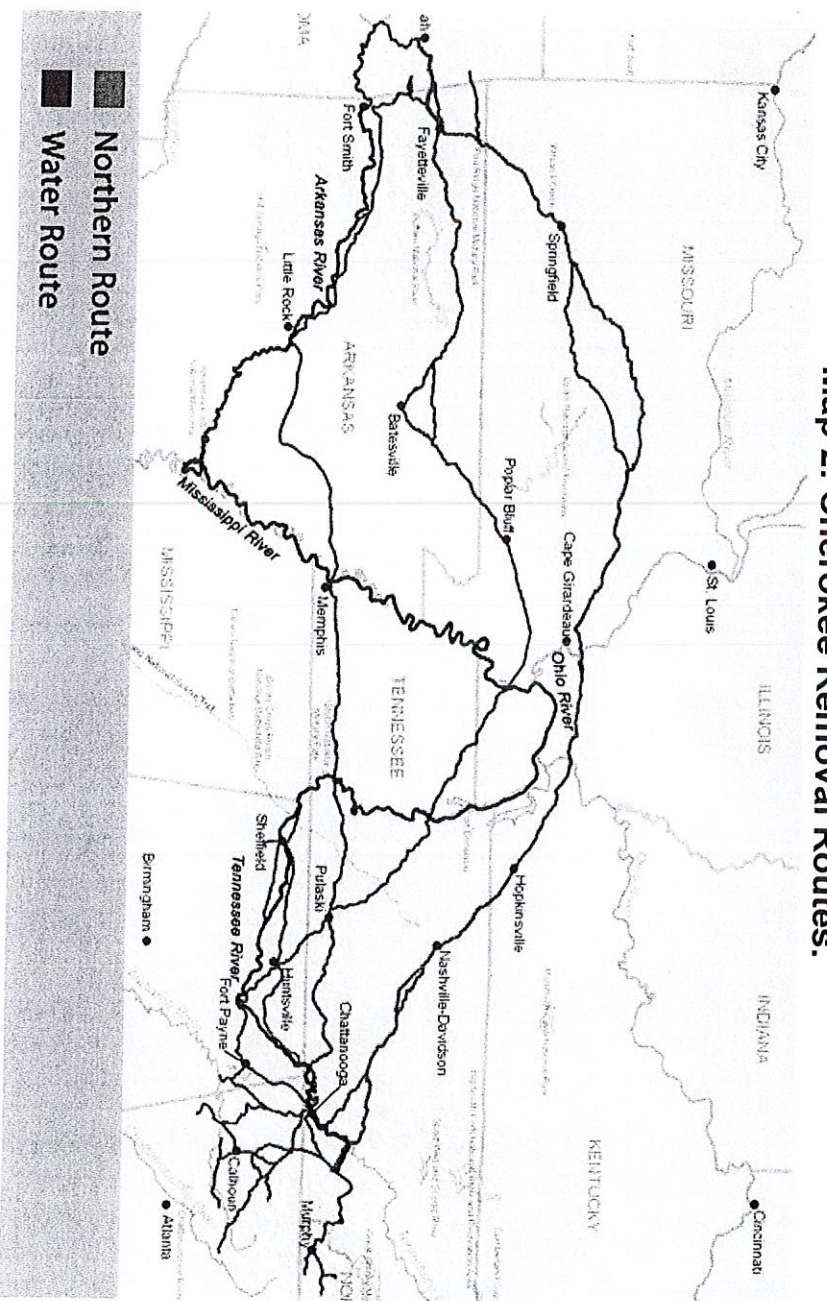


# Station 1: Complete Map 1 & Map 2 and answer the guiding questions.

#1

Map 2: Cherokee Removal Routes.



(National Park Service)

This map shows the routes followed west by the Cherokee Nation to reach "Indian Territory," now the state of Oklahoma, in the 1830s. The pink trail is the northern route. It was a land route and the largest group of Cherokees followed this part of the trail. The blue trail is the water route. The red trails show the other routes on the trail.

