of the Creeks, and has now the whole Creek nation, amounting to more than 3,000, below Rock Roe, on White river. They will take up their line of march, through the country, immediately."

From 1835 to 1837, over 17,000 Creeks emigrated west, either going overland along the Military Road or by using the steamboat landing at Rock Roe. The Creeks appear to have camped in the vicinity of the Rock Roe landing for longer periods of time than either the Choctaws or Chickasaws. This appears to have been the result of many of the tribe members becoming lost in the swamps along the Military Road or due to insufficient rations causing them to have to hunt for food along the way. For five weeks in October and November of 1836, Rock Roe was a central depot and camp site for thousands of Creeks heading west. In such numbers, the Creeks would have camped along much of the ridgeline between the Rock Roe landing and the Military Road.

1832 Journal of Occurrences

Novr. 12th – Arrived at Rock Roe on White River at 12 o'clock landed Indians and baggage from the Henry Hill, and Archimedes – two deaths by Cholera reported to Major Langham Asst. Supt. &c.

Novr. 13th – Issued rations to Indians for three days ending 15th. two deaths by Cholera – detailed 13 wagons for my detachment also an order from Langham to call into Service two U.S. Wagons to transport the sick with cholera &c. until we met the ponies belonging to the Indians making 15 teams in service to transport the baggage – sick &c.

Novr. 14th – Organized the party for the march, and at 2 o'clock p.m. left Rock Roe with the detachment travelled four miles and encamped the road, the road very bad three deaths reported (by Cholera).

Novr. 15th – Left camp early in the morning travelled 10 miles on the road being bad in the Prairie – encamped at night at Au Grue this morning the two U.S. teams came up and took in the sick, at least a part, one death reported.

Novr. 16th – Left Au Grue and travelled 14 miles and encamped in the large Prairie – Issued rations and forage for two days, by noon – left camp travelled 18 miles, that night rained very hard, all night, one death reported.

Nov. 17th – Left camp travelled 18 miles, that night rained very hard, all night, one death reported

Novr. 18th – Raining very hard left camp and traveled 15 miles arrived at the Arkansas River, the weather cold and wet - two deaths reported.

Novr. 19th – Issued rations and forage and commenced crossing the Arkansas River.

Novr. 20th – Completed crossing the River and took up the line of march late in the evening – travelled three miles and encamped some of the Indian wagons remained at Little Rock to get repaired.

Novr. 21th – Left camp and traveled ten miles –

Novr. 22th – Left camp and travelled 11 miles where we drew provisions and forage for two days – one death reported.

Novr. 23th – Left camp and travelled 12 miles crossing Saline creek – but few cases of sickness.

Novr. 24th – Arrived at camp this morning Lt. Van Horn who reports losing a good many Indian horses in the swamp. He returned to Little Rock to report to Major Armstrong, but I should like to have seen the horses that was living brought up to our aid and new provision &c. - and made a good days march.

Novr. 25th – A few of the horses came up and discharged the two U.S. Wagons and directed them to Little Rock having them in service only 13 teams to transport baggage, sick, &c travelled 10 miles.

Novr. 26th – Left camps, and travelled 16 miles and encamped - drew provisions and forage for two days. Three death reported. Some horses came up today.

Novr. 27th – Left camp early increase of sickness – crossed the Cado. Some Indians crossed in the wagons and some ferried, travelled 16 miles.

Novr. 28th – Left camp early and travelled 13 miles - drew forage and provisions – sent back to bring up the Indian's wagons and immigrants, which was in our rear – one death reported.

1832 Journal of Occurrences (continued)

Novr. 29th – Pursued our march, and travelled 13 miles, one death reported.

Novr. 30th – Started early traveled 14 miles crossed the Little Missouri and encamped drew provisions and forage - Indian wagons all got up.

Decr. 1st – Again on our march, travelled 10 miles a very wet day – encamped for the night.

Decr. 2nd – Started from camp travelled 9 miles - encamped drew provisions and forage – sickness much abated.

Decr. 3rd – Left camp early travelled 9 miles encamped at Mine Creek to let the Indians dry their blankets and clothing which had got wet on the first, 2nd &c.

Decr. 4th – Started on our march, made a good days march, the roads being in good order drew provision and forage.

Decr. 5th – Left camp travelled 14 miles crossing the Cossatot, and encamped, one death today.

Decr. 6th – Left camp early in the morning arrived at Little River – ferried over a part of the detachment drew provision and forage.

Decr. 7th – Completed Ferrying across the Indians, horses, and wagons, travelled 6 miles, and encamped at the Choctaw line.

Decr. 8th – Entered the Choctaw country, traveled 18 miles, encamped at McCann's – drew forage and provision for two days.

Decr. 9th – This morning some of the immigrants stopped at this farm, intending to settle near it discharged four wagons from the service. Travelled 13 miles – and encamped

Decr. 10th – Left camp – travelled 12 miles, was met by 300 Indians to welcome their friends to their new country. They accompanied the party to Clear Creek where we encamped drew provision and forage for two days – all in good health.

Decr. 11th – Left camp and travelled to the place of reservation, in the vicinity of Fort Towson, at which place the nine wagons now in service, was discharged and returned. The health of the Indians belonging to this detachment being good. Remained there during 12th, 13th, 14th, and 15th. The Indians during that time requested – and drew provisions and then dispersed to select a home.

The above being a brief sketch of occurrences during the march from Rock Roe to Fort Towson is respectfully submitted to the Department.

Respectfully,
S.T. Cross
Asst. Agent
Ch. Removal

Source: National Archives Record Group 75, Records of the Bureau of Indian Affairs, Letters Received, Choctaw Immigration, 1833.

The Department of Arkansas Heritage:

Story of the Creeks

“The Creeks, now on their way...left their country in such haste, that many of them were not able to make sale of their property...,” wrote a contributor to the *Arkansas Gazette* in 1837. “It is thought [that the Creeks] have been recently hostile to the whites, and that they have been removed by force of arms from the country east of the Mississippi [River] but such is not the fact...If the removal of the Indians had been made by officers of the government...the case would have been very different from what it has been...and the actual expense to the government much less...They would have been more comfortable and less liable to sickness and death, and to the terrible suffering which they at present have to endure...To each separate party of four or five thousand of these Indians there is attached [one] officer...”

In March of 1832, the Creek Indians of Alabama entered into a treaty with the U.S. government that ceded all their lands east of the Mississippi River. Approximately 22,000 Creeks were moved with their belongings and slaves. The U.S. government would pay the tribe \$12,000 a year for five years, pay any debts incurred by the tribe during removal, give them food, supply \$3,000 for education, and protect them from hostile tribes in their new home. Since the early 1800s, the Creeks were subjected to white encroachment. They had fought against Andrew Jackson at the Battle of Horseshoe Bend in 1814 and suffered devastating losses.

Since that battle, the Creeks had not been prosperous or strong in numbers. This led to poverty, clashes with white settlers, and a general distrust of the U.S. government. In the 1830s, the tribe was divided over removal. Upper Creek Towns favored removal and Lower Creek Towns

wanted to hold out on moving westward. In addition to the divisions within the tribe, the state of Alabama took jurisdiction over the Creeks and the tribal chiefs had little control over tribal issues, including removal. Only a few Creeks anticipated removal and sold their land, cattle, and household goods.

In the winter of 1834, harsh weather conditions made travel miserable for the Creek emigrants. A U.S. army captain said, “I have to stop the wagons to take the children out and warm them and put them back against six or seven times a day. I send ahead and have fires built for this purpose. I wrap them in tents and anything I can get hold of to keep them from freezing...Five or six in each wagon constantly crying in consequence of suffering with cold.” Of the 630 emigrants in this winter detachment, only 469 survivors arrived at Fort Gibson after three months of travel.

A group of “hostile” Creeks also left Alabama in 1834. This group was made up of mostly women and children who traveled by boat and railroad through Alabama and Louisiana before boarding riverboats at Montgomery’s Point, Arkansas. By the time they reached Montgomery’s Point, many of the emigrants had died of sickness and disease. From Montgomery’s Point, they traveled up the Arkansas River to Arkansas Post where they loaded into “miserable ox carts, many without tired wheels or indeed without iron of any kind.” They continued to travel by road to Rock Roe, Little Rock, and on the “cut-out” roads of western Arkansas, where heavy rains caused delay in reaching Dwight Mission (present-day Dardanelle) and Fort Gibson.

In 1835, Upper Creek Towns under the leadership of Chief Ophthleyaholo migrated to the Mississippi River. They crossed the river at

Handout 1.9 — “Heritage Website”

The Department of Arkansas Heritage:

Story of the Creeks (continued)

Memphis, walked through eastern Arkansas, and traveled by boat on the Arkansas River. After reaching Little Rock, the Creeks were not allowed to leave their boats and enter the town, so they continued up the Arkansas River to Fort Smith, where they procured wagons and headed for Fort Gibson where they intended to settle. Short of supplies along the route, these Creeks stole hogs and other food to keep from starving. Of 3,000 Creeks, approximately 2,000 arrived safely at Fort Gibson.

In 1836, a civil war erupted between the Lower Creek Towns and citizens of Alabama. Those who had taken part in the conflict, including Chief Eneah Micco, were captured and sent west with many of his people. They faced the humiliation of being chained together and marched double file from east Alabama to Montgomery, where they were placed on boats headed for Arkansas. One observer remembered the scene, “To see the remnants of a once mighty people fettered and chained together forced to depart from the land of their fathers into a country unknown to them, is of itself sufficient to move the stoutest heart.”

Eneah Micco’s group traveled to the Gulf Coast under the guard of the Alabama artillery, crossed over to New Orleans, and then headed up the Mississippi and Arkansas rivers. They landed at Rock Roe and exchanged their boats for horses. Heading to Little Rock, they encountered intensely hot weather that forced them to change their travel plans. The tribe traveled at night and rested during the day as they pressed on to Fort Gibson.

In Arkansas, the newspapers reported seeing the Creeks travel through Little Rock, “They all presented a squalid, forlorn, and miserable condition, and seemed to be under the influence of deep melancholy... They are said to have left their homes with great reluctance, but they are becoming more reconciled to their destiny.”

It is estimated that 14,000 or more Creeks were forcibly removed during the years of 1833 to 1837. This number did not include warriors with families who had been left behind to take part in the Seminole Wars in Florida. They would leave Alabama later. Many Creeks were abducted and put into stockades without being able to collect their belongings. Today, a small fraction of the Creek Nation, known as the Poarch Band, is still living in southern Alabama.

Resentment towards removal lasted for many years. A letter was written to a U.S. army officer by a Creek citizen that described the anger, “You have been with us many moons... you have heard the cries of our women and children... our road has been a long one... and on it we have laid the bones of our men, women, and children When we left our homes the great General [Jackson] told us that we could get to our country as we wanted to. We wanted to gather our crops, and we wanted to go in peace and friendship... but tell him these agents came not to treat us well, but make money and tell our people behind not to be drove off like dogs. We are men... we have women and children and why should we come like wild horses?”

Approximately 30,000 people identify themselves as members of the Creek tribe, or Muskogee Nation. Their present-day capitol is located at Okmulgee, Oklahoma near Tulsa. The tribal government elects their chief and a constitution guides their government. They offer health care services, education, employment opportunities, and housing for low-income tribal members. Stomp dances and the traditional identification of a town are still found among members of the Creek tribe. They still instruct their children in various Muskogee language dialects and live among four main groups of Muskogee: the Creek Nation, Alabama Quassarte Tribal Town, Kialegee Tribal Town, and Thlopthlocco Tribal Town.

Eye Witness Accounts: Participants Speak

Tami Harshaw
Graduate Student, UALR
Little Rock, AR

Grade Level: 8th

Materials:

Trail of Tears poem by Brian Childers (Handout 1.10)
On a Spring Day DVD
Computers (optional)

Procedure:

1. Set: Watch On a Spring Day DVD. Discuss the importance of the documentation of the Cherokee experience in connection with literature and history.
2. Teacher Input: Begin reading the Trail of Tears poem by Brian Childers (Handout 1.10) Have students read aloud sections. Lead discussion about interviews with the students. Make a connection to narratives and essays about real life events. Ask students the following questions: Do you feel the images depicted in the video go with what we've read in the poem? How or how not? To make a film of any kind about historical events, how helpful are live interviews? If someone were to come to your home today and say "you've got to move, NOW!" how would you react; peacefully in compliance, or would you fight?
3. Guided Practice: Have student write a free verse poem using the video and poem as inspiration. Students can work independently or in small groups.
4. Assessment: Classroom participation, free verse poem.
5. Closure: "There were ten million Native Americans on this continent when the first non-Indians arrived. Over the next 300 years, 90% of all Native American original population was either wiped out by disease, famine, or warfare imported by the whites.

Arkansas Frameworks:

O.V.2.8.1 Demonstrate effective listening skills by exhibiting appropriate body language

R.9.8.22 Evaluate personal, social and political issues as presented in text.

Objectives:

1. Students will engage in watching and listening activity with regard to a video presentation of Roy Boney's On a Spring Day.
2. Students will evaluate Brian Childers poem about the Trail and compare it to the video in large group discussion.

Timeframe:

1 class period

The Trail of Tears

By Brian Childers

I look to the long road behind
My heart is heavy with my people's sorrow
Tears of grief I weep - for all that we have lost
As we march ever farther from the land of our birth
On the Trail of Tears

Mile after mile and day after day
Our people are fewer with each rising sun
Disease and starvation they take their terrible toll
And though we suffer still we march on...
On the Trail of Tears

I watch my beloved weaken and fall
Upon the road like so many before...
With tears in my eyes I hold my wife to my breast
And in my arms she breathes her last...
On the Trail of Tears

Mile after mile and day after day
We march to a land promised us for all time
But I know that I can no longer go on
I know that is a land that I shall never see...
On the Trail of Tears

As my body - it falls to embrace the earth
My spirit - it soars to greet the sky
With my dying breath am I finally set free
To begin the very long journey towards home
On the Trail of Tears

Handout 1.10 — “The Trail of Tears” by Brian Childers



Social Studies



The Mississippi River and Native Peoples

Alicia Kosko
Dunbar Magnet Middle School
Little Rock, AR

Subject Areas: US History, Geography

Grade Level: 8th

Timeframe: 1-2 class periods

Materials:

On a Spring Day DVD

Textbook

Chart Paper

Markers

Foldable Paper

Crayons

Handout 2.1 - "Foldable Instructions"

Procedure:

1. **Set:** Have students begin writing down what they know to answer the following:
 - Summarize the Indian Removal Act
 - Explain why President Jackson refused to enforce the Supreme Court's decision
 - Compare The Trail of Tears to another forced relocation in history that you might know.
 - Have students volunteer their answers.
2. **Teacher Input:** Show the On a Spring Day DVD. Classroom discussion to follow (reaction to the movie, characters, etc.). Optionally, have students work with a partner and read Tragedy for Native Americans, pg. 370-374 in the American Nation.

Arkansas Frameworks:

H.6.8.35 Compare and contrast historical and cultural maps of each continent (e.g., political boundaries, migration patterns, trade routes, colonization)

C.5.8.5 Analyze the influence citizen participation has on government

G.1.8.1 Analyze the importance of the following navigation systems on the development of world civilizations:

- Amazon River
- Mississippi River
- Panama Canal
- Rhine River
- Suez Canal
- Thames River
- Volga River

Objectives:

1. Students will analyze how the Mississippi River played an important role in the Trail of Tears.
2. Students will describe the push/pull factors of disease and resources affecting Native Americans on the Trail of Tears.
3. Students will examine the migration route of Native Americans during the Trail of Tears.

3. Guided Practice: Students should create a foldable for the Trail of Tears, then volunteer to share with class.

5. Assessment: Classroom discussion participation, foldable, and their answers to the open response question.

4. Teacher Input: Have students respond to the following open response question: Why do you think Andrew Jackson supported states' rights in the case of Native Americans?

6. Closure: Review this final question: Why were the Native Americans forced off their land?

References

(2003). Chapter 12, Section 3. In *The American Nation* (pp. 370-374). Upper Saddle River: Prentice Hall.

TEACHER BACKGROUND INFORMATION:

<http://www.nativeamericans.com/TrailofTears2.htm>

After the American Revolution the newly established states of Georgia, South Carolina, Alabama and Mississippi took the lead in forcing the Southeastern Indians into exile. By then the white populations of these states already greatly outnumbered the Indians, who now were living in relatively small enclaves. The state governments, under pressure from their citizens, demanded the removal of the tribesmen to the regions far to the west. Major tribes of the Southeast - the Choctaw, Chickasaw, Seminole, Creek and Cherokee - were known as the Five Civilized Tribes, and many of the natives had adopted both European agricultural methods and Christianity.

The real power to dispose of the Indians lands remained with the state governments, and they were adamant for removal. These governments, in the early 19th century, passed laws that "legalized" the eradication of the Indian communities and opened their lands to settlers. Such legislation even denied the Indians any right of appeal by depriving them of standing in court.

It was this denial of the Indians most fundamental rights that led to a celebrated confrontation between two branches of the federal government in the persons of the venerable chief justice of the United States, John Marshall, and the president, Andrew Jackson (served 1829 - 1837). A Georgia law depriving the Indians of their rights was argued up to the Supreme Court, where it was ruled unconstitutional. Jackson, who was determined to rid the eastern part of the nation of its Indian population, was reputed to have said of the decision: "John Marshall has rendered his decision; now let him enforce it."

Without the power of the federal executive behind him, Marshall's decision in favor of Indian right was, in effect, null and void. And on May 28, 1830 Jackson signed into law the Indian Removal Act, a bill requiring all Indians living east of the Mississippi to leave their homes and be relocated far to the west in what was called Indian Territory. Now the federal government moved swiftly and brutally to enforce the new legislation. The first to feel the impact were the

Choctaws of Mississippi. Bribed by agents of the government, a minority of Choctaw leaders in 1830 signed the Treaty of Dancing Rabbit Creek. All of the Choctaw land in Mississippi was ceded in exchange for territories in Arkansas and Oklahoma.

In successive marches from 1830 to 1833, thousands of Choctaws set out on foot, under the watchful eyes of soldiers. These long, cold marches, difficult at best, were made worse by shortages of wagons, horses, blankets and food. Woefully inadequate funds were quickly exhausted, and along the way people began to die. By the time Oklahoma was reached, more than a quarter of the migrants had succumbed to hunger, disease, or exhaustion.

The journey was equally horrible for the other Southeastern tribes when their turn came. Between 1834 and 1838 most of the Creeks, Cherokees and Chickasaws suffered removal, as did many of the Seminoles. Some of the eastern Seminoles forged themselves into a guerrilla army and waged bloody warfare against federal troops to retain their foothold in the East. One war lasted for seven years, from 1835 to 1842; a second war, in the 1850s, was much shorter. For almost 30 years after the fighting stopped in 1856, the remnants of the eastern Seminole peoples lived in isolation.

Although the tribes in their new Oklahoma territories never recovered the vitality of the old days, they did reassert their former way of life, albeit in somewhat diminished form. They established farms, built schools and churches, revived their political institutions, and the Cherokees resumed publication of their newspaper.

GUIDING QUESTIONS:

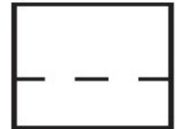
1. How did the Mississippi River play an important role in the Trail of Tears?
2. How did push-pull factors of disease and resources affect the Native Americans?
3. Examine the migration route the Native Americans were forced to take.

Foldable Instructions

Materials: One sheet of plain, white copy paper



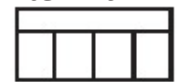
Step One: Fold the paper nearly in half lengthwise.



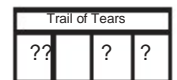
Step Two: Cut the bottom part of the sheet of paper into four sections.



Step Three: Fold the cut side of the paper up, leaving a 1/2" at the top to write "Trail of Tears."



Step Four: On the outside of each flap write "Who?", "When?", "Where?", and "Why?".



Step Five: As the teacher lectures or as you read, add names, dates, places to the inside of the foldable and decorate the outside as you see fit.

Far From Home: The Story of the Trail of Tears

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Subject Areas: Arkansas History or US History

Grade Levels: 10-12

Objectives:

1. Students will analyze the forced removal of the Cherokee Indians from their homelands in Alabama, Florida, Georgia, Mississippi, North Carolina, and Tennessee.
2. Students will demonstrate knowledge of the key people, reasons, and results of the Trail of Tears in US history.
3. Students will locate and label various landmarks, states, and routes along the Trail of Tears.

Materials:

On a Spring Day DVD
Handouts 2.2, 2.3, and 2.4
Personal stories from the Trail
Student textbook (optional)
Markers/colored pencils and/or crayons

Arkansas Frameworks: Arkansas History

TPS.4.AH.7-8.8 Discuss the decline and removal of American Indian tribes in Arkansas

U.S. History

EUS.1.AH.9 Explain how the concept of Manifest Destiny led to westward expansion:

- War of 1812
- Territorial expansion
- Impact on American Indians

World Geography

SG.1.WG.6 Critique maps that illustrate biased points of view (e.g., political, military, historical).

SG.1.WG.9 Create maps, graphs, or charts to illustrate information about people, places, and the environment using data collected from primary and secondary sources.

PR.2.WG.1 Examine the physical characteristics that constitute a region (e.g., desert, rainforest, plateau, savannah, tundra).

Time Frame:

3 class periods

Procedure:

Day 1: On a Spring Day DVD, background information, Discussion Questions.

1. Set: Begin class by having students watch On a Spring Day or have students read a specific passage from their textbooks. Randomly, select students to move from one side of the class to the other taking all of their supplies with them. Some students should be selected to move more than once. Upon completion of the film or after duration of 5-10 minutes, ask the students who were asked to move how they felt about the process. Use their stories to discuss how the Cherokees felt when they were forced off their lands in Alabama, Florida, Georgia, Mississippi, North Carolina, and Tennessee, then forced to move hundreds of miles away.
2. Teacher Input: Using Handout 2.2, discuss the background information on the Trail of Tears. Additional background information is also provided on Manifest Destiny and Andrew Jackson for use during the discussion.
3. Assessment: Students' answers to the discussion questions.
4. Closure: Give each student Handouts 2.3 & 2.4 along with note cards and instruct them to read the Handouts before the next class. Using the note cards each student should prepare two questions about the Trail of Tears, Native American Press, and Culture and write them on their note cards. Remind them of their field trip for the next class meeting to the Sequoyah National Research Center (SNRC).

Day 2: Review, Field Trip, Group work.

1. Set: Review material covered in the previous class and share questions for SNRC.
2. Teacher Input: Students will take a field trip to the Sequoyah Research Center.
3. Guided Practice: Students will tour the SNRC. Students should ask questions and familiarize themselves with Native American Culture.
4. Assessment: Students will write a one-page paper about their experiences at the SNRC due at the next class meeting.
5. Closure: Students will return to the school and be reminded of their quiz the following class meeting.

Day 3: Discuss SRC, Mapping exercise, Final quiz.

1. Set: Discuss experiences at SNRC.
2. Teacher Input: Provide students with map of the Trail of Tears (Handout #4.) Have students display the states and landmarks, such as mountains and rivers that the Cherokees had to cross in order to get from Georgia to Oklahoma.
3. Guided Practice: Students will work individually on their maps, tracing and outlining the trail and major features.
4. Teacher Input: Once students have completed task, give the final quiz (Handout #5.)
5. Assessment: Student maps, and their final quiz.
6. Closure: For homework, students should, through a writing exercise, recount their experiences from Day 1 of the lesson to Day 3. What did they learn? How did it make them feel learning about the Trail of Tears?

Background Information on the Trail of Tears

From Nationalism to Sectionalism

By the time Andrew Jackson became president, the land east of the Mississippi River was largely settled by white Americans. In the Southeast, however, huge expanses of land were still controlled by Native American groups. Five major Native American groups lived in the southeastern United States: the Cherokee, Choctaw, Chickasaw, Seminole and Creek. White Americans sometimes called these groups the “five civilized tribes,” because many of their members had adopted aspects of European and American culture. The Cherokee, for example, learned English, built towns, and established a written constitution. A Cherokee named Sequoyah created a writing system for the Cherokee language. Although some white Americans respected these people, many viewed them as inferior. Above all else, though, farmland was becoming scarce in the East, and white settlers coveted the Indians’ lands (Holt, pg. 246-248).

The Indian Removal Act

President Jackson concluded that the best action was to relocate the nations so that the southeast would be open to white settlement. In 1830, Congress passed, and Jackson signed into law, the Indian Removal Act, which called for the relocation of the five nations to an area west of the Mississippi River called Indian Territory, land in what is now present-day Oklahoma.

Under the supervision of the U.S. Army, the Choctaw, the Creek, and the Chickasaw were forced to march west, hundreds of miles, to Indian Territory. Conditions on the marches were miserable. Exposure, malnutrition, and disease took their toll. About one-fourth of the children died on the Choctaw and the Creek – men and women, and children – died on the long trek.

The Chickasaw’s forced journey to Indian Territory was shorter and less deadly, but still miserable (Holt, pgs. 246-248).

The Seminole Fight Back

The Seminole reacted to attempts at their removal with armed force. Seminole women and children hid from the soldiers in the dense Florida swamps, while Seminole men conducted hit-and-run attacks on the American soldiers. About 3,000 Seminoles were forced to move to Indian Territory, but many more continued to resist. They were never officially defeated, and their descendants still live in Florida today (Holt, pgs. 246-248).

The Trail of Tears

While the Seminole resisted removal with armed force, the Cherokee fought in the American court system. They sued the deferral government, claiming they had the right to be respected as a foreign country. The case reached the Supreme Court in 1831, Chief Justice John Marshall, however refused to hear the case. He ruled that the Cherokee had no right to bring suit since they were neither citizens nor a foreign country. The Cherokee, however, had another plan of attack. Samuel Austin Worcester was a white man, a teacher, and a friend to the Cherokee. The state of Georgia, carrying out the Indian Removal Act, ordered Worcester to leave Cherokee land. He refused and brought suit on behalf of himself and the Cherokee.

In 1832, John Marshall’s Supreme Court issued its decision in *Worcester v. Georgia*. Many whites were stunned when Marshall ruled against Georgia, denying them the right to take Cherokee lands. Jackson was outraged. He reportedly stated, “John Marshall has made his decision– now let him enforce it.”

Background Information on the Trail of Tears

(Continued)

To get around the Court's ruling, government officials signed a treaty with Cherokee leaders who favored relocation, even though they did not represent most of the Cherokee people. Under this treaty, the Cherokees were herded by the U.S. Army, like the other nations before them, on a long and deadly march west. Of the 16,000 Cherokees forced to leave their homes, about 4,000 died on the march to the Indian Territory... (pgs. 246-248).

There Was No Starving

The people on the trail were supplied with food at depots placed at strategically along the routes. A ration typically consisted of three-quarters quart of corn meal or corn; one and a quarter pound of fresh beef or fresh pork or three-quarters pound of salted pork; and four quarts of salt for every hundred rations. The Rations were issued every other day. In addition, those who traveled overland added to their diets by hunting, fishing and gathering wild fruits. The people were fed. Whether the rations met their dietary needs is uncertain. (anpa.ualr.edu)

"Multiplying Millions"

By 1840, the area had expanded to about twice its original size. It seemed inconceivable to most Americans that the growth and expansion they had always known would stop. In fact, many Americans of the time believed in manifest destiny, the idea that the nation had a God-given right to all of North America. The term was first used by newspaper editor John L. O'Sullivan. In 1845, he wrote that "our manifest destiny [us to] overspread the continent allotted by Providence [God's power] for the free development of our yearly multiplying millions." Most Americans gave little thought to how manifest destiny would affect people already living in regions to be added to the United States (Holt, p. 297).

Additional Documents & Resources Available at:

American Anthem. (2009). Americans Head West: Chapter 9, Section 1 (pp. 297). Orlando: Holt, Rineheart and Winston

American Anthem. (2009). The Indian Removal Act: Chapter 7, Section 2 (pp. 246-248). Orlando: Holt, Rineheart, and Winston.

Indian Removal: Excerpt from Andrew Jackson's Seventh Annual Message to Congress. 1835.
<http://www.pbs.org/weta/thewest/resources/archives/two/removal.htm>

John O'Sullivan on Manifest Destiny, 1839. (2005). Retrieved March 20, 2009, from http://www.civics-online.org/library/formatted/texts/manifest_destiny.html

Manifest Destiny: Native American Displacement Amid U.S. Expansion. Prelude to War: A Conversation with R. David Edmunds (2006). Retrieved March 20, 2009, from http://www.pbs.org/kera/usmexicanwar/prelude/md_native_american_displacement.html

Sequoyah National Research Center Trail of Tears Research. (2009). Retrieved March 20, 2009, from <http://anpa.ualr.edu/>

The Encyclopedia of Arkansas History and Culture: The Trail of Tears (2008). <http://www.encyclopediaofarkansas.net/encyclopedia/entry-detail.aspx?entryID=2294>

Discussion Questions

1. Who do you think is responsible for the Cherokees' Trail of Tears and Why? Who do you think our society today places blame on? Who do you think the Cherokees today place blame on?
This is a good time to discuss A. Jackson, white Americans, the United States government, the Cherokees who signed the treaty, European immigrants, "manifest destiny", etc.
2. Why do you think so many people, including historians, believe the Cherokees starved during their march?
3. What does the term "civilized" mean? What did it mean in 1831? What do you think it means now? How would you measure the level of "civilized" of someone or a group of people?
4. Are there other times in history where the general idea of manifest destiny possibly occurred? When, where and with who? Do you think we still have examples of manifest destiny taking place today in the United States and elsewhere? Why [not]?
5. How would you respond if something similar happened to you and your family and friends today? With no warning or say in the matter, what if members of the United States Army showed up on your doorstep, informed you to gather all you could and begin heading to another place that is completely different from your environment and hundreds or thousands of miles away? Would you march? Would you fight? Would you stay behind and hide?

1838 Journal of Occurrences

Journal of Occurrences on the Route of Emigration of a Party of Cherokees from Ross' Landing E. Tenn.e to Fort Coffee Ark s Try kept by Lieut. Edw Deas USA Conductor of the Party.

6th June 1838

The present party of Cherokees consists mostly of Indians that were collected by the Troops and inhabited that portion of the Cherokee country embraced within the limits of the state of Georgia, and were assembled at Ross' Landing E. Tenne preparatory to setting out upon the Journey.

The number of the Party is about six hundred, but is not yet accurately known, as it was thought inexpedient to attempt to make out the muster rolls before starting. The Indians were brought into the boats under guard & being necessary somewhat crowded, any unnecessary delay while in that situation was by all means to be avoided on account of the health of the people. It was therefore though best to set out from the points of assembly without waiting to muster the Party, leaving it to be done by the conductor after starting, when more accurate books could probably be made than before setting out.

The route related by the Superintendent is by water, and the Party was turned over to me today at Ross' Landing, after having been placed on board of the Boats provided for its transportation at Decatur Ala.a

These consist of a small S. Boat of about 100 tons burthern, and 6 Flat-Boats, one with double cabins (one upon the other) of a large size. The others are middle sized Boats, but appointed by capacity to transport the Party without being too crowded.

The Boats having been lashed side by side, 3 on each side of the Steam Boat, all were got under way about noon and proceeded at about 4 or 5 miles an hour, until we arrived near the Suck when it was necessary to separate them in passing throu' the mountains. The Suck, Boiling-Pot, the Skillet, and the Frying-Pan are names given to the different rapids formed in the Tennessee Basin as it passes through the Cumberland Mountains.

The river here follows a very circuitous course, a distance of 80 miles by water being only equal to 8 by land.

The Suck is the first and most difficult and dangerous of the rapids. The river here becomes very narrow and swift with the Banks on either side are rocky and steep, it being the point at which the stream passes thru' a gorge in the mountains. The S. boat with one Flat on each side passed thro' with most of the people on board, but after getting thro' the most rapid water, it was found impossible to keep her in the channel, & in consequence was thrown upon the north Bank with some violence but luckily none of the people were injured although one of the Flats was a good deal smashed.

The other 4 boats came thro' two by two and the party was encamped before dark as it was too late in the day to reach the foot of the rapids in daylight.

The present party is accompanied by a guard 23 men in order to prevent any desertions that might be attempted before leaving the limits of the Cherokee country.

Handout 2.4 — "1838 Journal of Occurrences"

1838 Journal of Occurrences (continued)

7th June

The S. Boat and Flat Boats were got under weigh this morning and came thro' the remainder of the rapids ? The first started at 8 o'clock, and all were got thro' by noon.

The boats having been lashed side by side they continued to proceed at the rate of from 4 to 5 miles an hour thro' the reminder of the day.

8th June

Last night being clear and the moon nearly at full the boats continued to run until near daylight this morning when they were obliged to stop and separate owing to the Fog which suddenly spring up.

We passed Gunter's Landing about 9 o'clock and then continued to run (stopping once for wood) until dark, when the Boats were landed for the night 6 miles above Decatur, and much of the people on shore have gone ashore to sleep and cook. The weather has been remarkably fine since starting and the people generally healthy though there are several cases of sickness amongst the children.

9th June

The Boats started this morning early and reached Decatur about 6 o'clock, but on arriving it was found that the Rail road cars were not in readiness although they had been notified that the party was approaching.

We have therefore been obliged to remain here to-day.

Two locomotives have arrived in readiness to transport the party to Tuscumbia tomorrow.

10th June

This morning early the Indians and their baggage were transferred from the Boats to the Rail Road cars. About 32 cars were necessary to transport the Party, and no more could be employed for want of power in the locomotive engines.

The Indians therefore being necessarily crowded, I determined not to take the guard any further, as I heard the Steam Boat Smelter was waiting their arrival at the other end of the Rail Road, and in that case there would be no necessity for the guard, as the party would embark without any delay at Tuscumbia. On the arrival of the 1st Train Cars at Tuscumbia landing about 3 o'clock PM. The Steamboat was in readiness and took nearly half the Party on board but immediately set-out for Waterloo at the foot of the Rapids without accounting for the 2nd train of cars with the remainder of the party. In consequence when the 2nd Train arrived between 4 & 5 o'clock there being no boat to receive the remainder of the Party on board they were necessarily encamped near the S. Boat landing for the night, and tho' the guard having been sent back for the reasons above stated, and having no doubt that the Steam boat Smelter would remain, drunkenness and disorder may be expected to-night. Nothing could be more unfortunate than the departure of the Boat at the moment the Party was on the point of reaching here.

11th June

As might be expected there was much drunkenness in camp last night and over one hundred of the Indians deserted. The remainder were conveyed from Tuscumbia Landing to Waterloo (30 miles) on one of the double deck keels and a small steam boat.

1838 Journal of Occurrences (continued)

The party was there established on board the Smelter and the two keels such as are described in the contract for transportation & about 2 o'clock these boats were got under weight and have since continued to run from 10 to 12 miles an hour.

As there is room enough on board to accommodate the party with sleeping room and the ? we shall continue to run thro' the night.

Until we reached Waterloo the rations consisted of flour corn meal, & bacon. At Tuscumbia yesterday I had purchased 4 day supply of fresh beef, but owing to the heat of the weather and the of the party most of it became spoiled and unfit for use, before it could be issue when the party was assembled on the Smelter today

12th June

The Boats continued to run until this forenoon at 1 o'clock (when a stop was made for wood) and reached Paducah between 4 & 5 P.M. I have enrolled the Party as accurately & carefully as possible since leaving Tuscumbia and find the number to be 489.

Finding that the S. Boat and one keel are sufficient to transport the party the other was left at Paducah this afternoon, and the rate of travelling is thereby much increased. We left Paducah about sun set and shall continue to sun thro' the night.

The weather since starting with the Party has been warm and as yet there had been no rain. The People have been generally healthy and then are but few cases of sickness at present and more of a dangerous character.

13th June

The Boats reached the mouth of the Ohio about

midnight and have since continued to run stopping twice to wood in daylight. We passed Memphis this evening between 9 & 10 O'clock, but did not land. A small boat was and ashore to carry letters and procure provisions.

The weather continues warm but the night being clear and calm the boats will continue warm but the night being clear and calm the boats will continue to run. The people remain generally healthy.

14th June

The Boats continued to run last night and to day without interruption (except to wood in the forenoon) and reached Montgomery's Point at the mouth of White River at one o'clock PM

A pilot for the Arkansas R was then taken on board without landing, and we then entered White River passed thru' the cut-off into the Arkansas and continued to run until about sun set, having ascended the Arkansas about 70 miles. Most of the people have gone on shore and encamped for the night. The weather continues find tho' warm and the Party remains generally healthy. A small quantity of F. Beef was procured last-night at Memphis and was issued to-day.

The Arkansas River is low at present-a circumstance very unusual at this particular season of the year.

15th June

The boats got-under way this morning at sun-rise and continued to run through the day stopping once to wood in the forenoon. We stopped for the night at a wood landing at dark, having run to-day about 70 miles and many of the people have gone on shore and encamped for the night.

1838 Journal of Occurrences (continued)

The weather continues warm and there has been slight rain thro' the day. The Arkansas continues very nearly at a stand.

16th June

It rained very hard last night for a short time. The boats got under weight this morning at daylight and this afternoon about sun set landed 14 miles below Little Rock.

The distance traveled today is about the same as yesterday not far from 70 miles.

A very perceptible rise has taken place in the River to-day and from the appearance of the water it is problem caused by the melting of snows. The weather continues warm.

17th June

We started this morning after sun-rise and reached Lt. Rock about 8 A.M. The S. Boat was anchored in the Stream a short time to prevent access to whiskey.

The river continues to rise and as we have to lie by generally at night, I determined to leave the Keel Boat and give the people the main cabin of the S. Boat instead.

Thereby we shall travel much faster, and there is at the same time room enough for them, by this arrangement.

We left Little Rock about 10 A.M. and continued to run until near sun-set, when we stopped for the night a few miles below Lewisbugh, and most of the people are now encamped on the shore. The weather continues fine and the Party healthy. The River continues to rise yesterday and today and this evening it appears to be at a stand.

18th June

We set-out this morning at daylight and continued to run with little interruption until dark, then stopped on the north bank opposite McLeans Bottom 2 miles above Titsworths' Place. The people have gone above to sleep and prepare food. They still remain generally healthy.

The weather to-day was very warm. The river has fallen about a foot here, within the last 24 hours.

19th June

The People were got on board the boats and the boats started this morning between 2 & 3 o'clock, but had to stop again before daylight-on account of heavy rain. They were got under weigh again at light and continued to run until 10 A.M. when we were again obliged to land on account of a slight accident, to the wheel.

After 2 hours delay we again proceeded and reached ?? about 2 P.M. and stopped about an hour in the stream without landing the S. Boat.

We passed Fort Smith between 3 & 4 P.M. and reached Fort Coffee a little before sun-set.

The boats were landed opposite the Fort to procure food, and the people went on shore for the night as normal.

The weather continues extremely warm but the Party remains generally healthy.

Fort Coffee

20 June

After the Party landed last evening I found that they had taken all of their baggage out of the Boats and were desirous of stopping in this

1838 Journal of Occurrences (continued)

neighborhood.

They find much pleasure at reaching their country in “safety” and meeting some of their friends and acquaintances here, and finding that others of them are living not far off, they prefer remaining here to proceeding to Fort Gibson.

I should have preferred to deliver them at the latter place, as there is water enough for the Boat to go up, at present; but at the same time considered it proper to consult their wishes.

After counseling together and with their friends from the vicinity they decided in favor of proceeding no further.

I therefore to-day discharged and paid of the agents & physicians that accompanied the Party who returned on the S. Boat Smelter.

This morning early an express was dispatched by the Commanding Officer with a letter from myself to the officer at Fort Gibson appointed to receive the Cherokees, giving information that the Party is at this place, awaiting to be mustered and to receive their substance.

Fort Coffee

23rd June

Since arriving at this place I have issued a sufficient quantity of cotton to the Indians for tents to protect them from the weather. I have done so in consideration of their destitute condition, as they were for the most part separated from their homes in Georgia, without having the means or time to prepare for camping and it was also the opinions of the Physicians of the Party that the health of these people would suffer if not provided with some protection from the weather.

Last evening an Agent of Capt. J.R. Stephenson the Disbg Agent to receive the Cherokees arrive this place and to-day I had the Party mustered in his presence. The number was found to be 489, as shown by the muster-roll, no deaths having occurred upon the journey and no alteration having taken place since the Party was enrolled. The foregoing remarks embraced all matters of interest affecting the Indians that came under my observation from the day of setting out upon the Journey until the Party was to-day turned over to the Agent appointed to muster & receive it.