## Questions for Map 2

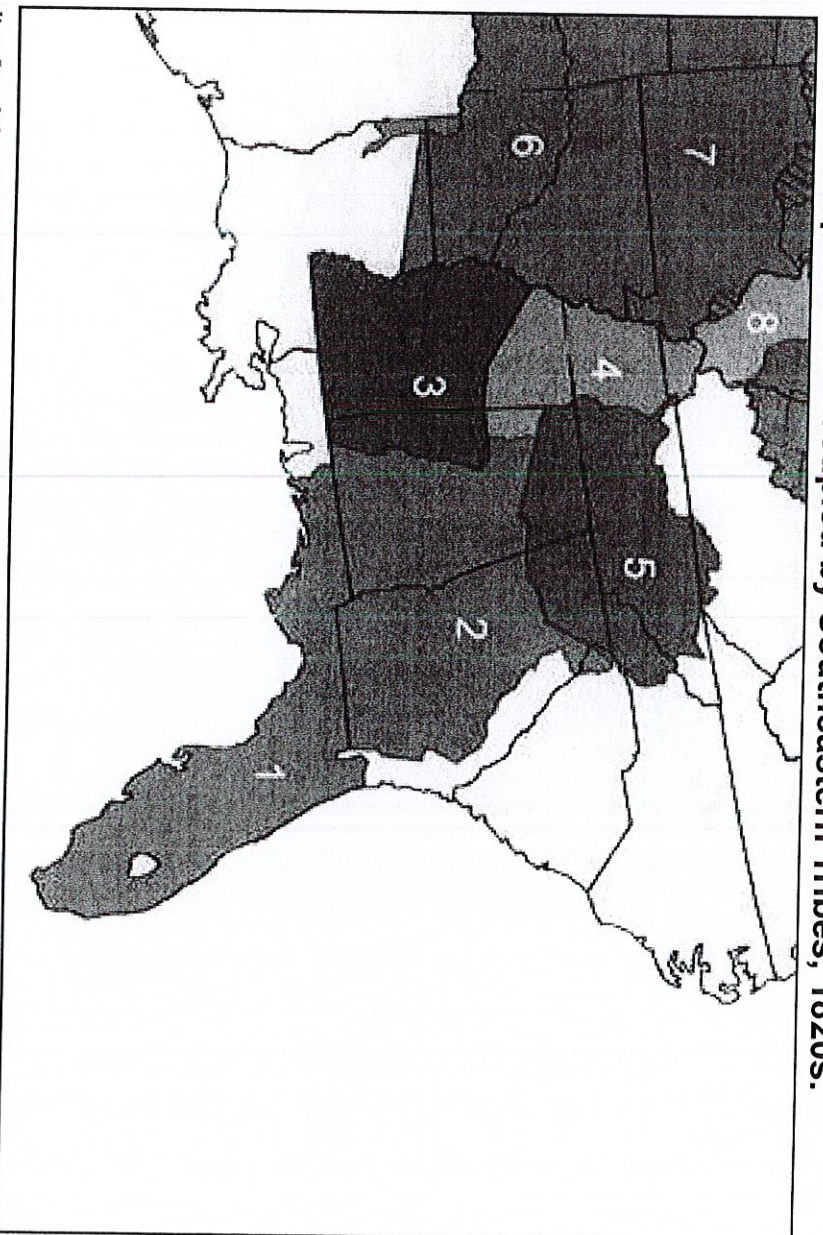
1. How many different routes are shown? Why do you think there might have been so many?
2. Find the water route. What rivers does it follow? What advantages to you think it might have over an overland route? What difficulties might it present?
3. Locate the northern route. How does it compare with the other main routes? What major rivers did it cross? What advantages and what disadvantages might the northern route have?



# Station 1: ~~Complete Map 1 & Map 2~~

#2

Locating the Site  
Map 1: Land occupied by Southeastern Tribes, 1820s.



(Adapted from Sam Bowers Hilliard, "Indian Land Cessions" [detail], Map Supplement 16, Annals of the Association of American Geographers, vol. 62, no. 2 [June 1972].)