Edw Deas Lieut U.S.A. Conductor

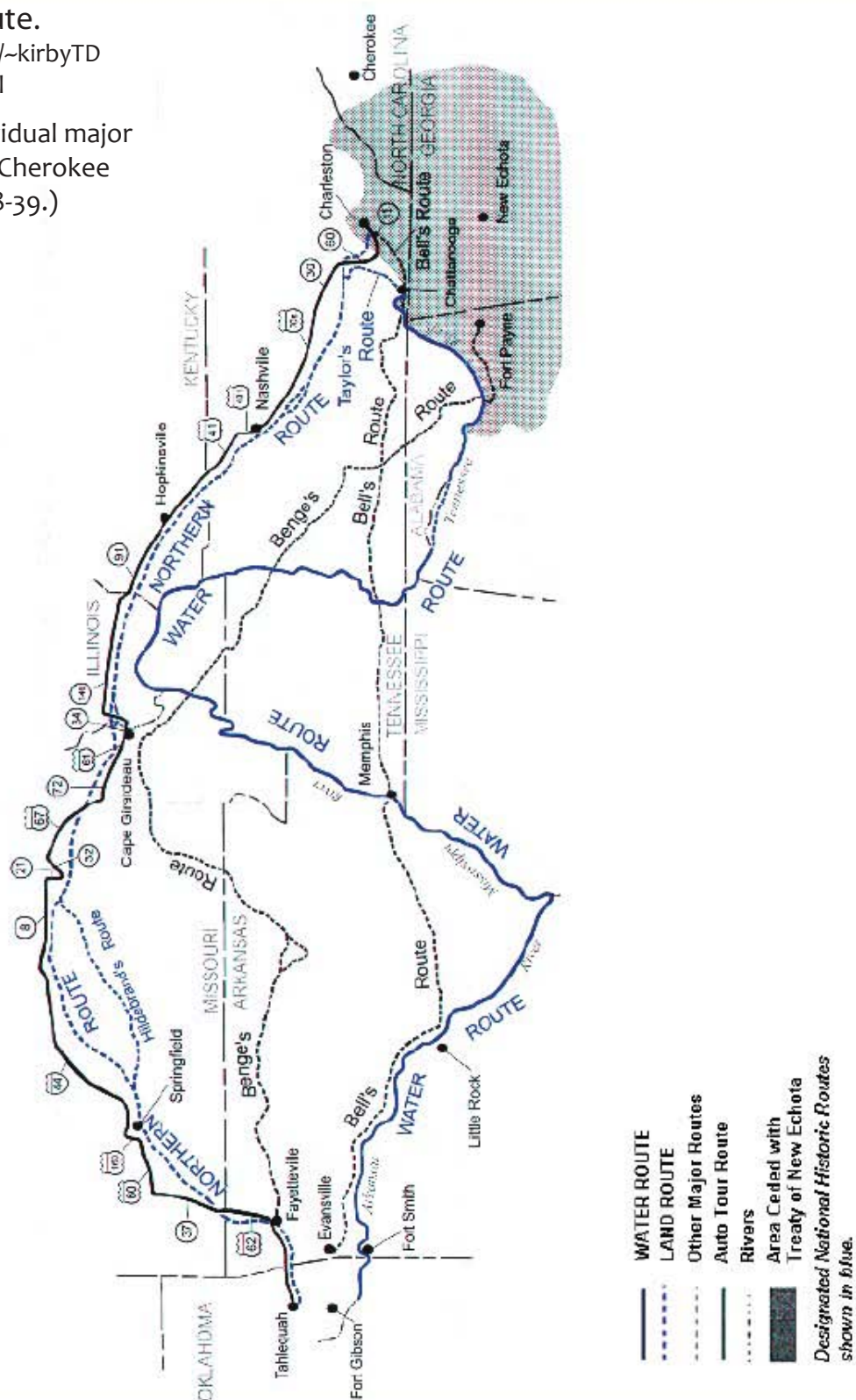
Source: Journal of Occurrences Of Lt. Edward Deas 1838, National Archives Record Group 574, Records of the Bureau of Indian Affairs, Special Case Files Of The Office of Indian Affairs 1807-1994, Roll 69, D235

Trail of Tears Route

Trail of Tears Route.

<http://members.tripod.com/~kirbyTD/totimsgindex.html>

(This map shows the individual major routes along which the Cherokee moved west in 1838-39.)



The History of the Trail of Tears

This country was formed on the premise “that all men are created equal...,” any yet one of the most brutal acts in history took place in this country. It is known as the Trail of Tears.

Between 1790 and 1830 the population of Georgia increased six-fold. The western push of the settlers created a problem. Georgians continued to take Native American lands and force them into the frontier. To make this problem even worse, gold was discovered in the area where the Cherokee lived. Many white settlers wanted their lands in order to get rich. The Cherokee had long called western Georgia home. The Cherokee Nation continued in their enchanted land until the 1830s.

In 1830, the U.S. Congress passed the “Indian Removal Act,” and President Andrew Jackson quickly signed it into law. This act was to force the Native Americans off of their ancestral lands. President Jackson was widely known as disliking the Native Americans, so when the opportunity came to use their land for gain, he and his political allies in Congress took advantage of the situation.

Although many Americans were against the act, most notably Tennessee Congressman Davy Crockett, it passed anyway. The Cherokees attempted to fight removal legally by challenging the removal laws in the Supreme Court and by establishing an independent Cherokee Nation. At first the court seemed to rule against the Indians. In *Cherokee Nation v. Georgia*, the Court refused to hear a case extending Georgia’s laws on the Cherokee, because they did not represent a sovereign nation. In 1832, the U.S. Supreme Court ruled in favor of the Cherokee on the same issue in *Worcester v. Georgia*. In this case Chief Justice John Marshall ruled that the Cherokee Nation was sovereign, making the removal laws invalid. The Cherokee would have to agree to removal in a treaty. The treaty then would have to be ratified by the Senate. Despite this setback, President Jackson and his political allies managed to get a part of the Cherokee Nation to sell their land to the U.S. government. With this, President Jackson ordered the removal of the Indians in 1838.

Ordered to move on the Cherokee, General John Wool resigned his command in protest, delaying the action. His replacement, General Winfield Scott led over 7,000 men early that summer to begin the invasion of the Cherokee Nation and escort the Cherokee into stockades in Tennessee. From there, the Cherokee were forced to march to the new Indian Territory in Oklahoma. About 4,000 Cherokee died as a result of this forced march. They had minimal facilities, food, and protection along the way. The route they traversed and the journey itself became known as “The Trail of Tears” or, as a direct translation from Cherokee, “The Trail Where They Cried” (“Nunna dual Tsuny”).

Trail of Tears Quiz

1. Who was President during the Trail of Tears?
2. What was the name of the legislation passed by Congress to move the Cherokee and other tribes?
3. When was the legislation passed?
4. What famous Tennessee Congressman protested the Indian Removal Act?
5. What year did the Indian removal begin?
6. Who was the General who led the forced Cherokee removal?
7. About how many U.S. soldiers led the forced removal?
8. What was discovered in northern Georgia that made white settlers want the land?
9. What U.S. Supreme Court case ruled in favor of the Cherokee, claiming them as a sovereign nation?
10. What states did the Cherokee leave from?
11. What territory were the Cherokee forced to march to?
12. About how many Cherokee died during the Trail of Tears according to most sources?

Bonus:

Directly translated from Cherokee, what does “Nunna daul Tsuny” mean?

Trail of Tears Quiz – Answer Key

1. Who was President during the Trail of Tears?

Andrew Jackson

2. What was the name of the legislation passed by Congress to move the Cherokee and other tribes?

Indian Removal Act of 1830

3. When was the legislation passed?

1830

4. What famous Tennessee Congressman protested the Indian Removal Act?

Congressman Davy Crockett

5. What year did the Indian removal begin?

1838

6. Who was the General that led the forced Cherokee removal?

Gen. Winfield Scott

7. About how many U.S. soldiers led the forced removal?

7,000

8. What was discovered in northern Georgia that made white settlers want the land?

Gold

9. What U.S. Supreme Court case ruled in favor of the Cherokee, claiming them as a sovereign nation?

Worcester Vs. Georgia

10. What states did the Cherokee leave from?

Georgia, Alabama, North Carolina, and Tennessee

11. What territory was the Cherokee forced to march to?

Oklahoma (Then called Indian Territory)

15. About how many Cherokee died during the Trail of Tears?

About 4,000 (although recent research puts the number of fatalities at 1,200)

Bonus:

Directly translated from Cherokee, what does “Nunna daul Tsuny” mean?

“The Trail Where they Cried”

Where They Cried: The Trail of Tears

Shelia Wilkerson
Graduate Student, UALR
Little Rock, AR

Subject Areas: American/U.S. History

Grade Level: 10th

Timeframe: up to 2 weeks

Materials:

On a Spring Day DVD
Overhead projector
Computers with Internet
Handouts

Procedure:

1. Set: Student(s) will read a portion of President Andrew Jackson's 2nd Annual Message discussing the process of removal of the Indians (Handout 1.) Classroom discussion will follow.
2. Teacher Input: Introduce the research topic: the Trail of Tears. Show students the On a Spring Day DVD. Classroom discussion will follow.
3. Guided Practice: Have students break up into groups of 3-4 to research the Trail of Tears, President Andrew Jackson, and any other key characters or events relating to this time period. Then each student will prepare a two-page typed essay describing their personal feelings regarding how the Cherokee were treated during this removal

Arkansas Frameworks:

EUS.1.AH.9 Explain how the concept of Manifest Destiny led to westward expansion:

- Louisiana Purchase
- War of 1812
- territorial expansion
- annexation of Texas
- impact on American Indians

Objectives:

1. Students will identify the events that led up to the removal of the American Indians
2. Students will analyze the effects of the removal of the American Indians
3. Students will discuss the destruction of the Trail of Tears
4. Students will uncover the history of the Cherokee Nation
5. Students will discuss the significance of "Sequoyah" warriors

process (the justification of it, etc.), or any other main character or event researched or discussed. Papers should include cited references and turned in on the last day for this topic: the celebration day.

4. Guided Practice: While in groups students should also research authentic Native American dishes. Each group will be responsible for making a dish to bring to class on the celebration day. Students will also be responsible for researching authentic attire and dressing accordingly (to the best of their ability,) as well as bringing in or explaining various artifacts discovered during the research process.
5. Assessment: Classroom discussion participation, the research reflected in their essays, their essays, participation in the celebration.
6. Closure: The Native American Celebration Day

Andrew Jackson's Second Annual Message

Delivered on December 6, 1830 to U.S. Congress. He informs congress of his progress with the removal plan, stating that is moving ahead smoothly and explaining how it benefits everyone involved.

Even before he was elected President, Andrew Jackson had been instrumental in forcing Native Americans out of the South. Once in office, he continued this policy at an accelerated pace. The Cherokee nation was one of the "Five Civilized Tribes" in the southeast, and like all other tribes existing east of the Mississippi River, their removal was essential to Jackson's plan.

<<http://www.pbs.org/wgbh/aia/part4/4h3437.html>>

It gives me pleasure to announce to Congress that the benevolent policy of the Government, steadily pursued for nearly thirty years, in relation to the removal of the Indians beyond the white settlements is approaching to a happy consummation. Two important tribes have accepted the provision made for their removal at the last session of Congress, and it is believed that their example will induce the remaining tribes also to seek the same obvious advantages.

The consequences of a speedy removal will be important to the United States, to individual States, and to the Indians themselves. The pecuniary advantages which it promises to the Government are the least of its recommendations. It puts an end to all possible danger of collision between the authorities of the General and State Governments on account of the Indians. It will place a dense and civilized population in large tracts of country now occupied by a few savage hunters. By opening the whole territory between Tennessee on the north and Louisiana on the south to the settlement of the whites it will incalculably strengthen the southwestern frontier and render the adjacent States strong enough to repel future invasions without remote aid. It will relieve the whole State of Mississippi and the western part of Alabama of Indian

occupancy, and enable those States to advance rapidly in population, wealth, and power. It will separate the Indians from immediate contact with settlements of whites; free them from the power of the States; enable them to pursue happiness in their own way and under their own rude institutions; will retard the progress of decay, which is lessening their numbers, and perhaps cause them gradually, under the protection of the Government and through the influence of good counsels, to cast off their savage habits and become an interesting, civilized, and Christian community.

What good man would prefer a country covered with forests and ranged by a few thousand savages to our extensive Republic, studded with cities, towns, and prosperous farms embellished with all the improvements which art can devise or industry execute, occupied by more than 12,000,000 happy people, and filled with all the blessings of liberty, civilization and religion?

The present policy of the Government is but a continuation of the same progressive change by a milder process. The tribes which occupied the countries now constituting the Eastern States were annihilated or have melted away to make room for the whites. The waves of population

and civilization are rolling to the westward, and we now propose to acquire the countries occupied by the red men of the South and West by a fair exchange, and, at the expense of the United States, to send them to land where their existence may be prolonged and perhaps made perpetual. Doubtless it will be painful to leave the graves of their fathers; but what do they more than our ancestors did or than our children are now doing? To better their condition in an unknown land our forefathers left all that was dear in earthly objects. Our children by thousands yearly leave the land of their birth to seek new homes in distant regions. Does Humanity weep at these painful separations from everything, animate and inanimate, with which the young heart has become entwined?

Far from it. It is rather a source of joy that our country affords scope where our young population may range unconstrained in body or in mind, developing the power and facilities of man in their highest perfection.

These remove hundreds and almost thousands of miles at their own expense, purchase the lands they occupy, and support themselves at their new

homes from the moment of their arrival. Can it be cruel in this Government when, by events which it can not control, the Indian is made discontented in his ancient home to purchase his lands, to give him a new and extensive territory, to pay the expense of his removal, and support him a year in his new abode? How many thousands of our own people would gladly embrace the opportunity of removing to the West on such conditions! If the offers made to the Indians were extended to them, they would be hailed with gratitude and joy.

And is it supposed that the wandering savage has a stronger attachment to his home than the settled, civilized Christian? Is it more afflicting to him to leave the graves of his fathers than it is to our brothers and children? Rightly considered, the policy of the General Government toward the red man is not only liberal, but generous. He is unwilling to submit to the laws of the States and mingle with their population. To save him from this alternative, or perhaps utter annihilation, the General Government kindly offers him a new home, and proposes to pay the whole expense of his removal and settlement.

A Walk of Betrayal: The Trail of Tears

Michelle Smith
Dunbar Middle School
Little Rock, AR

Subject Areas: Geography

Grade Levels: 7th-8th

Materials:

United States map
Paper & pencil
Internet access

Procedure:

1. Set: Have student observe this picture and write their comments on the observation sheet (Handout 1.) Discuss students' responses.
2. Teacher Input: Advise students that they will research some information about the route the Cherokees took while on the Trail of Tears. Have students use the following website: <http://www.cherokeemuseum.org/html/collections_tot.html>. As students view this website in groups, they should read the information provided about where the Cherokees traveled.
3. Guided Practice: Break students up into groups of 3-4. Students should compare the map on the website to the United States map. They should use the scale to see how many miles were traveled. Also, have students list the states that the Cherokees went through.

Arkansas Frameworks:

G.1.6.7 Examine different maps and globe projections and recognize the differences of each map or projection.

G.1.6.9 Compare the location of specific place.

G.2.6.3 Identify the occurrences of cultural diffusion, cultural exchange, and assimilation in local and national history.

Objectives:

1. Students will understand causes of removal and effects it had on the Cherokees.
2. Students will explain what the Trail of Tears was and why it was given that name.

Timeframe:

2 class periods

-
4. Teacher Input: Lead class discussion in mapping research. Then, while still in the same groups, have students view the following website: <http://www.anpa.ualr.edu/digital_library/Indianvoices/family_stories/family_stories.htm>. Advise the groups that they must read 2-3 personal stories. Using the personal accounts worksheet (Handout 2), groups should work together to answer the various questions.
 5. Guided Practice: Students work in groups to read the personal stories and complete their worksheets.
 6. Assessment: Student worksheets, map research
 7. Closure: Ask a couple of students to state how they might feel if forced to leave their home now.

Trail of Tears Observation

1. What do you see? Be specific.
2. Who is in the picture? What are they doing?
3. Describe expressions on their faces. What do they seem to be feeling?
4. Besides the Cherokees, who else do you see in the picture? Why do you think they are in the picture?
5. Based on what you see and know, why is this called the Trail of Tears?

Personal Accounts of Trail of Tears

1. Who did you read about?
2. Describe their experiences. (What did they see/hear?)
3. How did they feel? How did it affect them?
4. Based on what you read, discuss with your group how you would react/feel/respond if you were forced to move from your home and forced to walk the Trail of Tears.

Compare and Contrast: Events through History

Emily Unrue
Graduate Student, UALR
Little Rock, AR

Subject Areas: American/US History

Grade Level: 8th

Objectives:

1. Students will recall previous information that applies to current topic.
2. Students will examine the reason for relocation of the Five Civilized Tribes.
3. Students will relate and adapt information learned to compare it to similar situations in present time.
4. Students will work cooperatively in groups to complete task(s).
5. Students will demonstrate understanding through oral presentation and report.

Timeframe: 1 week

Materials:
Chalk/whiteboard
Outline of project
Materials for projects

Arkansas Frameworks:

TCC.1.1. Use chronological order to explain the cause and effect of events throughout history.

TCC.1.2. Analyze how past decisions and events affect subsequent decisions or events throughout the world.

TCC.2.1. Demonstrate an understanding of continuity and change in the state, nation, and world.

TCC.2.4. Use a variety of processes, such as thinking, reading, writing, listening, and speaking, to demonstrate continuity and change.

PPE.1.2. Demonstrate an understanding that one's identity is connected to ideas and traditions from the past and from other cultures.

PPE.1.3. Compare commonalities and differences in the ways groups, societies, and cultures meet human needs and concerns.

PPE.1.5. Explore how language, literature, the arts, architecture, traditions, history, beliefs, values and behavior contribute to the development, transmission, and diffusion of cultures and ideas.

Procedure:

Day 1: Intro, KWL, discuss cooperative group work.

1. Set: “Who here has ever been forced to move due to weather? or for some other reason?” “How did that make you feel?” “Today we are going to start a new topic.” “Who here has heard of the Trail of Tears? The Cherokees?”
2. Teacher Input: Create KWL chart through probing questions. Upon completion, discuss cooperative learning strategies and procedures. Assign students to their groups and provide topic outline. Explain group project and assignment. Assign groups their comparison topic (i.e. Hurricane Katrina, California Fires, Holocaust, and Sudanese Refugees.)
3. Assessment: Participation in class discussions
4. Closure: “Tomorrow we will cover the Trail of Tears, and you will also have a chance to meet in your groups to start planning your group work.

Day 2: Begin working in groups.

1. Set: Tap specific students on the shoulder and ask them to take all of their belongings and get up and move to an open seat. Do this for 6-7 students. Once done, explain the relevance. “Who feels uncomfortable sitting in their new seat? How did that make you feel? What is it like to be forced to do something.”
2. Teacher Input: Lecture. Have students break into groups.
3. Guided Practice: Groups begin assigning parts to each member, and formulating how they will present their topic.
4. Assessment: Participation in class discussions. Outline of their topic, how they will present, and what each member’s role is in completing the group project.
5. Closure: “Please return desks back to their original position, and turn in group outlines.”

Day 3: Library and group research.

1. Set: Review key points from previous day. Explain procedures for going to the library and use of research resources.
2. Teacher Input: Have student gather materials and form a line to go to the library. Upon entering the library, have students break into their groups and begin research.
3. Guided Practice: Students work in groups on their projects.
4. Assessment: Work the room to see that students are on task, and offer assistance to make sure they are finding materials and information needed.
5. Closure: “Please clean up your area. Tomorrow we will have more time to work on projects.”

Day 4: Library and group research.

1. Set: Review requirements for group projects. Reemphasize procedures for going to the library and use of research resources.
2. Teacher Input: Have students gather materials and form a line to go to the library. Upon entering the library, have students break into their groups and continue working on research, their group report, and group presentations.
3. Guided Practice: Students work in groups on their projects.
4. Assessment: Work the room to see that students are on task, and offer assistance to ensure they are completing their tasks.
5. Closure: "Please clean up your area. Tomorrow we will have our group presentations. Your reports are also due at the beginning of class tomorrow."

Day 5: Presentations

1. Set: Today we will have group presentations.
2. Teacher Input: Please have one member from your group turn in your group report upon completion of your presentation.
3. Guided Practice: Groups present projects.
4. Assessment: Group projects and reports.
5. Closure: "Thank you for your hard work and for sharing. Have a nice weekend."



Science



Environment: The Trail of Tears and its Effect on Organisms

Jodie Heslep
LISA Academy
Little Rock, AR

Sherrie Shaw
Graduate Student, UALR
Little Rock, AR

Subject Areas: Science

Grade Level: 8th

Timeframe: 1 to 2 class periods

Materials: Computer with flash drive, CD drive and speakers, On a Spring Day DVD, dry erase markers

Procedure:

1. Set: Show On a Spring Day DVD. Adjust the temperature of the room, and upon completion of the DVD ask students to place all of their belongings under the desks and, standing by their desks, walk in place.
2. Teacher Input: Begin asking students discussion questions. Use questioning to determine understanding. Upon completion, have students take their seats.
3. Guided Practice: Have students break up into groups to begin work on graphing population totals.
4. Assessment: Graphs of population totals.
5. Closure: Have students return desks and materials to proper location. If they have not finished graphing population totals, they must complete and turn in tomorrow at the beginning of class.

Adaptations (For Students with Learning Disabilities):
If applicable:

- Students will be provided with copies of all handouts used for lecture.
- Students will be given a modified version of the test.
- Students will be allowed to tape the lecture.
- Students will be allowed to watch the video a second time.

Arkansas Frameworks:

ESS.8.4.8 Organize weather data into tables or charts to identify trends and patterns

NS.1.8.4 Analyze a set of scientific data using mean, median, mode, and range using SI units

LS.4.8.1 Analyze the effect of changes in environmental conditions on the survival of individual organisms and entire species

Objectives:

1. Students will be able to summarize the environmental conditions experienced along the Trail of Tears.
2. Students will be able to distinguish factors caused by the environment that could have an affect on organism or on an entire species.
3. Students will be able to compare and contrast environmental conditions that would either cause a species or an organisms to survive or parish.
4. Students will be able to name some of the diseases that the Cherokee Indians suffered from.
5. Students will be able to graph the population totals of the Cherokee Indians during the 1800's.
6. Students will be able to predict what would have happened to the population of Cherokee Indians if the timeframe of the Trail of Tears had lasted longer.

Sample Discussion Questions

- “Has anyone ever gone on a vacation? What was the longest vacation ever you have taken? Were you ready to come home? Why? Has anyone ever gone on a trip and lost their luggage?”
- “Has anyone ever been caught in the rain with no umbrella? Has anyone been outside when the weather cooled off, it even got cold, and didn’t have a coat or a blanket? What did you think?”
- “Has anyone ever been forced to move from a place where they wanted to stay?”
- “What if you were faced with all three of the situations discussed at the same time? How would you feel?”
- “How did you feel after walking during the lecture time frame?”
- “Why do you think we asked you to walk during the discussion?”
- “What do you think the Cherokees felt having to do this day after day?”

Background Information

Category Five -- a blog from the National Weather Service in Old Hickory

The National Weather Service has been serving Middle Tennessee since 1870, although the blogging didn't start until 135 years later. Category Five is a test of new technology, and updates are made on a time-available basis only. Please refer to our official website at <<http://www.srh.noaa.gov/ohx>> for the latest forecasts, watches, and warnings.

TUESDAY, AUGUST 29, 2006

Weather conditions along the Trail of Tears

Welcome to the 35th Carnival of Homeschooling. This week's topic is a research project I've worked on here and there for the last three years, and was presented to the Van Buren County Historical Society in Spencer, Tennessee earlier this month. It's a study of the weather conditions the Cherokee Indians encountered along the Trail of Tears. First, there were some research dilemmas that were encountered while trying to dig up information about the weather that year (1838). No weather records date back to 1838. There are no temperature or precipitation records, no weather charts, and no river gage readings. The research therefore consisted of lifting anecdotes from diaries and other accounts, and many assumptions must be made in order to "connect the dots." They really were functioning in a meteorological dark age back then. That same year, the Pennsylvania State Legislature made the first appropriation of public money for weather services in the United States, granting \$4,000 to the Franklin Institute of Philadelphia to establish meteorological stations in each county. Such weather services weren't nationalized until 1870, and there are very few weather stations that collected measurements prior to then. But there are several things we do know about the weather along the trail. The summer of 1838 in the region where the migration started (northern Georgia, southeastern Tennessee) was extremely dry and likely very hot (resembling the dust-bowl era of the 1930's). It is possible that a very active tropical season was responsible for slowing passage during October, exposing the migrants to brutal winter weather. A dramatic change in the weather occurred sometime early that fall, perhaps due to a rapid southward migration of the jet stream. The winter proved to be as cold and rainy as the summer was hot and dry.

Drought of 1838

There was not a snip of cold weather after March 1, 1838, possibly the result of an early summer-like weather pattern establishing itself (known as the Bermuda High). The Bermuda High is a semi-permanent meteorological feature that sets up during the summer (late May or June) in the Caribbean. Since wind travels clockwise around a center of high pressure, this typically places the Southeast under a warm, south wind during summer that pushes cold fronts away from our region. In 1838, it is probable that the Bermuda High set up much earlier than usual.

The Cherokee roundup began on May 23, 1838, as the Southeast suffered its worst drought in recorded history. Georgia was certainly suffering its worst drought of the century. By late June, the upper Tennessee River (East Tennessee) had become too low for navigation. From June 6-19, the

first group traveled the river trail to Fort Coffee. Low water forced them to travel overland from Arkansas. The drought didn't break until September.

Lt. R.H.K. Whiteley wrote:

The weather was extremely hot, a drought had prevailed for months, water was scarce, suffocating clouds of dust stirred up by oxen and wagons, and the rough and rocky roads, made the condition of the sick occupants of the wagons miserable indeed. Three, four, and five deaths occurred each day. To avoid the heat the marches were started before sunrise and ended at noon. Before the end of the month [June] there were between two and three hundred ill.

By June 17, the upper Tennessee River was so low that a contingent of 1,070 people had to travel by wagon and foot 160 miles to Waterloo, Alabama. Many of the wells and springs were dry.

It was decided that further passage would have to be delayed until September 1 or after in order to avoid the heat and drought. This would prove to be an unforeseeable, but significant miscalculation. Unfortunately, the weather that fall and winter would prove to be just as harsh as the hot, dry weather had been during the summer.

In September, after the march resumed, it is said that the sun tortured people by day, while the cold of night caused their teeth to chatter, their tongues to stutter. This probably owed to an extremely dry air mass, which allowed for large fluctuations in temperature between early morning minimums and afternoon maximums.

The drought did not break until September 28, when the region finally received a heavy rain.

A rapid transition

Weather conditions then turned from one extreme to another. As one source notes:

The government called the area Indian Territory. In between stretched more than eight hundred miles of forests, mountains, swamps, and tortuous wilderness roads. Each day, the sun raged like a branding iron in the heavens. The countryside suffered from drought. The Cherokee prayed for rain, but none came. Streams and creeks dried to sand, and the people's throats burned with thirst. Still they marched. And every step took them farther away from the homeland. Diseases such as measles and whooping cough spread from one marcher to another. Frontier settlers who saw the once-proud Cherokee nation pass sadly in front of their homes wrote their relatives back East, "The poor people. They are dying like flies." Winter stuck. It was as cold and forbidding as the summer had been broiling. A howling wind engulfed the people in snow and sleet.

Still another historical account explains:

It was hot in the beginning and they drank water from the streams when they came upon them. Many people slept on the ground, and they gathered wood to build campfires for cooking meals. After two months it began to rain and the roads were very muddy. Wagons got stuck and some people threw away their belongings to make the load lighter for the horses and oxen. Many people became ill and died. As they moved north, the weather became very cold and ice formed on the water barrels in the morning. Food became sparse, and they relied on the resources around them for food. While they were waiting to cross the Mississippi River, snow fell. It snowed heavily along the northern trail and they had to cross many rivers.

A tropical influence?

October is normally the driest month of the year in these parts. Those Octobers that do bring abnormally wet weather are usually influenced by tropical weather -- tropical storms and hurricanes that enter the Gulf of Mexico, then make landfall along the Gulf Coast and track northeastward. These leftover storms typically bring heavy rainfall and strong winds, and the descriptions of weather conditions during the fall of 1838 suggest a tropical influence.

Furthermore, results from one research paper based on more than 75 storms from 1752-1868, show that the decade of the 1830's experienced a level of activity that is "unprecedented when compared with the modern record." In particular, 1837-1838 was the most active year for the entire period.

The terrible winter

Because the march to Oklahoma was slowed during October for many of the Cherokee, winter caught them on the trail, resulting in many more deaths due to exposure.

In October 1838, the thirteen contingents of Cherokees crossed Tennessee, Kentucky, and Illinois. The first groups reached the Mississippi River, where their crossing was held up by river ice flows.

According to Bob Stucky, a hydrologist at the Lower Mississippi River Forecast Center, "[It] is very unusual to experience ice flows so early in the winter season [November/ December]. [It] must have been a very early and extended hard freeze in the Upper Mid-West followed by a rapid warm-up. ...[M]ost ice flows occur during the early or mid Spring season." (e-mail communication)

By November 12, groups of 1,000 began the 800-mile overland march to the west. The last party, including Chief Ross, went by water. Now, heavy autumn rains and hundreds of wagons on the muddy route made roads impassable.

Harsh weather ended up causing two-thirds of the removed groups to be stuck between the ice-flows of the Ohio and Mississippi Rivers (Danny Farrow, "The Cherokee Trail of Tears," 4 December 2001).

By December, 5,000 Cherokees were trapped east of the Mississippi River by the harsh winter; many of them perished. The severity of that winter created ice flows on the Mississippi River, which made crossing into Missouri impossible. Trapped east of the Mississippi River, the Cherokees were forced to camp in southern Illinois to wait out the harsh winter. Survival was nearly impossible as shelter from the extreme temperatures was difficult to find.

Once the crossing did begin near Cape Girardeau, Missouri, it took nearly a month to ferry the river due to the ice-choked water. By the time they came to the White River, ice had formed along the banks, and they ferried the river. The dead were buried in shallow graves, because the ground was frozen.

Conclusions

Of the 17,000 Cherokee Indians who were rounded up for the westward migration in 1838, some 4,000* perished along the way or shortly after arrival in their new land. Most of the deaths were attributed to disease, although many of them died of exposure during the harsh winter.

Meteorologically, the summer, autumn, and winter of 1838 were highly unusual: record drought, followed by record tropical activity, followed by the early onset of an extremely cold winter.

The march should never have taken as long as it did, but the weather caused several delays. The summer drought caused the march to be delayed until September 1. Ice flows along the Mississippi River delayed passage into Missouri that winter, exposing the Cherokee to the extreme cold and the worst weather they faced during the entire march.

Additional recommended sources:

Cherokee Tragedy: The Ridge Family and the Decimation of a People, by Thurman Wilkins.

Trail of Tears: The Rise and Fall of the Cherokee Nation, by John Ehle.

* Editor's note: Recent research indicates that 1,200 people died on the Trail of Tears, a lower number than older sources suggest. Unfortunately, most sources of information have not been updated.

The Spread of Disease during the Trail of Tears

Maria Nichols
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Little Rock, AR

Subject Areas: Biology

Grade Levels: 9th-12th

Timeframe: 1-2 class periods

Materials: Class biology book, worksheets, paper and pens for assignment, Len Greenwood article

Objectives:

1. Students will understand the spread of infectious disease and the risk factors for an epidemic.
2. Students will identify the symptoms for three of the diseases on the Trail of Tears: Cholera, Typhoid, and Diphtheria.
3. Students will work in cooperative learning groups and do two worksheets.
4. Students will write a descriptive essay using the knowledge they have of infectious diseases to describe what might have happened on the Trail of Tears using the article by Len Greenwood as a starting point and the research they conducted.

Arkansas Frameworks:

EBR.9.B.3 Assess current world issues applying scientific themes (e.g., global changes in climate, epidemics, pandemics, ozone depletion, UV radiation, natural resources, use of technology and public policy)

NS.15.B.1 Research and evaluate science careers using the following criteria: educational requirements, salary, availability, working conditions

Procedure:

1. Set: Ask questions of students to determine how much knowledge is present before the lesson such as: What is an epidemic? How are diseases spread? What diseases are you aware of today that cause epidemics? Why do some diseases not cause epidemics anymore?
2. Teacher Input: Give a short history of John Snow's work on Cholera in England on Broad Street to show how epidemics can occur. Make sure to emphasize related terms such as epidemiology, epidemic, infectious disease, adherence, cholera, typhoid, diphtheria, inhalation, pandemic, and symptoms. Use the example found within the Len Greenwood article to demonstrate how cholera may have spread to the Native Americans during the Trail of Tears.
3. Guided Practice: Divide students into groups with 3-4 members. Assign one of the following diseases to each group: Cholera, Typhoid, and Diphtheria. Groups will work together to answer various questions (Handout 1.) Once finished researching, students must then present their findings to the rest of the class in the form of a concept map (Handout 2.)
4. Assessment: Group work participation; Group presentations; for homework students will write a descriptive essay using knowledge of infectious diseases and the article by Len Greenwood to describe what might have happened on the Trail of Tears.
5. Closure: Ask students how they feel about what may have happened on the Trail of Tears in relation to disease. Ask about how they feel in relation to leaving a sick family member behind. Ask students about the job John Snow did and if it interested them. Explain what an epidemiologist does. Ask for any other questions they have relating to today's topic.

Reference

Greenwood, L. (1995, March). Choctaw Nation of Oklahoma. Trail of tears from Mississippi walked by our Choctaw. Retrieved September 25, 2008 from
<<http://www.choctawnation.com/History/index.cfm?fuseaction=HArticle&HArticleID=106>>.

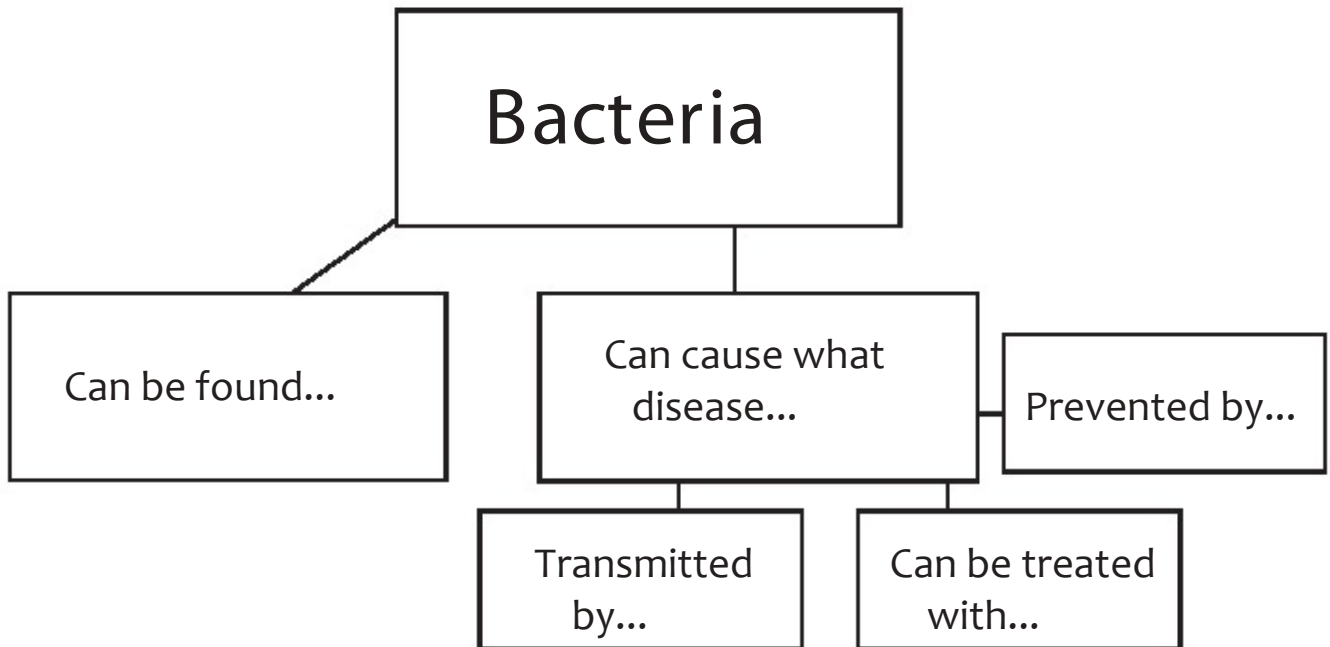
Research Questions

As you work in your groups to answer the following questions, keep in mind that only one member from your group can use one of the computers in the back of the room, that all group members must contribute to this assignment, and that most of your researched information should come from text books found within the classroom. To present your findings, each group must do so creatively using the provided poster board. You will present your topic and at least 3 facts you found about it to the class.

- 1) Which disease is your group researching?
- 2) How do you catch the disease?
- 3) What areas of the world is the disease found?
- 4) What are the symptoms?
- 5) Are there preventative measures?
- 6) What are the effects of the disease?
- 7) Are there any treatments?

Concept Map

Directions: Work with your assigned group to make a concept map about the disease you were given.



Diseases of the Human Body: The Trail of Tears

Christy Jenkins
Cloverdale Middle School
Little Rock, AR

Subject Areas: Life Science, Biology

Grade Levels: 7th-8th

Timeframe: 2-3 class periods

Materials: Computer, printer, Internet, projector,
Microsoft Office

Procedure:

1. Set: Who here knows what a disease is? What kinds of diseases do you know about?
2. Teacher Input: Introduce student activity research project indicating that they will be research various diseases the Cherokees, as well as other tribes, encountered while on the Trail of Tears.
3. Guided Practice: Break students up into groups of 2-3 and have groups pick a disease to research. Students will use books found within the classroom, the Internet, as well as any other sources (Encyclopedias) needed to find out as much information about their disease as well as required information. Groups will create a PowerPoint or a Webpage to present their findings.
4. Assessment: Group work, PowerPoint presentations (Handout 3), or Webpage presentations (Handout 4.)
5. Closure: PowerPoint/Webpage presentations.

Arkansas Frameworks:

LS.2.7.6 Identify human body systems:

- Nervous
- Digestive
- Circulatory
- Respiratory
- Excretory
- Integument
- Skeletal/muscular
- Endocrine
- Reproductive

Investigate functions of human body systems

LS.2.7.9 Describe interactions between major organ systems

LS.2.7.10 Investigate careers, scientists

Objectives:

1. Students will study various systems of the human body through research and exploration of diseases during The Trail of Tears.
2. Students will present their findings to the class by creating a Microsoft PowerPoint presentation and/or a brochure and/or Web page.
3. Students will relay what they have learned by answering a series of questions about the disease presented.

Guided Research Worksheet

As a group, pick one of the following diseases to research:

Addison's Disease	Hepatitis
AIDS/HIV	Huntington's Disease
Alzheimer's Disease	Leprosy
Lou Gehrig's Disease	Leukemia
Autism	Lyme Disease
Batten Disease	Lymphoma
Becket's Disease	Malaria
Cerebral Palsy	Meningitis
Charcot-Marie-Tooth Disease	Multiple Sclerosis
Chronic Granulomatous Disease	Muscular Dystrophy
Congenital Heart Disease	Paget's Disease
Creutzfeldt-Jakob Disease	Parkinson's Disease
Crohn's Disease	Photosensitive Epilepsy
Cystic Fibrosis	Polio
Diabetes	Prion Disease
Down Syndrome	Scoliosis
Emphysema	Sickle Cell Disease
Epilepsy	Spina Bifida
Fetal Alcohol Syndrome	Syphilis
Graft Versus Host Disease	Tay-Sachs

Answer the following questions:

1. General overview of the disease:

What part of the body does it affect? How does it affect the body?

2. Causes

3. Incidence:

How often does it occur? Does it affect a certain age group? Does it affect a particular ethnic group? Did the Cherokees (or any other Native American tribe) encounter this disease while on the Trail of Tears? If the most common ration was hand soap, is there a relation of cleanliness to disease?

4. Signs and symptoms

5. Diagnosis:

What test do the doctors run to determine whether a person have the disease? Were doctors able to do so during the time of the Trail of Tears?

6. Treatment:

Is there a cure? What kinds of medicine did doctors use on the Trail of Tears? Who discovered the cure? Was there a cure during the time of the Trail of Tears?