## Key:

1. Seminole
2. Creek
3. Choctaw
4. Chickasaw
5. Cherokee
6. Quapaw
7. Osage
8. Illinois Confederation

## Questions for Map 1

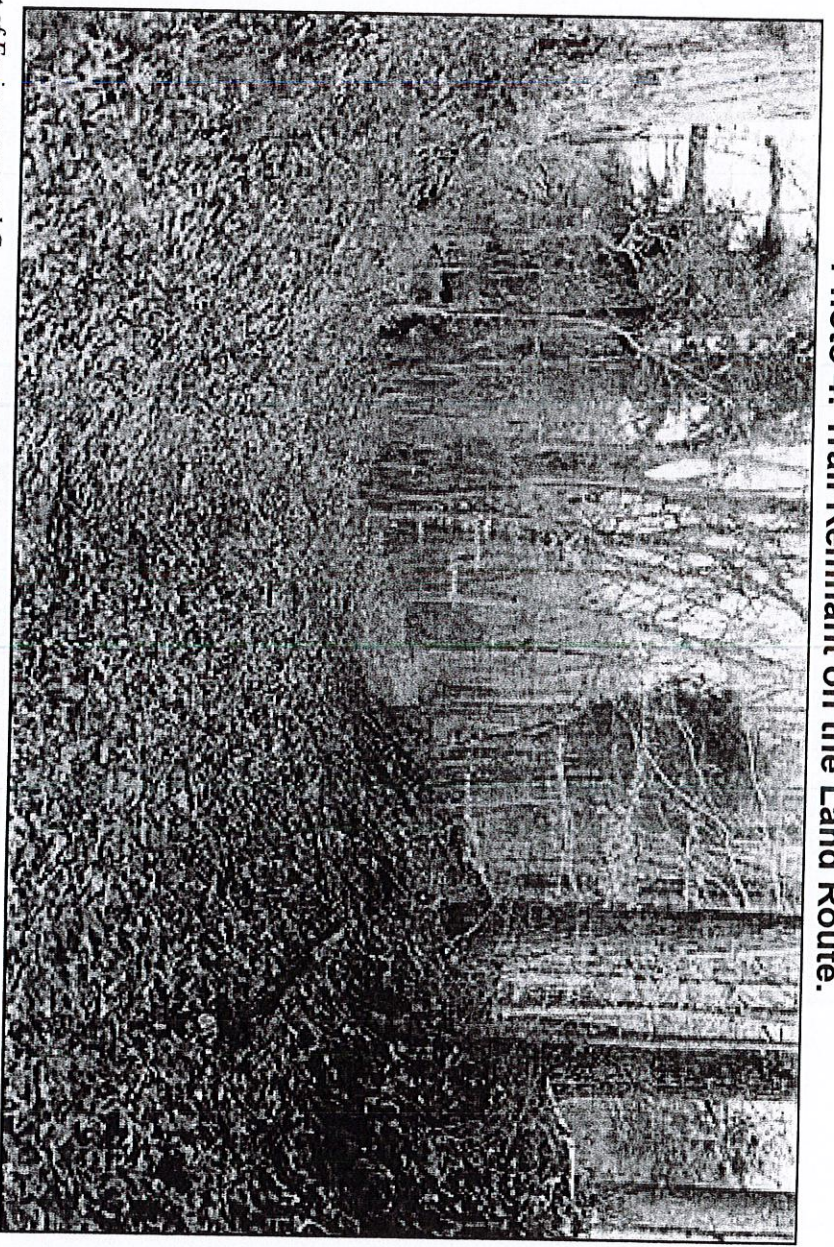
1. Even after ceding, or yielding, millions of acres of their territory through a succession of treaties with the British and then the U.S. government, the Cherokees in the 1820s still occupied parts of the homelands they had lived in for hundreds of years. What modern states are included within the boundaries of the Cherokee Nation? How large is the territory compared with the modern states?
2. What other tribes lived near the Cherokees? Whites often referred to the Cherokee, Chickasaw, Choctaw, Creek, and Seminole as the "Five Civilized Tribes." What do you think whites meant by "civilized?"

\* The map on this screen has a resolution of 72 dots per inch (dpi), and therefore will print poorly. You can obtain a larger version of Map 1, but be aware that the file may take as much as 50 seconds to load with a 28.8K modem.



#3

**Photo 4: Trail Remnant on the Land Route.**



*(Tennessee Department of Environment and Conservation, Benjamin Nance, photographer)*

### **Questions for Photo 4**

1. This photo shows a segment of road believed to have been used during the Cherokee removal of 1838. How do you think this road would have looked after hundreds of wagons, and thousands of people, horses, and oxen had passed over it?
2. What can you learn from looking at this roadway that you did not learn from the readings? What do you think you could learn by actually being on the road?
3. This trail segment has survived because it is used as a private farm road. Do you think it should be preserved unchanged? Why or why not? Do you think it would be a good idea to have a historic marker identifying it as part of the Trail of Tears? What advantages and disadvantages might that have?