PowerPoint Multimedia Project Evaluation Rubric

Name_____

Disease Researched_____

Preparation	Points	0 Points	5 Points	10 Points	Total
Use of computer time and re-search time in the library	10	Wasted time, social-ized rather than doing work.	Socialized some; able to focus on assignment	On task, Worked well.	
Content	Points	0 Points	5 Points	10 Points	Total
Disease defined and described.	10	Points Not Covered	Info Missing	Excellent	
Describe the part or system of the body the disease affects.	10	Points Not Covered	Info Missing	Excellent	
Describe who most commonly gets the disease. Incidence. Cause(s) of the disease	10	Points Not Covered	Info Missing	Excellent	
Signs and Symptoms	10	Points Not Covered	Info Missing	Excellent	
Diagnosis	10	Points Not Covered	Info Missing	Excellent	
Treatment	10	Points Not Covered	Info Missing	Excellent	
Complications or other additional information	10	Points Not Covered	Info Missing	Excellent	
Presentation					Total
At least 10 slides	10		1 Point Per slide		
Creative use of visual effects to enhance project	5	Poor ~ 0 Points ~	OK ~ 3 Points ~	Excellent ~ 5 Points ~	
Animation in order, automatic, appropriate timing, with transition between slides	5	Poor ~ 0 Points ~	OK ~ 3 Points ~	Excellent ~ 5 Points ~	

Grading Scale: A = 100-90

B = 89-80

C = 79-70

D = 69-60

F = 59-0

Total Points Received_____

Grade_____

Comments:

Diseases Web Page Rubric

Name_____

Disease Researched_____

Layout Design (20 POINTS POSSIBLE)	
	Is your web page easy to read?
	Is all space used appropriately and effectively with a suitable format?
	Do graphics/charts/tables/pictures enhance your web page?
	Is navigation clear and logical?
	TOTAL FOR LAYOUT DESIGN

Content (30 POINTS POSSIBLE)	
	Is the disease described and defined completely?
	Are the signs and symptoms of the disease listed?
	Are treatments discussed?
	Are future implications discussed?
	Is your writing creative and interesting?
	Are there links to appropriate resources?
	TOTAL FOR CONTENT

Grammar & Spelling (10 POINTS POSSIBLE)	
	Are words spelled correctly?
	Is all text within the site grammatically correct?
	TOTAL FOR GRAMMAR & SPELLING

OVERALL SCORE :
(60 points possible)

COMMENTS:



Fine Arts



Production Designers Wanted: Creating a Storyboard

Anna Friemel
Brady Elementary School
Little Rock, AR

Subject Areas: Visual Art

Grade Levels: 7th - 8th

Objectives:

1. Students will produce storyboard and dialogue to continue On A Spring Day.
2. Students will produce two original set designs and one original costume to go with storyboard.
3. Students will create one example of an advertisement that could be used to promote On A Spring Day.

Timeframe: One week

Materials:

On a Spring Day DVD
Sample film advertisements/posters
Paper
Crayons
Colored pencils
Markers
Paint
Scissors
Glue
Construction paper
Poster board
Example storyboards

Arkansas Frameworks:

A.1.3. Research and discuss diverse cultures, styles, and periods of art

A.1.6. Discover career opportunities that directly or indirectly relate to visual art

A.1.10. Discover relevant community issues as creative resources through interviewing, personal observation, and/or research

A.1.11. Engage in group problem solving techniques

A.2.4. Use community issues to stimulate the production of artwork which promotes dialogue

A.2.7. Produce artwork which displays knowledge of diverse cultures, styles, and periods of art

A.2.8. Use group interaction in the process of art production

A.3.2. Develop student-generated rubrics, checklists, questionnaires, tests, or other forms of assessment

Procedure:

1. Set: Show *On a Spring Day* DVD. Provide a brief history of the Trail of Tears and explain that *On a Spring Day* reflects the experience of a Cherokee family.
2. Teacher Input: Discuss the way that films are created. Show an example of a storyboard from *On a Spring Day*. Explain that filmmakers often use storyboards (See Appendix) to guide the production process: original characters (physical attributes, personal characteristics, costumes), plot, dialogue, and setting.
3. Guided Practice: Break students into groups of four and assign each student one of the four topics: costumes, plot, dialogue, or setting.
4. Teacher Input: Ask the groups to brainstorm a possible extension of the film. What happens to the characters? Where do they go? How do the characters feel? In groups explain that students will work together to create one original storyboard, two original set designs, and one original costume design. In addition, they must also write a dialogue to match the storyboard.
5. Guided Practice: Students work in groups to create materials.
6. Teacher Input: Show examples of film advertisements (See Appendix.) Ask each group to produce one original advertisement that could be used to promote the DVD *On a Spring Day*. Each advertisement should contain the name of the film and the names of the group members.
7. Guided Practice: Students work in groups to create the advertisement.
8. Assessment: Teacher should assess student participation during storyboard production (Handout 1.) Students should assess their participation with a self-evaluation form (Handout 2) and group evaluation form (Handout 3.)
9. Closure: After students have completed their storyboards, each group should present their advertisement, storyboard, costumes, dialogue, and sets with the class. Teacher may choose to display student work in gallery or in class.

Project Evaluation Form

Name: _____

Date: _____

	Exemplary	On Target	Needs Improvement	N/A
The student planned carefully, made sketches, chose color scheme carefully, and used space effectively.	3	2	1	0
The student explored design options, generated many ideas, and tried different combinations.	3	2	1	0
The student participated in class and managed time well.	3	2	1	0
The student used materials appropriately.	3	2	1	0
The student used appropriate techniques to complete the project.	3	2	1	0
The student applied concepts stressed for the completion of the project.	3	2	1	0
The student met all stated objectives.	3	2	1	0
The student completed the assignment with demonstrated effort and pride beyond the requirement.	3	2	1	0

Self Evaluation Form

Name: _____

Date: _____

Use the following criteria to assess your participation with your group.
Circle the number of the most appropriate response.

While working with my group, I...	Always	Almost Always	Sometimes	Never
Stayed focused on the task	3	2	1	0
Shared responsibility for the task	3	2	1	0
Listened to each other's ideas	3	2	1	0
Made suggestions to meet goals	3	2	1	0
Kept a positive attitude toward the project	3	2	1	0
Kept a positive attitude toward each other	3	2	1	0
Generally worked well together	3	2	1	0

Comments:

Group Evaluation Form

Name: _____ Date: _____

Group Members:

_____	_____
_____	_____
_____	_____

Use the following criteria to assess your group.
Circle the number of the most appropriate response.

Group Members...	Always	Almost Always	Sometimes	Never
Stayed focused on the task	3	2	1	0
Shared responsibility for the task	3	2	1	0
Listened to each other's ideas	3	2	1	0
Made suggestions to meet goals	3	2	1	0
Kept a positive attitude toward the project	3	2	1	0
Kept a positive attitude toward each other	3	2	1	0
Generally worked well together	3	2	1	0

Comments:

Weaving Along the Trail of Tears

Terri Martin Kassner
Sherwood and Sylvan Hills Elementary Schools
Sherwood, AR

Subject Areas: Visual Art

Grade Levels: 5th - 8th

Objectives:

1. Students will learn vocabulary associated with weaving.
2. Students will manipulate art media, tools, and processes to create an original weaving.
3. Students will apply proper techniques for the use of art tools and materials to produce an original weaving.
4. Students will produce an original weaving that reflects knowledge of American Native culture and artistic style.
5. Students will work cooperatively to produce an original artwork.

Timeframe: 1 - 2 class periods

Materials:

On a Spring Day DVD
Soda straws
Balls or skeins of yarn
Tape, Scissors
“Basic Weaving Vocabulary” and “Meanings of Colors”
Handout

Arkansas Frameworks:

A.1.1. Further investigate the language of art including, but not limited to, the elements and principles of design

A.1.3. Research and discuss diverse cultures, styles, and periods of art.

A.2.1. Utilize a variety of art media, tools/technology, and processes, both two- and three-dimensional, to communicate ideas and feelings to achieve artistic solutions

A.2.3. Produce artwork that involves problem solving as evidenced through practice, drafts, sketches, and/or models.

A.2.5. Demonstrate consistent and responsible use of tools/technology and materials to produce art works that may include, but are not limited to, painting, drawing, printmaking, sculpture, clay/ceramics, architecture, graphic design, fiber arts, and digital imagery

A.2.7. Produce artwork which displays knowledge of diverse cultures, styles, and periods of art

A.2.8. Use group interaction in the process of art production

Procedure:

1. Set: Show *On a Spring Day* DVD and discuss the Trail of Tears with students.
2. Teacher Input: Introduce weaving, explaining that it is an ancient form of art that creates cloth. Give students “Basic Weaving Vocabulary” and “Meaning of Colors” handout. Demonstrate each step of weaving:
 1. Cut five straws into segments four inches long.
 2. Cut one piece of yarn for each straw that is ten inches long. Thread one piece of yarn through each straw.
 3. Tie an overhand knot in each strand of yarn. Push the straws up to the knot and tape the straws together at the top by running the tape around the straws, front to back.
 4. Tie one end of another piece of yarn onto an outside straw just below the tape. Start weaving by going over that straw and under the next. Continue the over-under pattern until a color change is desired.
 5. Knot the yarn onto an outside straw and cut it off from the ball or skein. Begin a new color as before and continue weaving.
 6. At the end of the soda straws, tie off the yarn and cut it. Remove the tape. Hold the weaving lightly in one hand and pull the straws out one at a time.
 7. Push the weaving to the knot and finish by tying another overhand knot in the other end just below the weaving. Trim so that the ends are even.
3. Guided Practice: Provide student with materials so that each student can individually create a weaving project. (This can be adapted to a group project, too.)
4. Assessment: Individual weaving projects.
5. Closure: Have a nice day.

Weaving Vocabulary

Loom	a frame or machine on which weaving is done
Warp	the vertical threads that form the base of the weaving
Warping	stringing threads through a loom
Weft	the horizontal threads which are woven across the warp
Shed	a space created between the stationary warp threads and those lifted by a shed stick; the weft is passed through this space
Shot	a woven row
Bubble	a slight curve added to the weft before beating it in to prevent the selvedge from becoming distorted
Beat in	to push the weft close to the previously woven weft
Selvedge	the woven sides of the piece

Meanings of Colors

Green	Youth, promise, hope, growth, work, future crops
Yellow, Blue, Orange	Maturity, harvest time, growth has stopped, energy stored
Brown, Gray	Death and decay
Black	Mourning, despair, grief
White	Innocence and purity
Red	War, blood, anger

Trail of Tears Reader's Theater

Leigh-Alyson Walters
Graduate Student, UALR
Little Rock, AR

Subject Areas: Theater

Grade Levels: 9th - 12th

Timeframe: 1-2 class periods

Materials: On a Spring Day DVD, On a Spring Day reader's theater script, reader's theater evaluation form.

Procedure:

1. Set: Ask students to recall the saddest thing they have ever had to do and get feedback from them. Give brief history of Trail of Tears.
2. Teacher Input: Show On a Spring Day DVD. Introduce reader's theater to students and provide them the script (See Appendix.) Go over evaluation form (Handout 2) and tip sheet (Handout 3.) Call on a couple of students to help you demonstrate a portion of the script. Remind them to keep in mind things on evaluation form and tip sheet as they observe.
3. Guided Practice: Students will read scripts, rehearse and perform reader's theater. Then they will critique reader's theater performance. After making corrections, they will perform the reader's theater one final time.
4. Assessment: Participation and evaluation forms.
5. Closure: Remind students how much more believable it is when they actually feel the character's emotion when performing.

Arkansas Frameworks:

C.1.1.29 Extrapolate empathy for the character in the literature

C.1.1.34 Recognize and outline a strong and flexible stage voice.

R. 2.1.44 Integrate vocal skills with other actors as a means of achieving ensemble performance.

E. 3.1.15 Refine performance choices through observation and self-evaluation.

Objectives:

1. Students will dramatize an event from American history through a reader's theater performance.
2. Students will recognize mistakes and critique one's own performance through evaluation form and group discussion.
3. Students will correct mistakes through practice and a second reader's theater performance.

Readers Theatre Evaluation

Piece Performed: _____ Author: _____

INTRODUCTION

- _____ Tone
- _____ Interest
- _____ Effectiveness

SCRIPT USE

- _____ Cue Pick-up
- _____ Flow
- _____ Pacing
- _____ Handling

SELECTION

- _____ Appropriateness
- _____ Vocal Balance
- _____ Audience Engagement
- _____ Effectiveness

NARRATION

- _____ Involvement
- _____ Focus
- _____ Timing
- _____ Mood

STAGING

- _____ Accessibility
- _____ Groupings
- _____ Movement
- _____ Relationships
- _____ Levels
- _____ Effectiveness

VOCAL/PHYSICAL

- _____ Characterizations
- _____ Reactions
- _____ Projection / Volume
- _____ Focus
- _____ Body Language
- _____ Gesture

PERFORMANCE

- _____ Initiation
- _____ Transitions
- _____ Utterances
- _____ Dynamics
- _____ Ending

KEY

- ! Great!
- + Good.
- + Could Improve
- Detrimental

TIME:

GRADE:

Reader's Theater Performance

Tips

- Hold your script at a steady height, but make sure it doesn't hide your face.
- While you speak, try to look up often.
- Make eye contact with the audience.
- Speak slowly.
- Speak loud and clear.
- Speak with emotion.
- Stand and sit straight.
- Remember to be your character even when you're not speaking.

"What-ifs"

- If the audience laughs, stop speaking until they can hear you again.
- If you make a mistake, keep going, do not giggle.
- If someone messes up, pretend they didn't.
- If you drop something, try to leave it (at least until the audience is looking somewhere else).
- If a reader forgets to read, see if you can read their part instead, or make something up, or skip over it. But don't whisper to or nudge the reader.



Mathematics



Scatter Plots and Lines of Fit: Mapping the Trail

David Wallace
J.A. Fair High School
Little Rock, AR

Subject Areas: Algebra

Grade Level: 10th

Timeframe: 1 class period

Materials: Overhead projector, calculators, graph paper

Procedure:

1. Set: Use a real life issue such as the price of gasoline per gallon over a certain number of years to introduce the topic.
2. Teacher Input: Briefly describe the water route used by the United States government as Cherokees were forced to migrate from Chattanooga, TN (and other places) to Tahlequah, OK. Through this explanation, data will be gathered to be used to create a scatter plot and a line of best fit.
3. Guided Practice: Students will use their calculators, while following along, to create a line of best fit through plotted data.
4. Teacher Input: Offer other examples if needed for understanding. Have students form groups of four members. Each member will have an assigned task as follows: Member 1: plots the points on the graph paper; Member 2: draws a line of best fit through the points (est. only); Member 3: manipulates calculator to create a line of best fit; Member 4: estimate the wages in year 7.
5. Assessment: Throughout the explanation of the concept of best fit, verbally check for understanding. Group graph sheets.
6. Closure: Please turn in group graph sheets. Have a nice day.

Arkansas Frameworks:

DIP.5.AI.1 Construct and use scatter plots and line of best fit to make inferences in real live situations.

Objectives:

1. Students will create a scatter plot using recorded data.
2. Students will interpret points on a scatter plot.
3. Students will manipulate the calculator and create a linear model.
4. Students will write an equation for lines of fit.
5. Students will use equation to predict future results.

Trail of Tears: Route Measurement

Jonathan M. Buford
Felder Learning Center, LRSD
Little Rock, AR

Subject Areas: Geometry

Grade Level: 9th

Timeframe: 1 class period

Materials: Questions sheets, measuring kits (include ruler, string and map of routes), Conversion factor sheets.

Procedure:

1. Set: Use PowerPoint presentation (See Appendix) to engage students in topic.
2. Teacher Input: Form 3 person groups and assign a problem set. Provide handouts and materials to each group.
3. Guided Practice: Students, in their 3 person groups, will work on their assigned problem set. Once each group has completed their problem set, groups working on the same problem set, will join together to assess their answers. Groups will collaborate to determine the correct answer.
4. Assessment: Groups from each problem set will elect one spokesman to explain the answer to the class. Each student will turn in his/her own work at the end of class.
5. Closure: Summarize the answers and ask each student to turn in his/her individual work before leaving class. Have students place desks back in order.

Arkansas Frameworks:

Communication: 1.1, 1.2, 1.3, 1.4, 1.5, 1.6, 1.7, 1.8

Cultures: 2.1, 2.2, 2.3, 2.4, 2.5

Connections: 3.1, 3.2, 3.3, 3.4, 3.5

Objectives:

1. Students will measure and compare different routes from the Trail of Tears.
2. Students will use appropriate formulas, tools and technology to solve problems with length and distance.
3. Students will complete work while working in groups.

Conversion Factors

50 miles = 264,000 ft

25 miles = 132,000 ft

1 mile = 5280 ft

$\frac{1}{2}$ mile = 2640 ft

$\frac{1}{4}$ mile = 1320 ft

1 mph = 0.8687 knot

5 mph = 4.3449 knots

1 hour = 60 minutes = 3600 seconds

1 year = 365 days or 525,629 minutes

1 ft = 0.3048 meters

10 ft = 3.048 meters

5280 ft = 1609.344 meters

avg. walking speed (adult) = 20 miles per day

avg. walking speed (child) = 10 miles per day

avg. steamboat speed = 9 miles per hour

avg. wagon speed pulled by oxen = 3 to 5 miles per hour

avg. horse speed = 5 to 8 miles an hour

normal travel day = 7 to 9 hours

maximum speed of elephant = 25 mph

length of Mississippi river = 2,320 miles long

length of the Arkansas river = 2,334 kilometers long

avg. human stride = 3 ft = 36 inches

Group 1 — The Benge Route

- 1.) Tell how long the journey took in days based on the times provided: October 1, 1838 and ended January 11, 1839. (Show work)
- 2.) Tell how far the route was based on the most accurate measurement and conversion factors. Give the distance in miles. (Show work) (Try using both instruments ruler and string.)
- 3.) Now give the average miles per day. (Show work)
- 4.) The average speed per day in miles per hour, make sure you tell how many hours there are in a day. (Show work)

Group 2 — The Water Route

- 1.) Measure the distance the water route was with the most accurate measurement and conversion factors. (Give your answer in miles.) (Show work) (Try using both instruments the ruler and string.)
- 2.) Give me the estimated length of the journey in days based on a conversion factor. (Show work)
- 3.) Determine the average miles per day of the journey. (Show work)
- 4.) Show the average knots per hour of the travelers using a conversion factor.

The Benge Route – Answer Key

- 1.) Tell how long the journey took in days based on the times provided: the journey started on October 1, 1838 and ended January 11, 1839. (Show work)

The journey took 101 days. October, December had 31 days each, November had 30 days then you have 10 days in January minus the one day they started the journey on the first of October.

- 2.) Tell how far the route was based on the most accurate measurement and conversion factors. Give the distance in miles. (Show work) (Try using both instruments ruler and string)

By using the string I measured the distance as 850 miles. I got the measurement of 800 miles using a ruler but the measurement was less than accurate because of the curvature of the route.

- 3.) Now give the average miles per day. (Show work)

If it took them 101 days to complete the route and the distance was 850 miles, then you would divide 850 by 101 to get 8.4 miles per day.

- 4.) The average speed per day in miles per hour, make sure you tell how many hours there are in a day. (Show work)

Using the answer from question 3 of 8.4 miles per day then divide that number by 8 hours a day you get 1.05 miles per hour.

The Water Route – Answer Key

- 1.) Measure the distance the water route was with the most accurate measurement and conversion factors. (Give your answer in miles) (Show work) (Try using both instruments the ruler and string)

I measured the route to be 950 miles using the string and 925 miles using the ruler. Again the string was more accurate in its measurement of the course than the rule.

- 2.) Give me the estimated length of the journey in days based on a conversion factor. (Show work)

Using the information given on the fact sheet, I am assuming the groups will travel about 9 miles per hour by steamboat, and they will travel 8 hours a day.

$10 \text{ mph} \times 8 \text{ hrs a day} = 72 \text{ miles per day (MPD)}$

$950 \text{ miles} / 72 \text{ mpd} = 13.2 \text{ days}$

- 3.) Determine the average miles per day of the journey. (Show work)

72 mpd based on the answer on the previous question

- 4.) Show the average knots per hour of the travelers using a conversion factor.

If they traveled 9 mph, and one mph is 0.8687 knot, you would multiply $9 \text{ mph} \times 0.8687 \text{ knot} = 7.828 \text{ knots}$.

Group 3 – The Northern Route

- 1.) Measure the distance the Northern route was in miles based on the most accurate measurement technique and conversion factor. (Show work) (Use both instruments string and ruler.)

- 2.) Show how long the journey took in days based on the most appropriate conversion factor. (Show work)

- 3.) What assumptions did you make in solving problem 2? What if they traveled by wagon or horseback what would the length of the journey be in those cases? (Show work)

- 4.) Finally, calculate the miles per hour of the travelers. (Show work)

The Northern Route – Answer Key

- 1.) Measure the distance the Northern route was in miles based on the most accurate measurement technique and conversion factor. (Show work) (Use both instruments string and ruler)

825 miles with string and 800 miles with ruler.

- 2.) Show how long the journey took in days based on the most appropriate conversion factor. (Show work)

825 miles / 10 miles per day = 82.5 days

- 3.) What assumptions did you make in solving problem 2? What if they traveled by wagon or horseback what would the length of the journey be in those cases? (Show work)

I assumed that there were children in the group of Native Americans traveled in the Trail of Tears so they would be lucky to walk 10 miles per day. If they traveled by wagon the rate would be 3 to 5 miles per hour for 8 hours a day to get 24 mpd – 40 mpd. $825 \text{ miles} / 24 \text{ mpd}$ or $40 \text{ mpd} = 34.3$ days or 20.6 days

By horseback it would be at a rate of 5 to 8 miles per hour (mph) $\times 8$ hours a day = 40 mpd – 64 mpd. $825 \text{ miles} / 40 \text{ mpd}$ or $64 \text{ mpd} = 20.6$ days or 12.9 days

- 4.) Finally, calculate miles per hour of the travelers. (Show work)

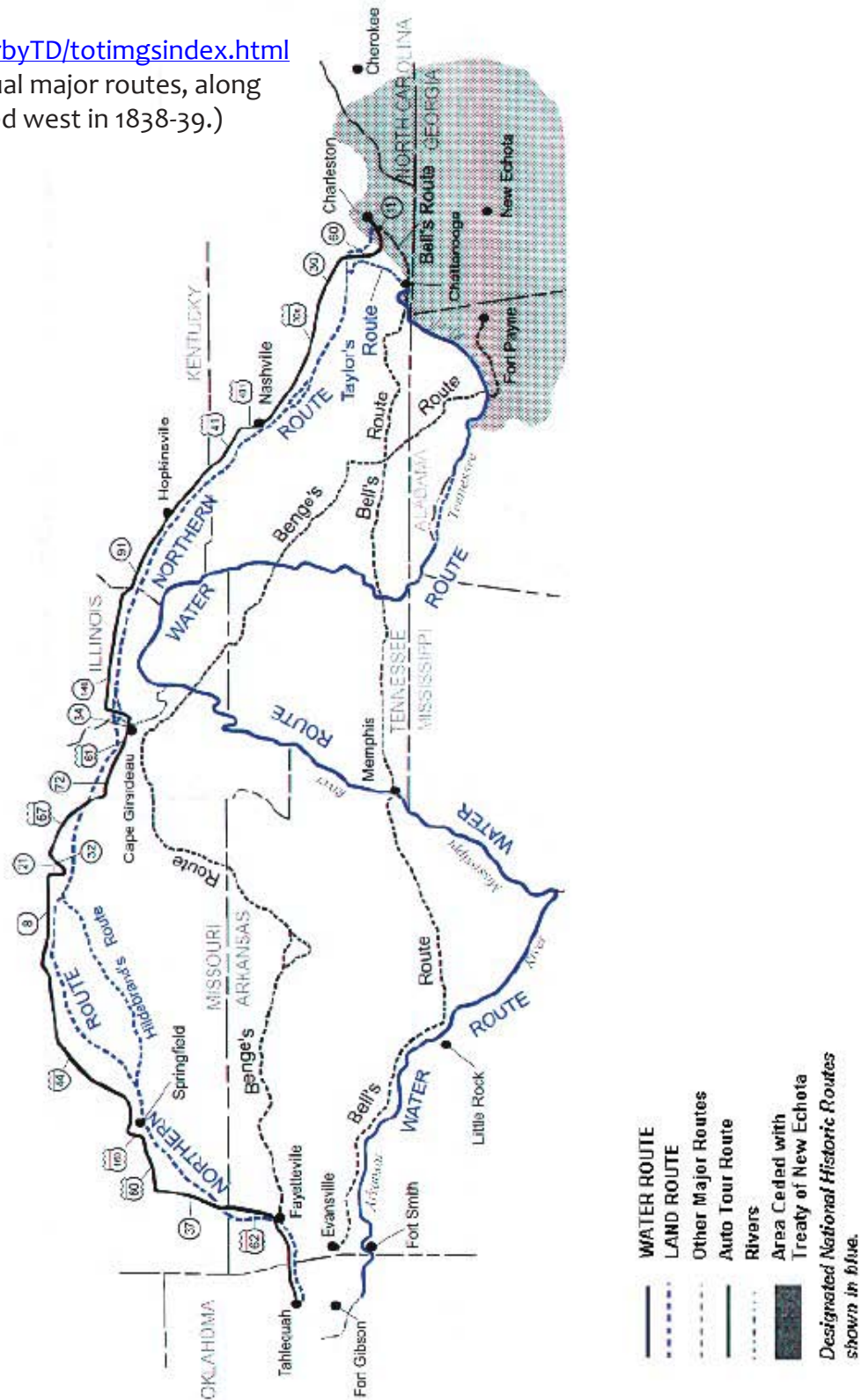
10 miles per hour / 8 hour day = 1.25 miles per hour (mph)

Map Work Sheet

Trail of Tears Route.

<http://members.tripod.com/~kirbyTD/totimsgsindex.html>

(This map shows the individual major routes, along which the Cherokee moved west in 1838-39.)





Spanish



Trail of Tears: A Puppet Show

Erika Martin
NLR High School: East
North Little Rock, AR

Wendy Salgueiro
Central High School
Little Rock, AR

Subject Areas: Spanish

Grade Level: 10th grade, novice level

Timeframe: 1-2 class periods

Materials: On a Spring Day DVD, Internet (optional),
puppets and materials, Spanish translation of On a
Spring day.

Procedure:

1. Set: Probe students to remind them about what they have already learned about the Mayan and Incan civilizations. The begin discussion about Native Americans... “Are any of you Native American?”
2. Teacher Input: Show the movie On a Spring Day. Then instructors will use a puppet show in Spanish to demonstrate Spanish language use. Upon completion, review previous knowledge words such as Soldado, Nativos, La familia (mama, papa, hijo, y hija.) Use pictures from the Internet or from home (optional.)
3. Guided Practice: Have student break up into groups of four to work on group presentations and individual puppets. Students will then present a puppet show about the Native Americans in English utilizing key words in Spanish.
4. Assessment: Student puppet creations and their presentations utilizing key Spanish words appropriately.
5. Closure: Please turn in puppets. Have a nice day.

Arkansas Frameworks:

CMC.1.S1.6 Students will be able to draw inferences based on oral, written, and visual messages from puppet show.

CLT.4.S1.3 Students will verbalize the similarities between Native Americans and the other Latin American Indians.

CNN.7.S1.1 Students will be able to connect this lesson with Arkansas history.

Objectives:

1. Students will create their own puppets and present a puppet show on some aspect of the trail of tears while utilizing key words in Spanish.

On A Spring Day — Un Dia en La Primavera

Soldado 1: Estas Listo?

Hijo: Bang, bang, disparo al soldado!

Soldado 2: Mmm hmm

Madre: Que no te vean llorar

Madre: Date cuenta que le des a todos.

Soldado 2: No queremos problema

Hijo: A si

Hija: Papa estas bien porque no se levanta?

Madre: Si

Soldado 2: Tu no te vas a ningun lugar? Cuentalos.

Hijo: Le gustan comer verdad?

Padre: Esto sirve para hacer un pan bueno

Hijo: Bang, Bang, Porque el hombre soldado no se esta muriendo es tramposo

Hija: Haya, quienes son?

Soldado 1: Vamonos fueron alvirtido, tenian 2 anos para prepararse, deberian ver sabido.

Madre: Recogiendo al hijo, es la hora.

Teniente: Empesaremos alla, Separencen

Soldado 2: Tu, ven esta no es tu casa ya.

Teniente: Hemos venido para imponer el trato hecho con su gente. Es tiempo que se vayan a su nueva casa en el Oeste.

Hija: Tu eres un hombre muy malo

Soldado 2: Huh?

Padre: Quedence adrento, cierra la puerta.

Hija: No, hieran a papa

Soldado 2: Muevete

Soldado 1: No queremos problema, hagan esto facil y nos hiremos

Mother: Le dice al papa, estas bien?

Hija: Papa ven a dentro de la casa

Hijo: No, me gusta este juego



Physical Education



The Physical and Mental Wellness of Native Americans on the Trail of Tears

Ahmann Love
Little Rock Christian Academy
Little Rock, AR

Subject Areas: Physical Education

Grade Levels: 6th - 8th Middle School Health

Timeframe: 1 class period

Materials: On A Spring Day DVD

Procedure:

1. Set: Show On a Spring Day DVD. Upon completion, begin asking students questions. (Handout 1)
2. Teacher Input: After questioning, start chanting and dancing in typical stereotypical Indian style. Ask students for their opinions about the demonstration. Conversation should concentrate on stereotypes about Native Americans.
3. Guided Practice: Have students form groups of 3-4 students. Each group must pick one stereotype talked about in class discussion and as a group they must work to dispel it with the information they have learned.
4. Assessment: Each group must share their stereotype with the class and the information they used to dispel it.
5. Closure: Have students return desks to proper location. "Have a nice day."

Arkansas Frameworks:

HLSR. 4. HW.1 Evaluate positive and negative effects of various relationships on physical and emotional help.

Objectives:

1. Students will dispel myths of Native Americans being savages.
2. Students will give examples of how Native American culture is similar to American culture today.
3. Students will relate to the students on a level of understanding that applies to their generation.
4. Students will get feedback on how stereotypes have hurt the Native American population as well as other races.



Integrated Curriculum



My Trail of Tears Experience

Dannisha Armstrong
Graduate Student, UALR
Little Rock, AR

Subject Areas: Social Studies and Language Arts

Grade Levels: 7th - 8th

Timeframe: 2 class periods

Materials: Trail of Tears by Michael Burgman; The Journal of Jesse Smoke, A Cherokee Boy by Joseph Bruchac; Butcher paper, pens, pencils, & markers

Procedure:

1. **Set:** Write the words “The Trail of Tears” on the board, then ask the students if anyone knows what it means. Record the student’s responses.
2. **Teacher Input:** Read pages 4-7 of The Trail of Tears. Ask the students what they think “The Trail of Tears” means now that they have heard this, and record their answers. Then select a couple of journal entries from The Journal of Jesse Smoke to distribute to each student. Read at least one to the class and discuss the journal format.
3. **Guided Practice:** Break students up into groups of 3-4. Have them read over the journal entries and discuss. Then independently or while still in groups, have students compose a journal entry. Each journal entry should mention historical events and important people. Student should write this journal in the first person.
4. **Assessment:** Individual journal entries as well as content.
5. **Closure:** Ask to have students share their journal entries.

Arkansas Frameworks:

W.5.5.1 Write to describe, to inform, to entertain, to explain, and to persuade

H.6.5.26 Describe the causes and effects of the Indian Removal Act of 1830 (e.g., Trail of Tears)

Objectives:

1. Students will compose a journal entry writing from the perspective of a Cherokee Indian, a soldier, or a person who had a significant part in The Trail of Tears.

The Cherokees — Then and Now: The Trail of Tears

Christy Jenkins
Cloverdale Middle School
Little Rock, AR

Subject Areas: Social Studies and Language Arts

Grade Levels: 7th - 8th

Materials: Butcher paper (approx 20 ft long), Markers for writing on time line, Hallway to display time-line, Research resources, Internet and library access

Procedure:

1. Set: Ask students what are some events that they already know about the Cherokees. An example of an answer might be The Trail of Tears.
2. Teacher Input: Break students up into groups with 3-4 students. Within each group, assign them a time period. The time periods are as follows: 1800-1850, 1851-1901, 1902-1952, 1953-2003, 2004-present. Students are to research important events in the period assigned so that as a class a timeline can be created to display in the hallway. Research should include information regarding chiefs, language, medicine, settlements, diseases, tragedies of families, historic events, gatherings etc.
3. Guided Practice: Students work in their groups to research their assigned time period. They will add the facts they have found during class time or at home to the timeline. Research can be done via the Internet and/or through various library resources. A list of helpful websites and books can be used as well.
4. Assessment: Group work and the (at least) 5 important research facts used in the time line.
5. Closure: Class review of the various events that occurred.

Arkansas Frameworks:

H.6.7.1 Examine ways view points expressed in primary and secondary source documents have changed over time

H.6.7.2 Sequence significant historical events on a timeline to make predictions

W.6.5.1 Write to describe, to inform, to entertain, to explain, and to persuade.

Objectives:

1. Student will research important events during The Trail of Tears in the Cherokee History beginning in the 1800's through the present.
2. Students will designate and be held responsible for activities within their group.
3. Students will create a timeline listing the important events during The Trial of Tears for the Cherokee Indians.

Timeframe: 2 class periods

Research Resources

The following internet sites will help you research the history of the Cherokee people:

<http://www.cherokee.org/>

<http://www.arkansasheritage.com>

<http://cherokeehistory.com/>

<http://www.native-languages.org/cherokee.htm>

The following books will be helpful:

Native American Chiefs and Warriors by Stuart Kallen

The Trail of Tears by Ann Byers

The Cherokee by Cathryn Long

Native American Medicine by Tamara Orr

Indians of the Southeast by Richard Mancini

Finding Connections: Mascots and Percentages

Bobbi Love
ASMSA
Hot Springs, AR

Mary Fleming
Central High School
Little Rock, AR

Subject Areas: Mathematics and Social Studies

Grade Level: 7th

Timeframe: 1 to 2 Class periods

Materials: On a spring Day DVD, White board and dry-erase markers/Blackboard and chalk, worksheets with The Trail of Tears statistics, calculators, overhead projector/ELMO, paper and pencils for letters.

Procedure:

1. Set: Show DVD On a Spring Day. "Today we will look at some statistics about Cherokee survivors of the Trail of Tears to learn about ratios, proportions, and percents. We will also discuss the issue of having Indians and related symbols as school mascots."
2. Teacher Input: Give a brief history of the Trail of Tears and its significance. Generate class discussion regarding the use of Indians as school mascots. Show an example of how to write an official letter.
3. Guided Practice: Students will write letters voicing their support or opposition of the change of the Indian mascot at Arkansas State University or their opposing or supporting the use of the Seminole mascot used at Florida State University.
4. Teacher Input: Go through some examples of how to find ratios, proportions, and percentages with the class. Have students complete practice problems. Provide students with the statistics worksheet. Have students break into groups by counting off.
5. Guided Practice: Working in groups, students will begin work on statistics worksheets.
6. Assessment: Students will hand in their letter as well as their completed statistics worksheet.
7. Closure: Remind students that if their letters and worksheets aren't completed, to turn them in tomorrow for proper credit. Have students organize desks before leaving.

Arkansas Frameworks:

NO.1.7.1 Relate with and without models and pictures, concepts of ratio, proportion, and percent, including percents less than 1 and greater than 100.

TCC.1.1 Use chronological order to explain the cause and effect of events throughout history.

TCC.1.2 Analyze how past decisions and events affect subsequent decisions or events throughout the world.

PSB.4.PEL.6 Identify ways to modify activities in order to include persons from diverse backgrounds and persons with diverse abilities.

Objectives:

1. Students will understand the reasons why there is controversy regarding the use of mascots in the area of sports.
2. Students will know how to figure percentages, ratios, and proportions.
3. Students will find the percentages of survivors and non-survivors of different Cherokee groups who traveled the Trail of Tears.
4. Students will compare the results with the other Cherokee groups.
5. Students will know how to write a letter that supports their beliefs regarding the use of mascots in sports.

Native American Mascots

Arkansas State University Indians

Florida State Seminoles

Atlanta Braves

Washington Redskins

Hall High Warriors

Blytheville High School Chickasaws

Cleveland Indians

Kansas City Chiefs

(Pictures for many of these mascots can be found on the web.)

Leader Departed Arrived	Number Departed Number Arrived
Hair Conrad Aug 23, 1838 Jan 17, 1839	729 654
Elijah Hicks Sep 1, 1838 Jan 4, 1839	858 654
Jessy Bushyhead Sep 3, 1838 Feb 27, 1839	950 898
John Benge Sep 28, 1838 Jan 17, 1839	1200 1132
Situwakee Sep 7, 1838 Feb 2, 1839	1250 1033
Old Field Sep 24, 1838 Feb 23, 1839	983 921
Moses Daniel Sep 30, 1838 Mar 2, 1839	1035 924
Choowalooka Sep 24, 1838 Mar 5, 1839	1150 970
James Brown Sep 10, 1838 Mar 5, 1839	850 717
George Hicks Sep 7, 1838 Mar 14, 1839	1118 1039
Richard Taylor Sep 20, 1838 Mar 24, 1839	1029 942
Peter Hildebrand Oct 23, 1838 Mar 24, 1839	1766 1311
John Drew Dec 5, 1838 Mar 18, 1839	231 219

Statistics Worksheet

- 1) What are the percentages of Cherokees that survived in each of the thirteen different groups?
- 2) What are the percentages of Cherokees that died in each of the thirteen different groups?
- 3) Do these percentages differ between the groups based on the number of Cherokees in each group?
- 4) Do these percentages differ between the groups based on how long the groups traveled?
- 5) Are there any other factors might have affected the percentages of those Cherokees who survived and those Cherokees who died?

Statistics Work Sheet - Answer Key

1) What are the percentages of Cherokees that survived in each of the thirteen different groups?

Hair Conrad – 89.7%	Moses Daniel-89.3%
Elijah Hicks-86.7%	Choowalooka-84.3%
Jessy Bushyhead- 94.5%	James Brown- 84.4%
John Bengé-94.3%	George Hicks- 92.9%
Situwakee-82.6%	Richard Taylor- 91.5%
Old Field-93.7%	Peter Hildebrand- 74.2%
John Drew- 94.8%	

2) What are the percentages of Cherokees that died in each of the thirteen different groups?

Hair Conrad – 10.3%	Moses Daniel-10.7%
Elijah Hicks-13.3%	Choowalooka-15.7%
Jessy Bushyhead- 5.5%	James Brown- 15.6%
John Bengé-5.7%	George Hicks- 7.1%
Situwakee-17.4%	Richard Taylor- 8.5%
Old Field-6.3%	Peter Hildebrand- 25.8%
John Drew- 5.2%	

3) Do these percentages differ between the groups based on the number of Cherokees in each group?

It depends on the group. Some of the percentages do differ based on the number of Cherokees in the group at the beginning.

4) Do these percentages differ between the groups based on how long the groups traveled?

Again, it depends on the group. Some of the percentages do differ based on how long the groups traveled.

5) Are there any other factors that might have affected the percentages of those Cherokees who survived and those Cherokees who died?

There are many answers that could be given. Weather, the time of year they departed, the number of people in their group, the leaders, and other things could be factors that might have affected the percentages of those Cherokees who survived and those Cherokees who died.

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Additional Resources for
Teachers and Students



Selected Bibliography

Judith A. Hayn, Ph.D.
College of Teacher Education
University of Arkansas at Little Rock
Little Rock, AR

Teacher Resources

Nonfiction

Key:

B — Biography

AB —

Autobiography

E — Elementary

M — Middle

School

YA — Young

Adult

Efforts were made to find the latest edition published and to eliminate out-of-print texts; however, if texts cannot be found from the publisher, libraries will often have them. There is disagreement among literary scholars about those who can write about a population without being a member of that group; this list reflects both Native American and Anglo artists' contributions.

Wallis, V. (2003). *Raising ourselves: A Gwich'in coming of age story from the Yukon River*. Fairbanks, AK: Epicenter Press. (M/YA)

Velma Wallis shares the love, loss, and struggle that mark her coming of age in a two-room cabin at Fort Yukon, Alaska; where she is born in 1960, the sixth of thirteen children.

Bruchac, J. (2000). *Trails of Tears, paths of beauty*. Washington, D.C.: National Geographic Society.

More than 100 illustrations highlight places along the Trail of Tears and the Long Walk.

Bruchac, J. (1995) *Aniyunwiya / real human beings: an anthology of contemporary Cherokee prose*. Greenfield Center, NY: Greenfield Review Press.

This text provides writings by 23 Cherokee authors, teachers and storytellers.

Ehle, J. (2003). *Trail of Tears: The rise and fall of the Cherokee Nation*. New York, NY: Anchor Books Doubleday.

A popular history text with non-academic language supplies background material.

Francis, L. (1996). *Native time: A historical time line of Native America*. Minneapolis, MN: Creative Publishing.

This volume traces a year-by-year history of Native Americans in four categories: history, law, and politics; literature, art, legend, and stories; heroes, leaders, and victims; and elder wisdom, philosophy, and songs. The text is accompanied by illustrations.

Goebel, B. A. (2004). *Reading Native American literature: A teacher's guide*. Urbana, IL: National Council of Teachers of English.

The author offers innovative and practical suggestions about how to introduce students to a range of Native American works.

Reed, M. (1996). *Seven clans of the Cherokee society*. Summertown, TN: Book Publishing Co.

The text gives a look into Cherokee society of old: clan names in Cherokee and English, descriptions of power animals, information on the matrilineal system, marriage, government, and more, plus illustrations.