#4

Rattlesnake Springs was one of the stockade camps where Cherokees were initially collected after being forced off of their land. It is located in the far southeastern corner of Tennessee, near the North Carolina border. The farm buildings shown in this recent view would not have been there in 1838.

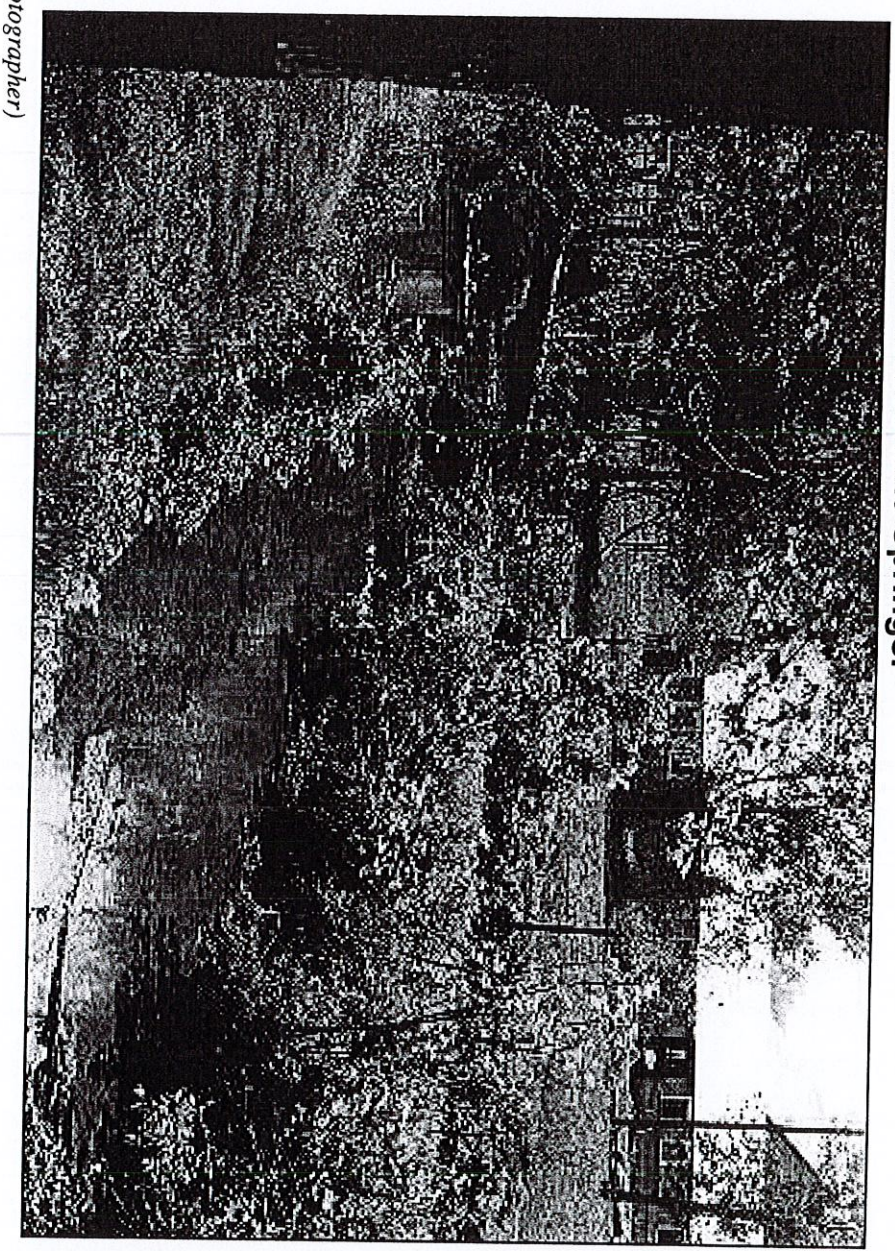


Photo 3: Rattlesnake Springs.

*(National Park Service, James F. Conn, photographer)*

### Questions for Photo 3

1. There were 600 Cherokees camped at Rattlesnake Springs in July 1838, waiting to leave for the west. Why do you think the U.S. Army might have located a camp here?
2. There were more than 4,800 Cherokees waiting at camps in this general area before relocation. How difficult do you think it would have been to provide food and supplies for such a large group in a sparsely populated rural area?
3. The final Council of the eastern Cherokees was held at Rattlesnake Springs. Lamentations were pronounced and the Council determined to continue their old constitution and laws in the new land. Why do you think it was important to the Cherokees to do these things before leaving for the west?