Rozema, V. (2003). *Voices from the Trail of Tears (Real voices, real history series)*. Winston-Salem, NC: John F. Blair, Publisher.

Rozema compiles a source for letters, military records, physicians' records, and journal excerpts that provide insight into what actually happened during the period.

Susag, D. M. (1998). *Roots and branches: A resource of Native American literature*. Urbana, IL: National Council of Teachers of English.

This resource book offers an opportunity to learn and to teach about Native American literatures in context. Susag examines the historical and literary contexts that frame the literary work of Native peoples.

Short Stories, Poetry, and Drama

Alexie, S. (1994). *Lone ranger and Tonto fistfight in Heaven*. New York: Harper perennia.

This short story collection is set on a reservation of the Spokane Indian tribe in eastern Washington State.

Carvell, M. (2005). *Sweet grass basket*. New York: Dutton Books.

In alternating free verse, two Mohawk sisters tell of their lives at the Carlisle Indian School near the turn of the 20th century. Carvell uses the experiences of her husband's family, and research from the Cumberland County Historical Society, to relate the stories of Mattie and Sarah.

Geiogamah, H. & Darby, J. T. (1999). *Stories of our way: An anthology of American Indian plays*. Los Angeles, CA: UCLA American Indian Studies Center.

The first anthology of its kind, the text covers more than 30 years of American Indian theater. Twelve plays come from tribal experiences of Cherokee, Choctaw, Creek, Kiowa, Navajo, Oneida, Otoe, Rappahannock, and Urban Native Americans.

King, T. (1990). *One good story that one*. New York: Harper Collins.

This collection of short fiction focuses on contemporary First Peoples and their interactions with white culture and society.

Littlefield, D.F., Jr. & Parins, J. W. (1995). *Native American writing in the Southeast: An Anthology, 1975-1935*. Jackson, MS: University of Mississippi Press.

The authors present a historical background for the work(s) of each indigenous writer, poet, and/or journalist.

Montour, Joel. (1996). *Cloud walker: Contemporary Native American stories*. Golden, CO: Fulcrum Publishing. (E/M)

A collection of six stories about contemporary Native American children learning about their tribes traditional ways.

Ochoa, A. P. & others, Eds. (2003). *Night is gone, day is still coming: Stories and poems by American Indian teens and young adults*. Cambridge MA: Candlewick Press (YA).

In poems and short stories, young Indian writers, ages 11 to 22, tell about their lives on the reservations, in small towns, and in large cities.

Orie, S. D. (1995). *Did you hear Wind sing your name? An Oneida song of Spring*. New York: Walker & Co. (All ages)

Orie's celebration of Spring is full of imagery reflecting Oneida traditions; contains large-scale artwork.

Smith, C. L. (2002). *Indian shoes*. New York: HarperCollins. (RF-E/M)

Ray Halfmoon, a Seminole-Cherokee boy living with his grandfather in Chicago, is at the center of this slim collection of six tales.

Tapahonso, L. (1997). *Blue horses rush in*. Tucson, AZ: University of Arizona Press. (YA)

The Navaho feminist offers a collection of stories and poems celebrating the joys and sorrows of everyday life.

Tapahonso, L. (1999). *Songs of Shiprock Fair*. Walnut, CA: Kiva (All ages)

The story follows young Nezbah journey to the oldest fair in the Navajo Nation held annually in Shiprock, NM.

Turcotte, Mark. (1995). *Songs of our ancestors*. Chicago, IL: Children's Press.

A collection of more than 20 poems that focus on famous North American Indians and events in their history interlaced with primary sources.

Velarde, Pablita. (1993). *Old Father Storyteller*. Santa Fe, NM: Clear Light Books.

There are 6 stories in the book, each with several of Velarde's paintings. "Turkey Girl" is the Tewa version of a Zuni storyteller's remake of Cinderella.

Walking Turtle, E. (1997). *Full moon stories*. New York: Hyperion (E/M).

Remembering his childhood with grandparents on the Arapahoe Reservation, the author retells 13 of Grandpa Iron's tales, one for each full moon of the Plains Indian traditional year.

Websites

American Indian Library Association:

<http://www.ailanet.org/>

This affiliate of the American Library Association is a membership action group that addresses the library-related needs of American Indians and Alaska Natives with multiple sources for teachers.

American Indian Resource Directory:

<http://www.indians.org/Resource/resource.html>

The purpose of this site is to provide general administrative Tribal contact, unique cultural information and links to additional locations that provide information about American Indian tribes and their resources.

The Cherokees for Educators:

<http://falcon.jmu.edu/~ramseyil/vaindianscherokee.htm>

The Internet School Library Media Center's Cherokee Page includes history, literature, bibliographies and other information.

Cherokee History:

<http://cherokeehistory.com/map1.html>

This site contains original maps detailing the disintegration of the Cherokee lands from early European settlement up to Oklahoma Territory.

Native American Authors:

<http://www.ipl.org/div/natam/>

This website provides information on Native North American authors with bibliographies of their published works, biographical information, and links to online resources including interviews, online texts and tribal websites. Currently the website primarily contains information on contemporary Native American authors, including Joseph Bruchac, Sherman Alexie, Joy Harjo, and Louise Erdrich.

Native American Poetry:

http://academic.reed.edu/english/Courses/English213/Native_American_poets.html

A list of links for poets is provided alphabetically by tribe featuring Native American poets and poems about Native Americans; not all the links are working, but the sources can lead elsewhere.

CD/DVD Resources

Boney, R., Jr. (2007). *On a spring day*. roysunshine.com/anpa.ualr.edu

The first DVD that inspired this curriculum guide covers the story of a Cherokee family as soldiers arrive to forcibly remove them from their homes. The narration is in Cherokee with English subtitles.

Boney, R., Jr. (2006). *Incident at Rock Roe*. roysunshine.com/anpa.ualr.edu

The second DVD is the story of a Muscogee father and how an act of rebellion provides some hope for displaced peoples. The narration is spoken in Muscogee (Creek) with English subtitles.

Carter, G. (2008). *Road to removal*. American Revolutionary Productions. The Winthrop Foundation.

This documentary uses primary sources, historians, and modern Cherokee voices to bring the removal story to life.

Harjo, J. & Poetic Justice. (1998). *Letter from the end of the Twentieth Century*. Boulder, CO: Silver Wave.

The audio CD combines the poet's work with her band providing background

Locke, K. (1993). *Dream catcher: Flute music of Tokeya Inajin*. Earthbeat/Warner Bros.

All cuts include nature sounds along with the flute and chanting.

Mirabal, R. & Rare Tribal Mob. (2001). *Music from a painted cave*. Boulder, CO: Silver Wave.

This is the live concert recording from the PBS television special of the same name which engages listeners in a sonic celebration of native culture.

Miller, B. (1993). *The red road*. New York: Warner Bros./Wea.

The album reflects the artist's background as a Native American who grew up on a Wisconsin reservation. The wooden flute and acoustic guitars of this project are replaced by a conventional rock & roll band on the follow-up, *Raven in the Snow*, which reflects another side of Miller's childhood.

Shenandoah, J. (2000). *Peacemaker's journey*. Boulder, CO: Silver Wave.

Native American artist Joanne Shenandoah was voted Best Female Artist in both 1998 and '99 at the Native American Music Awards, Shenandoah; this concept album chronicles the Iroquois legend of the Peacemaker. Her other albums are outstanding also.

Trudell, J. (1994). *AKA graffiti man, blue Indians, Johnny Damas & Me*. New York: Rykodisc.

This Santee artist combines tribal music, drums, harmonies, and electric elements in songs concerning women and the problems they face in today's society

Various Artists. (1998). *Under the green corn moon: Native American lullabies*. Boulder, CO: Silver Wave.

The album includes offerings from Kiowa, Cheyenne, and Pawnee cultures.

Various Artists. (1998). *Weaving the strands: Music by contemporary Native American women*. Red Feather Music.

The album includes call and response and group chants, songs of meditation, worship, and joyous revelry as interpreted by women from tribes including Chippewa, Mestizo, Cherokee, and Muscogee.

Youngblood, M. (1999). *Heart of the world*. Boulder, CO: Silver Wave.

Flautist Youngblood adds hand drums, percussion, guitar, and vocals of Joanne Shenandoah in a tribute to life on earth.

Student Resources

Nonfiction

Key:

B — Biography

AB — Autobiography

E — Elementary

M — Middle School

YA — Young Adult

Allen, P. G. & Smith, P. C. (2001). *As long as the rivers flow: The stories of nine Native Americans*. New York: Scholastic. (B — E/M)

Allen and Smith profile nine individuals of Native American or Native American/white backgrounds from the 17th century to the present. Most were raised in American Indian communities, but several were members of families that distanced themselves from Native American culture. Geronimo, Will Rogers, Maria Tallchief, Wilma Man killer, Michael Naranjo, and Louise Erdrich are among the figures included.

Ancona, G. (1993). *Powwow*. San Diego, CA: Harcourt Brace Jovanovich. (E/M)

Ancona provides an introduction to the modern powwow focusing on the Crow Fair in Montana.

Ancona, G. (1995). *Earth daughter: Alicia of Acoma Pueblo*. New York: Simon & Schuster. (E)

Alicia Histia's story as a young member of Acoma Pueblo is told in full-color photographs as she and her family combine tradition with the realities of modern America.

Archuleta, M. L., Child, B. J. & Lomawaima, K. T. (2000). *Away from home: American Indian boarding school experiences*. Phoenix, AZ: The Heard Museum. (YA)

These are stories of the strategies of human survival and resistance told through personal experiences at Native American boarding schools; the text accompanies a permanent exhibition at The Heard Museum in Phoenix, Arizona.

Broker, I. (1983). *Night flying woman: An Ojibway narrative*. St. Paul: Minnesota Historical Society. (YA)

Ignatia Broker recounts the life of her great-great-grandmother, Night Flying Woman, who was born in the mid-19th century and lived during a chaotic time of enormous change, uprooting, and loss for the Minnesota Ojibway. This popular book is also available on audiotape read by Debra Smith and can be downloaded online from Google Books.

Bruchac, J. (2001). *Bowman's store: A journey to myself*. Lee & Low Books. (AB — M/YA)

Sonny' Bruchac lived with his grandparents in the Adirondack foothills of upstate New York. He chronicles his growing up, beginning each chapter with a First Peoples' story that foreshadows what follows.

Deloria, V. (1988). *Custer died for your sins: An Indian manifesto*. Norman, OK: University of Oklahoma Press. (M/YA)

The new edition provides an updated forward to this classic written during the civil rights movement, which shapes many of the issues Deloria discusses.

Eastman, C. (2008). *From the deep woods to civilization: Chapters in the autobiography of an Indian* (1916). Whitefish, MT: Kessinger Publishing. (AB — M/YA)

Charles Eastman was born on the Santee Reservation in Minnesota in 1858. His grandparents raised him after his mother's death and his father's capture during the Minnesota Sioux Uprising. This autobiographical work recounts Eastman's life after boyhood, telling the story of his years during school and into his life as a doctor.

Eastman, C. (1993). *Indian boyhood*. Alexander, VA: Time Life Books. (AB — M/YA)

Eastman chronicles his first 15 years as a native Santee Sioux Indian in mid-19th century. The entire text can be found online at <<http://historyofideas.org/toc/modeng/public/EasIndi.html>>.

Ellis, C. (1996). *To change them forever: Indian education at the Rainy Mountain Boarding School, 1893-1920*. Norman, OK: University of Oklahoma Press. (M/YA)

Fusing archival research with personal memoirs, conversations with former students, and the school's official records, this seminal work portrays a school often at odds with the official policy of transformation and assimilation and frequently neglected by the Indian Service's bureaucracy.

Hale, Janet Campbell. (1998). *Bloodlines: Odyssey of a native daughter*. Tucson, AZ: University of Arizona Press. (YA).

In these seven loosely linked autobiographical essays, the novelist reflects on her family, her personal struggles and her Native American heritage.

Hoyt-Goldsmith, D. (1991). *Pueblo storyteller*. New York: Holiday House. (E/M)

This photo essay illuminates the lives and folk art of the people of the Cochiti Pueblo near Santa Fe, N.M. The informative account is narrated by April Trujillo, who lives and works with her grandparents, Pueblo potters.

Hoyt-Goldsmith, D. (1994). *Totem pole*. New York: Holiday House. (E/M)

David, a young member of the Eagle Clan of the Tsimshian Indian tribe in Washington state and of mixed heritage, the son of an Indian wood-carver and a woman who was adopted into the clan narrates this book.

Hubbard, J. (1994). *Shooting back from the reservation: A photographic of life by Native American youth*. (E/M/YA)

A collection of black-and-white photographs taken by Native American children and teenagers from reservations in Arizona, Wisconsin, South Dakota, Minnesota, and New Mexico is accompanied by along with a number of the photographers' comments, prose and poetry.

Hucko, B. (1996). *A rainbow At night: The world in words and pictures by Navajo children*. San Francisco, CA: Chronicle Books. New York: New Press. (M/YA)

After teaching art in various Navajo communities in Utah for 10 years, Hucko helped put together an exhibition called "Have You Ever Seen a Rainbow at Night?" in which Navajo children expressed themselves through graphic arts and words.

Hucko, B. (1996). *Where there is no name for art: The art of Tewa Pueblo children*. Santa Fe, N.M.: School of American Research. (M/YA)

Tewa Pueblo people have no word for art. Pottery, painting, embroidery, dancing, and other "art" forms are not considered separate from life; they are synonymous with work, thoughts, and expressions. In this collection, artwork by the children of Santa Clara, San Ildefonso, San Juan, Pojoaque, and Nambe Pueblos accompanies interviews with the children by an art educator.

Hunter, S. M. (1997). *Four seasons of corn: A Winnebago tradition*. Minneapolis, MN: Lerner Publications Co. (M)

Twelve-year-old Russell learns how to grow corn from his Winnebago grandfather. The text is available online from Google Books.

Lomawaima, K. T. (1994). *They called it Prairie Light: The story of Chilocco Indian School*. Lincoln, NE: University of Nebraska Press. (M/YA)

Established in 1884 and operative for nearly a century, the Chilocco Indian School in Oklahoma was one of a series of off-reservation boarding schools intended to assimilate American Indian children into mainstream American life; in this text, Lomawaima allows the Chilocco students to speak for themselves. This book can be downloaded from Google Books.

Marra, B. (1996). *Powwow: Images along the Red Road*. New York: Abrams. (All ages)

Marra and his wife began documenting the powwow tradition in 1988. Their website chronicles their continuing work at <www.benmarra.com>.

Rendon, M. (1996). *Powwow summer: A family celebrates the Circle of Life*. Minneapolis, MN: Carolrhoda Books. (E/M)

This photo essay offers a glimpse into the life of an Anishinabe family as they spend a summer on the powwow trail.

Roop, P. & Roop, C. (1998). *If you lived with the Cherokees*. New York: Scholastic.

The third title in a series about Native American people, the book reveals what it was like to grow up in a Cherokee family long ago. Full-color illustrations by a Cherokee artist complement facts about Cherokee games, language, dwellings, medicine, names, and more.

Skolnick, Sharon. (2001). *Where courage is like a wild horse*. Lincoln, NE: Bison Books. (YA)

An artist in Chicago who attended the Institute of American Indian Arts, Sharon Skolnick is an Apache. In 1953, when she was nine years old, she and a younger sister spent a year at the Murrow Indian Orphanage in Oklahoma. This memoir chronicles her experiences there.

Sneve, V. D. H. (1993). *The Sioux: A first Americans book*. New York: Holiday House. (E/M)

Each book in this series identifies the different tribes and discusses their beliefs and traditional way of life.

Sneve, V. D. H. (1994). *The Nez Perce: A first Americans book*. New York: Holiday House. (E/M)

Sneve, V. D. H. (1994). *The Seminoles: A first Americans book*. New York: Holiday House. (E/M)

Sneve, V. D. H. (1995). *The Hopis: A First Americans Book*. New York: Holiday House (E/M)

Sneve, V. D. H. (1995). *The Iroquois: A First Americans Book*. Holiday House (E/M)

Sneve, V.D.H. (1995) *The Navajos: A First Americans Book*. Holiday House. (E/M)

Sneve, V. D. H. (1995). *Completing the circle*. Lincoln, NE: University of Nebraska Press (AB — YA)

Virginia Driving Hawk Sneve traces the history of the women in her family beginning with her own growing up on the Rosebud Reservation. Her search for quality Native American literature for young people led her to own career as a writer. Several of her texts are included in this resource list.

Sneve, V. D. H. (1996). *The Cherokees: A First Americans Book*. New York: Holiday House. (E/M)

Sneve, V. D. H. (1996) *The Cheyennes: A First Americans Book*. New York: Holiday House. (E/M)

Sneve, V. D. H. (1997). *The Apaches: A First Americans Book*. New York: Holiday House. (E/M)

Wallis, V. (2003). *Raising ourselves: A Gwich'in coming of age story from the Yukon River*. Fairbanks, AK: Epicenter Press. (M/YA)

Velma Wallis shares the love, loss, and struggle that mark her coming of age in a two-room cabin at Fort Yukon, Alaska, where she is born in 1960, the sixth of thirteen children.

Fiction

Key:

RF — Realistic Fiction

HF — Historical Fiction

TL — Traditional Literature

E — Elementary

M — Middle School

YA — Young Adult

Pre-K and obviously early childhood texts are not listed.

Alexie, S. (2007). *The absolutely true diary of a part-time Indian*. New York: Little Brown & Company. (RF — YA)

Alexie's first young adult novel is a semiautobiographical chronicle of Arnold Spirit, aka Junior, a Spokane Indian from Wellpinit, WA; a National Book Award winner.

Bruchac, J. (1995). *The story of the Milky Way: A Cherokee Tale*. New York: Dial Books for Young Readers. (TL — E)

This retelling of a Cherokee folktale poses an explanation for the origin of the Milky Way, at the same time stressing the merits of communal labor.

Bruchac, J. (1998). *Children of the longhouse*. New York: Puffin. (HF — E/M)

Told from the alternating points of view of Native American Ohkwa'ri and his twin sister Otsistia, this historic novel shows a Mohawk village during the best of times: after the Great League of Peace is formed and before European settlers rob the tribe of its land.

Bruchac, J. (1999). *Eagle song*. New York: Puffin. (F – E/M)

Danny Big tree, lonely for the Mohawk reservation he left two months ago and alienated from his fourth-grade classmates in his Brooklyn school, yearns for acceptance. His father uses the legend of Hiawatha to teach Danny and his friends the value of peacemaking.

Bruchac, J. (2001). *Heart of a chief*. New York: Puffin. (F — M)

This novel explores what it means to be Native American in a modern society through the perceptive first-person narrative of 11-year-old Chris Nicola.

Bruchac, J. (2001). *The journal of Jesse Smoke: a Cherokee boy 1838*. New York: Scholastic. (RF — YA)

Sixteen-year-old Jesse Smoke records the events leading up to the Trail of Tears as well as the excruciating journey west in this diary-format novel.

Bruchac, J. (2002). *Arrow over the door*. New York: Puffin. (HF — E/M)

The story takes place during the summer of 1777 and is told in alternating voices by two young men from different cultures. Samuel Russell, a Quaker, wrestles with his faith's pacifism. Stands Straight is an Abenaki whose family was killed by colonists.

Bruchac, J. (2003). *Skeleton man*. New York: HarperTrophy. (RF — M/YA)

A scary story of a girl whose family has disappeared features Molly's knowledge of and immersion in her Mohawk heritage as she follows the mystery of finding her loved ones and herself.

Bruchac, J. (2006). *Hidden roots*. New York: Scholastic. (RF — M)

Eleven-year-old Sonny and his mother can't predict his father's sudden abusive rages. Sonny finds himself by following the advice of Uncle Louis and a new school librarian leading to a secret family heritage.

Carter, Forrest. (2001). *The education of Little Tree*. Santa Fe, NY: University of New Mexico Press. (HF — M/YA)

This memoir-style fictional novel written under the pseudonym Forrest Carter by Asa Earl Carter. Since its first publication by Delacorte Press in 1976, the book has been the subject of acclaim. Many people have been drawn to its message of simple living, tradition, and love of nature. However, it has been the subject of controversy after the publication of an article on October 4, 1991, which described Asa Carter's past involvement with the Ku Klux Klan.

Deloria, E. C. (1990). *Waterlily*. Bison Books. (HF — M/YA)

Written in the early 1940's, this culturally detailed novel of 19th century Sioux life focuses on a young girl named Waterlily; the native Sioux author presents an expertly researched account of Sioux beliefs, social conventions and ceremonies.

Dorris, M. (1992). *Morning Girl*. New York: Hyperion. (HF — E/M)

The story is told in alternating chapters by a brother and a sister, Morning Girl and Star Boy ties to the discovery of the Bahamas in 1492.

Dorris, M. (1994). *Guests*. New York: Hyperion. (HF — E/M)

Upset that his father has invited strangers from another tribe to the family's harvest feast, Moss disappears into the woods, where he experiences a rite of passage that involves-in Moss's case-a conversation with a special porcupine.

Dorris, M. (1999). *Sees behind trees: Revised*. New York: Hyperion. (HF — E/M)

This is the story of Walnut, a young Native American boy who cannot see well. Thus, he has difficulty meeting the challenges that prove he is ready to receive a new name and become an adult.

Dorris, M. (1999). *The window*. New York: Hyperion. (F — M/YA)

This text is the YA companion to Dorris's adult novel *A Yellow Raft in Blue Water*; here, a younger Rayona is sent to foster homes when her Native American mother enters rehab, but ends up with her African-American father's relatives in Kentucky.

Erdrich, L. (1999). *Grandmother's pigeon*. New York: Hyperion (F — E).

Grandmother leaves two grandchildren behind while she rides a porpoise to Greenland and leaves behind a trove of strange treasures and artifacts including a collection of bird's nests and three old eggs which hatch into passenger pigeons. The text is out of print but should be available in a library.

Erdrich, L. (2002). *Birchbark house*. New York: Hyperion. (HF — E/M)

Nineteenth-century American pioneer life was introduced to thousands of young readers by Laura Ingalls Wilder. This text offers a view of the same period of history as seen through the eyes of 7-year-old Ojibwa Little Frog.

Hale, J. C. (1998). *The Owl's Song*. Albuquerque, NM: University of New Mexico Press (RF — YA).

Harjo, J. (1993). *Woman who fell from the sky: The Iroquois story of creation*. New York: HarperCollins. (E)

In this story from the Six Nations, a husband grows jealous of his wife's pregnancy and pushes her through a hole in the sky. She lands softly on the back of a turtle, and creates the land, the stars and the sun.

Hungry Wolf, B. (1998). *The ways of my grandmothers*. New York: Harper Paperbacks. (RF — YA)

The book is a tribute to an age-old way of life in this portrait of the women of the Blackfoot Indians and includes many rare photographs.

Hunter, S. H. (2007). *The unbreakable code*. Flagstaff, AZ: Northland Publishing/Rising Moon. (RF — E/M)

John, a young Navajo, is frightened to leave his home on the reservation and move to Minnesota with his mother and stepfather. His grandfather assures him he'll be all right since he has an "unbreakable code," the Navajo language, and tells the story of how he and other Navajos were recruited by the Marines to message code based on their native language that helped the U.S. in the Pacific during World War II.

Johnson, D. H. (1997). *Daughter of Suqua*. Albert Whitman & Co. (RF — E/M)

In the early 1900s as change comes to the village on Puget Sound where she lives, ten-year-old Ida Bowen worries about what is ahead for herself, her parents, beloved Little Grandma, and other members of the Suquamish people as she is forced to attend a white boarding school.

King, Thomas. (2007). *A Coyote Columbus story*. Toronto, ON: House of Anansi Press. (TL — M/YA)

Coyote is in her female guise, and is responsible for everything in the world—rainbows, rivers, toenail polish, and TV commercials. When Columbus and a crew of clowns arrive, Coyote tries to fix things.

Littlechild, George. (1993) *This land is my land*. San Francisco, CA: Children's Book Press. (RF - All ages)

Cree artist George Littlechild's first children's book, *This Land Is My Land*, Littlechild creates a journey of remembrance, understanding, and healing.

Momaday, N. S. (1999). *Circle of Wonder*. Albuquerque, NM: University of New Mexico Press. (RF – All ages)

This story blends Christian and Native American traditions. On Christmas Eve, Tolo, a lonely mute boy, is drawn by his grandfather's spirit of his beloved grandfather to a bonfire in the mountains. Momaday's artwork is featured.

McNickle, D. (1988) *Wind from an enemy sky*. Albuquerque, NM: University of New Mexico Press. (RF - YA)

This novel tells the story of the Little Elk People, a fictional Northwestern tribe. Narrated by Antoine, grandson of the tribal leader, the tribe attempts to overcome their demoralization at the hands of advancing white civilization.

Ortiz, S. (1988). *The People Shall Continue*. San Francisco, CA: Children's Book Press. (E/M)

Ortiz traces the progress of the Indians of North America from the time of the Creation to the present

Rockwood, J. (2003). *To spoil the sun*. New York: Henry Holt (HF - YA)

Rockwood describes a young girl's journey into adulthood in Cherokee society when European diseases were decimating it.

Ross, G. (1995). *How Turtle's back was cracked: A traditional Cherokee tale*. New York: Dial. (TL – E/M)

The professional Cherokee storyteller constructs a moral about behavior in this pour quoi tale.

Ross, G. (1996). *The legend of the Windigo*. New York: Dial (TL - E/M)

This stone monster with hypnotic eyes feeds on those who meet his gaze and is immune to weapons. This is a version of the widespread Windigo tale, which can be found in the lore of the Tlingit of northwest Canada to the Cree of the eastern woodlands.

Savageau, C. (2006). *Muskrat will be swimming*. Gardiner, ME: Tilbury House Publishers. (RF - E/M)

A Native American girl is ostracized because she lives in "shanty town," a collection of trailers and abandoned vacation cottages along the lake. Jeannie and the other children from her neighborhood have been labeled "Lake Rats." Her grandfather leads her to valuing what she does have in her life.

Smith, C. L. (2000). *Jingle dancer*. New York: HarperCollins. (RF - E/M)

Smith, a mixed-blood member of the Muscogee Nation mixes Native American tradition and contemporary lifestyle. Watching a videotape of Grandma Wolfe performing a jingle dance, Jenna is determined to dance at an upcoming powwow. The text is available online from Google Books.

Smith, C. L. (2001). *Rain is not my Indian name*. New York: HarperCollins (RF - M)

The narrator, 14-year-old Cassidy Rain Berghoff, grows up in a small Kansas town as one of the few people with some Native American heritage. After a series of tragedies, she goes her great-aunt's Indian Camp.

Sneve, V. D. H. (2008). *The chichi hoohoo bogeyman*. Lincoln: NE: Bison Books. (RF - E/M)

While secretly exploring an old fort on the South Dakota prairie, three Indian girls encounter a stranger they name the chichi hoohoo bogeyman, after the Sioux, Hopi, and white figures used to discipline children.

Sneve, V. D. H. (1995). *High Elk's treasure*. New York: Holiday House (RF - E/M)

Trying to locate a valuable filly lost during a storm, thirteen-year-old Joe High Elk discovers an object of historical importance.

Sterling, S. (1997). *My Name is Seepeetza*. Canada: Douglas & McIntyre (RF - M)

Seepeetza is 13 and lives in a Native American residential school in 1950's Canada. The coming-of-age covers the course of one year.

Wallis, V. (2003). *Bird girl and the man who followed the sun: An Athabaskan legend from Alaska*. Fairbanks, AK: Epicenter Press. (M/YA)

Rooted in the ancient legends of Alaska's Athabaskan Indians, it tells the stories of two adventurers who decide to leave the safety of their respective tribes.

Wallis, V. (2005). *Two old women: An Alaska legend of betrayal, courage, and survival*. New York: Harper Perennial (HF - M/YA)

This novel of two Native American women abandoned by their tribe in the Alaskan Yukon won the 1993 Western State Book award. Wallis adapted her prize-winning book from a tale she first heard from her mother, an Athabaskan Indian in the Alaskan Yukon; the audio CD is narrated by Russell Means.



Appendices



Appendix A

On a Spring Day

Screenplay by Roy Boney, Jr., 2006
Reprinted by permission of the author.

Note: all soldier dialogue is in English with the exception of one part (indicated in the script.) All other dialogue is spoken in Cherokee. This mixture of language underscores the miscommunication and misunderstanding of two different cultures.

Fade in: Day

EXT. OUTSKIRTS OF A SMALL CHEROKEE TOWN

Soldiers are heading towards the town on horseback.

NARRATOR (V.O.)

On a spring day the soldiers arrived in our town. We had hoped it would not come to this. Chief Ross was supposed to save us, wasn't he? He was in Washington City to fight the injustice against us even though we knew what was to come.

EXT. SMALL CHEROKEE TOWN

A series of quick vignettes of everyday life are seen; Cherokees working, walking, visiting with each other, etc.

NARRATOR (V.O.)

The soldiers came to take us away with their guns and bayonets. President Jackson and his government said it was for our own good, but the greed in their hearts said otherwise.

EXT. OUTSKIRTS OF A SMALL CHEROKEE COMMUNITY

The soldiers are nearing the town.

SOLDIER 1

You ready?

SOLDIER 2
Mmm Hmm.

EXT. FARMHOUSE AND FIELD

A Cherokee family is working outside. The father is carrying sacks of flour off a cart into the house, and the mother and the son are feeding chickens. The daughter is sweeping the stone cobble sidewalk.

MOTHER
Make sure they all get some.

SON
(Throwing feed to the chickens)
Like this?

MOTHER
(Smiling)
Yes.

SON
They like to eat, don't they?

FATHER
This should make for some good bread.

DAUGHTER
(Startled, pointing O.S.)
Over there. Who are they?

MOTHER
(Picking up the son in her arms.)
It is time.

EXT. ROAD TO THE FARMHOUSE

A Lieutenant, Soldier 1, and Soldier 2 along with a couple of other soldiers are approaching the farmhouse.

LIEUTENANT

(Pointing towards the farmhouse.)

We'll start over there. Spread out.

A gunshot and a scream ring out in the distance. Various gunshots, screams, etc. can be occasionally heard in the distance for the duration of the soldier/family confrontation to get across the idea this is happening all over, not just to the one family.

EXT. THE FARMHOUSE

The family is scrambling to get inside as soldiers approach the house. The father stands outside the door holding the broom handle in his hand, ready to protect his family at any cost, even though he realizes the futility.

INT. THE FARMHOUSE

The daughter is looking through the window, and the action is seen over her shoulder. The soldiers arrive. The voices can still be heard from outside.

LIEUTENANT

(In Cherokee)

We have come to enforce the treaty made with your people. It is time to go to your new homes out west.

EXT. THE FARMHOUSE

Soldier 2 dismounts, his rifle at the ready. Other soldiers follow his lead. They begin to approach the house. The father stands ready for a confrontation.

FATHER

(To the family.)

Stay inside! Bar the door!

SOLDIER 1

(To the father)

We don't want any trouble. Nice and easy, and we'll be on our way.

INT. THE FARMHOUSE

The daughter continues to peek out the window, watching the soldiers approach the father. He refuses to move.

DAUGHTER

Daddy! Come in the house!

The soldier hits the father in the face with the butt of his rifle. He falls. The door is kicked in and the soldiers enter. The son, not realizing the gravity of the situation, points a playful finger at the soldiers and makes a gunshot sound as if playing a game.

SON

Bang! Bang! Shoot the soldier man! Hee hee!

MOTHER

(Standing in front of the son in a protective pose)
Don't let them see you cry.

SOLDIER 2

(To the mother)
We don't want any trouble.

DAUGHTER

Is daddy okay? Why doesn't he get up?

The daughter tries to leave through the door to get to the father outside. He's still on the ground, dazed, and he is being held at gunpoint by a soldier. Before the daughter makes it to the door, she is pushed back inside by one of the soldiers.

SOLDIER 2

You're not going anywhere! (To a fellow soldier) Get a head count!

The daughter almost falls to the floor but catches her footing. She stares off-screen as the mother is being pushed outside. The son is carried out by another soldier. The son, still not fully aware of what is happening, is still shooting playful "bullets" from his finger at the soldiers, but the look on his face shows he is starting to not like this "game" anymore.

SON

Bang! Bang! How come the soldier man isn't dying? He's cheating!

SOLDIER 1

(To a fellow soldier)
Let's get a move on. They were warned. They had two years to prepare. They should've known better.

The other soldier draws a blank look on his face, as in disbelief, yet he still must obey orders.

SOLDIER 2

(To the daughter)

You there, come along. This isn't your home anymore.

The daughter, before being pushed out the door, manages to grab her small doll. It's the one trinket she has left of her home.

DAUGHTER

(Quietly)

You are very bad men.

SOLDIER 2

(Somewhat annoyed)

Huh?

EXT. THE FARMHOUSE

The daughter is pushed past her father, who is just now allowed to stand up. A soldier still steadies his rifle at him. The mother is a short distance in front of her. The son has been returned to her. He is walking hand in hand with the mother, turning to look curiously at the soldiers.

DAUGHTER

Don't hurt daddy.

SOLDIER 2

Move along.

MOTHER

(To the father as she walks past)

Are you okay?

SON

I don't like this game.

The daughter is clutching the doll close to her chest. A single tear runs down her cheek, but she doesn't look sad. It is a look of angry defiance. No one saw her cry.

NARRATOR (V.O.)

That day marked the beginning of a long trail of death and disease for the Cherokee. Many of us were forced from our homes only with the clothes on our back. We were placed in crowded stockade forts to await removal while greedy settlers moved into our homes. We were caged in horrible, unsanitary prisons. Many died from the sickness. Despite what lay ahead, the Cherokee persevered. Hardship and greed did not destroy the Cherokee people.

Fade out.

Appendix B

Incident at Rock Roe

Screenplay by Roy Boney, Jr., 2007
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INCIDENT AT ROCK ROE: A TRAIL OF TEARS STORY

Note: All dialogue is spoken in the Creek Language with the exception of the STEAMBOAT CAPTAIN and MILITIA SOLDIERS

CAST

(Speaking parts)

Narrator
Father
Son
Mother
Creek Man 1
Steamboat Captain
Militia Soldier 1

(Non-speaking)

Creek Woman 1
Elderly Creek Man
Elderly Creek Woman
Baby Creek Girl
Baby Creek boy
Militia Soldier 2
Various Creek Families
Various Militia Soldiers

FADE IN:

INT. CABIN – DAY

A map is on a table top, and it delineates the boundaries of the Creek Nation, c. 1832. The CAMERA pans slowly across the map.

NARRATOR (V. O.)

In 1832 the Creeks signed a treaty with the U.S. government. It paved the way for

forced removal of us from our ancestral homelands.

The CAMERA trucks in slowly on the map.

FADE TO:

EXT. ALABAMA SWAMP – NIGHT

Title Card: July 1836

NARRATOR (V. O.)

This is a story of moral victory achieved during a time of great challenge to us. It is a story of resistance.

Two Muscogee Creeks, a FATHER and his SON, are frantically running through the sludge of an Alabama swamp. Gunshots ring out in the distance. They are fleeing MILITIA SOLDIERS.

FATHER

We must not let them catch us! Hurry!

The SON cannot keep up with the FATHER, so the FATHER lifts the SON onto his back. They piggy-back further into the swamp, but the FATHER eventually tires and has to stop to catch his breath.

SON

I can still hear them!

The FATHER catches his breath and he continues running, but at a much slower pace. The extra weight of the SON is taking its toll. The MILITIA SOLDIERS catch up to them and capture the FATHER and SON at gunpoint.

MILITIA SOLDIER 1

(To MILITIA SOLDIER 2)

Get these hostiles back to camp.

MILITIA SOLDIER 2 put shackles onto the FATHER and SON and leads them out of the swamp.

CUT TO:

EXT. REMOVAL CAMP – DAY

Title Card: Montgomery

A large group of Creeks is being loaded into a steamboat. Everyone is cooperative. The

steamboat is bound for New Orleans. The men and boys are all shackled. As the FATHER and SON enter the boat, they see MOTHER.

INT. STEAMBOAT I – DAY

The interior of the steamboat is dim, cramped, and filthy. Its condition is the telling result of previous removal groups.

SON

Momma!

MOTHER

Are you okay?

The FATHER nods. They are seated as the steamboat begins to leave port. FATHER and SON remain in shackles for the duration of the trip. As the trip progresses, they witness ELDERLY CREEK MAN 1, CREEK WOMAN 1, and BABY CREEK GIRL become violently ill. BABY CREEK GIRL dies. Other members of the group also appear ill. The frustrating conditions aboard the steamboat lead TWO CREEK MEN to attack a guard. They are promptly punished and forced to sit back down. The Creeks make the rest of the steamboat ride in silence.

STEAMBOAT CAPTAIN

(To the guards)

Make sure them Indians don't act up no more.

CUT TO:

EXT. NEW ORLEANS – DAY

Title Card: New Orleans

The steamboat lands at a New Orleans port during a gathering storm. The shackles are removed from the men and boys. The group sets up camp, but they are given insufficient materials to create a decent one.

The MILITIA SOLDIERS place the shackles into barrels on the deck of the steamboat REVENUE. The FATHER takes note.

FATHER

(To himself)

They're putting the chains in the barrels now?

The storm begins. Harsh winds and torrential rains pound the Creeks as they huddle together under the scant shelter.

CUT TO:

EXT. NEW ORLEANS – NIGHT

The storm has passed, but the Creeks are left soaked and muddy. The SON sneezes and snuffles. He has caught a slight cold. The discontent brews among the Creeks. The camp is eerily silent. The only sound is that of the crickets chirping.

FADE TO:

EXT. NEW ORLEANS – Day

The Creeks are loaded onto the steamboat REVENUE. They remain unshackled.

CUT TO:

INT. STEAMBOAT REVENUE – DAY

MILITIA SOLDIERS patrol the steamboat nervously. They can sense the discontent among the Creek Passengers.

MILITIA SOLDIER 1

Sit down and keep quiet.

As in the previous ride, more passengers become ill. A BABY CREEK BOY dies. An ELDERLY CREEK WOMAN passes away as well. The SON sneezes and coughs. His cold is worsening.

MOTHER

This is not right. Something must be done.

The other Creeks bear the suffering in silence.

CUT TO:

EXT. ROCK ROE, AR ON THE SHORE OF THE WHITE RIVER – DAY

The STEAMBOAT CAPTAIN and MILITIA SOLDIER 1 stand on shore as the Creek passengers disembark the REVENUE.

STEAMBOAT CAPTAIN

Set ‘em up over there. I’m gonna check the books.

MILITIA SOLDIER 1 and a small crew unload the barrels into the river banks along with other supplies.

The Creeks set up camp. The FATHER and CREEK MAN 1 nod at each other. They are hatching a plan.

FADE TO:

EXT. ROCK ROE, AR ON THE SHORE OF THE WHITE ROVER – NIGHT

Some MILITIA SOLDIERS are playing a game of cards, and they are not paying much attention to the Creek camp. Nearly everyone else is asleep. The FATHER and CREEK MAN 1 along with a small group of other CREEKS are sneaking towards the barrels on the shore. MOTHER and SON are keeping watch from a distance.

The SON's cold is getting a bit worse. He has a harsh cough.

MOTHER

We'd better take care of that cough.

The group of Creeks makes its way to the barrels containing the chains.

CREEK MAN 1

We count to three then each of us pushes a barrel over into the river!

FATHER

I hate those chains.

Each of the members of the group positions themselves next to a barrel.

FATHER

One... two... three!

The barrels are pushed into the river with loud splashes. The shackles and chains sink to the river bottom.

CUT TO:

INT. STEAMBOAT CAPTAIN'S TENT – NIGHT

STEAMBOAT CAPTAIN

(angrily)

What was that?

CUT TO:

EXT. ROCK ROE, AR ON THE SHORE OF THE WHITE RIVER – NIGHT

The Creek group makes it back to camp without being caught.

FATHER

(Rubbing his wrists.)

It's a small taste of freedom for our journey.

The MILITIA SOLDIERS are at the shore investigating. The chains and shackles are at the bottom of the river. It is useless to try to retrieve them. The STEAMBOAT CAPTAIN is standing on the shore, staring into the water.

STEAMBOAT CAPTAIN

Lousy Indians. We have to cut our losses on this one, boys.

FADE TO:

EXT. ROCK ROE, AR ON THE SHORE OF THE WHITE RIVER – DAY

MILITIA SOLDIERS load supplies onto wagons. The small group of Creeks that pushed the barrels into the river the night before have sly smiles on their faces.

NARRATOR (V.O.)

Even though it didn't change our ultimate fate in the removal, the disposal of the barrels served as a source of pleasure for us. A little resistance goes a long way.

The Creeks begin their journey west. Some on foot, others ride the wagons, and some ride horseback. FATHER, MOTHER, and Son walk together. The SON sneezes.

SON

(Wiping his nose on his sleeve.)

It's getting warm now.

The group begins its journey west for Indian Territory.

FADE OUT