## Station 2: Choose 1

#5

### Reading 1: The Cherokee Nation in the 1820s

Cherokee culture thrived for thousands of years in the southeastern United States before European contact. When the Europeans settlers arrived, the Indians they encountered, including the Cherokee, assisted them with food and supplies. The Cherokees taught the early settlers how to hunt, fish, and farm in their new environment. They introduced them to crops such as corn, squash, and potatoes; and taught them how to use herbal medicines for illnesses.

By the 1820s, many Cherokees had adopted some of the cultural patterns of the white settlers as well. The settlers introduced new crops and farming techniques. Some Cherokee farms grew into small plantations, worked by African slaves. Cherokees built gristmills, sawmills, and blacksmith shops. They encouraged missionaries to set up schools to educate their children in the English language. They used a syllabary (characters representing syllables) developed by Sequoyah (a Cherokee) to encourage literacy as well. In the midst of the many changes that followed contact with the Europeans, the Cherokee worked to retain their cultural identity operating "on a basis of harmony, consensus, and community with a distaste for hierarchy and individual power."<sup>1</sup>

In 1822, the treasurer of the American Board of Commissioners for Foreign Missions reported on some of the changes that had been made:

It used to be said, a few years since, with the greatest of confidence, and is sometimes repeated even now, that "Indians can never acquire the habit of labour." Facts abundantly disprove this opinion. Some Indians not only provide an abundant supply of food for their families, by the labour of their own hands, but have a surplus of several hundred bushels of corn, with which they procure clothing, furniture, and foreign articles of luxury.<sup>2</sup>

Two leaders played central roles in the destiny of the Cherokee. Both had fought along side Andrew Jackson in a war against a faction of the Creek Nation which became known as the Creek War (1813-1814). Both had used what they learned from the whites to become slave holders and rich men. Both were descended from Anglo-Americans who moved into Indian territory to trade and ended up marrying Indian women and having families. Both were fiercely committed to the welfare of the Cherokee people.

Major Ridge<sup>3</sup> and John Ross shared a vision of a strong Cherokee Nation that could maintain its separate culture and still coexist with its white neighbors. In 1825, they worked together to create a new national capitol for their tribe, at New Echota in Georgia. In 1827, they proposed a written constitution that would put the tribe on an equal footing with the whites in terms of self government. The constitution, which was adopted by the Cherokee National Council, was



modeled on that of the United States. Both men were powerful speakers and well able to articulate their opposition to the constant pressure from settlers and the federal government to relocate to the west. Ridge had first made a name for himself opposing a Cherokee proposal for removal in 1807. In 1824 John Ross, on a delegation to Washington, D.C. wrote:

We appeal to the magnanimity of the American Congress for justice, and the protection of the rights, liberties, and lives, of the Cherokee people. We claim it from the United States, by the strongest obligations, which imposes it upon them by treaties; and we expect it from them under that memorable declaration, "that all men are created equal."<sup>4</sup>

Not all tribal elders or tribal members approved of the ways in which many in the tribe had adopted white cultural practices and they sought refuge from white interference by moving into what is now northwestern Arkansas. In the 1820s, the numbers of Cherokees moving to Arkansas territory increased. Others spoke out on the dangers of Cherokee participation in Christian churches, and schools, and predicted an end to traditional practices. They believed that these accommodations to white culture would weaken the tribe's hold on the land.

Even as Major Ridge and John Ross were planning for the future of New Echota and an educated, well-governed tribe, the state of Georgia increased its pressure on the federal government to release Cherokee lands for white settlement. Some settlers did not wait for approval. They simply moved in and began surveying and claiming territory for themselves. A popular song in Georgia at the time included this refrain:

All I ask in this creation

Is a pretty little wife and a big plantation  
Way up yonder in the Cherokee Nation.<sup>5</sup>

### Questions for Reading 1

1. In what ways did the Cherokees adopt aspects of white culture? What did they do to protect Cherokee culture?
2. What did Major Ridge and John Ross have in common? What were their plans for the Cherokee Nation? Do you think these changes would protect the tribe's land? Why or why not?
3. Why did some Cherokees oppose these changes? If you were a Cherokee, which group do you think you would agree with? Why?
4. Why do you think John Ross, who was only one-eighth Cherokee and who was raised and educated in the white community, might have identified so strongly with his Indian heritage?