

## Unit Lessons

The Controversial Issue of Bison Management in Yellowstone National Park and Gardiner, Montana.

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## **Lesson Description**

This lesson will take a closer look at the Indian Removal Act of 1830 and the Buffalo slaughters that followed. The students will review the solutions to five basic questions surrounding the Indian Removal Act. The students will evaluate primary sources in order to better understand the attitudes and beliefs of lawmakers, the general public, and Native Americans during this time period. Students will explore the relationship between Native Americans and the land to better understand the impact that the Indian Removal Act had on all aspects of the Native American life.

## **Background**

As the United States grew and prospered as a young country, the Native Americans continually felt the pressures placed upon them by this new nation. Natives were continually displaced by the ever expanding white nation. As the desire to expand grew the government was continually looking for new ways to deal with the natives. On May 28, 1830, Andrew Jackson signed the Indian Removal Act making it a law. This act was designed to force any Native American tribe that was living near an existing state to relocate west of the Mississippi. Some tribes did relocate with little resistance. However, many tribes took a stand. These tribes mainly consisting of Cherokees were later forced to leave in the fall of 1838. This forced march continued through harsh and unbearable conditions. Many natives starved or died from the extreme cold along the way. It is estimated that as many as 4,000 Cherokees died during the "Trail of Tears."

The "Trail of Tears" was just one tactic used to control and reduce the Indian population. As the desire for more land increased so did resentment towards the Indians. The Buffalo slaughter of the late 1800's served a dual purpose. It cleared the way for the rancher and his cattle. It also removed a form of wildlife that the Native American people were dependent on for survival. The Buffalo provided the Indians with food, clothing, shelter, tools, heating sources, and much more. They also had very close spiritual ties to the buffalo. The removal of this one animal would have a major impact on the Native American way of life.

## **Concepts**

Westward expansion  
Manifest Destiny  
Economic development  
Rights and responsibilities  
Citizenship  
Physical environment  
Natural Resources  
Extinction

## **Concept Standards**

### Standard 2 Civics and Government

8.2.1 Identify and explain essential ideas of constitutional government, which are expressed in the founding documents of the United States.

8.2.2 Identify and explain the relationship between rights and responsibilities of citizenship in the United States.

8.2.4 Examine functions of the national government in the lives of people.

### Standard 4 Economics

8.4.1 Identify economic factors contributing to European Exploration and colonization in North America, the American Revolution and the drafting of the Constitution of the United States.

### Standard 3 Science/ The Physical Setting

8.3.6 Understand and explain the benefits of Earth's resources are finite and can be reduced by using them wastefully or by deliberately or accidentally destroying them.

### Standard 4 Science/The Living Environment

8.4.3 Recognize and describe that new varieties of cultivated plants and domesticated animals have resulted from selective breeding for particular traits.

## **Objectives**

1. Identify the five W's of the Indian Removal Act.
2. Discuss the impact of westward expansion.
3. Analyze primary sources and identify attitudes of time period.
4. Discuss Native American customs, traditions and relationship with the living world around them.
5. Understand the impact of the buffalo slaughters.

## **Time Required**

Approximately 3-4 class periods

Day 1 Indian Removal Act Chart and discussion questions.

Day 2 Primary Source Activity

Day 3 Native American Green Activity

Day 4 Discussion questions, Grain Activity followed by introduction slide.

## **Materials**

- Day 1 Indian Removal Act Worksheet
- Day 2 Copy of primary source articles
  - Multiple colors of highlighters
- Day 3 Native American “Green” Chart
  - Discussion Questions
  - Traditional Uses of the Buffalo Diagram
- Day 4 Discussion Question Worksheet
  - 1 quart size jars of sand and paper plate for each group
  - Yellowstone Controversy Power Point slide

## **Procedures and Activities**

### **Day 1**

Begin by handing out the Indian Removal Act worksheet. In groups, have the students fill in the information. Allow the use of class notes and textbooks. Let each group contribute to summarizing their findings on the board. Discuss the role that westward expansion and economic development played in the removal of Indians.

### **Day 2**

Randomly distribute copies of the primary sources provided in the packet. First have the students read alone. Tell them to highlight all statements that they feel are facts in one color and opinions in a different color. Next break the students into three groups based upon the primary source article they read. Have the students discuss their findings and organize them in a chart to present to the class. They should follow guidelines provided on their worksheet. Bring the three groups together to compare similarities and differences they discovered in the attitudes of the time period.

### **Day 3**

Open the class by discussing the competition for natural resources between the Native Americans and the new American settlers. Have the students brainstorm different ways each group used these resources and what resources were most valuable to each group. Hand out the Native American “Green” Chart. Have the students work in pairs to fill the chart out. Encourage them to be creative and think of as many examples as they can. Bring the class together and compare their findings by creating a web on the board. Follow this activity up by handing out a copy of the “Traditional Uses of the Buffalo” diagram. Explain to the students how the Native Americans were able to utilize this one animal and produce an incredible number of resources. Ask the students why it is important to monitor the use of natural resources? Follow up by having the students answer the discussion questions at the bottom to the chart for homework.

### **Day 4**

Begin the class by having the students share their thoughts to the discussion questions on Day 3’s homework. Some of the students might come up with the idea of controlling the

Native Americans by cutting off their access to the bison. If not, ask the class what they think would happen if the bison population was reduced? How much of a reduction would it take before the Native Americans would be affected? What if the bison was completely exterminated? What impact would that have on both the Native American population and our environment? After discussing these issues complete the grain activity. Place the students into small groups. Provide each group with a jar of sand. Tell the students that each grain of sand represents a bison that once roamed the North American plains freely. Have them estimate the population of the bison in the jar. Then tell the students that at one time as many as 65-70 million bison roamed the United States. Next have the students pour out on a dish how many North American Plain bison remained by 1901. After they have made their prediction reveal to them the correct total is between 23-25 bison.

This activity will be followed up with an introduction slide of the Yellowstone bison and the controversy that still surrounds them today.

### **Assessment**

#### Short Answer

1. Why is it important to research many different sources when studying a controversial issue?
2. How is it possible for the government to support the protection of wildlife through laws such as the Endangered species Act, while at the same time supporting laws that allow for the depopulation of the buffalo to take place?

#### Essay

3. During the late 1800's there was a great desire by many to *civilize* our nation and utilize its' valuable resources. For many the cost of westward expansion was outweighed by its benefits. What were the cost and benefits of westward expansion? In your opinion, did the benefits outweigh the cost? Are we still affected today by decisions made in the past?

### **Extensions**

The National Council on Economic Education published Economics and the Environment EcoDetectives in 2005. There are many lessons that could be incorporated to go along with this unit. I would recommend lessons 1, 2, 6 and 7.

## **Additional Standards**

### Standard 2 History

- 8.1.15 Explain the concept of Manifest Destiny and describe its impact on western expansion of the United States.
  
- 8.1.23 Describe the conflicts between Native Americans Indians and settlers of the Great Plains.
- 8.1.24 Identify the influence of individuals on political and social events and movements such as the Native American Indian removal.
- 8.1.30 Formulate historical questions by analyzing primary and secondary sources about an issue confronting the United States during the period from 1754-1877.

Name \_\_\_\_\_

Class Period \_\_\_\_\_

## Indian Removal Act

**What happened?**

**Who was there?**

**When did it happen?**

**Where did it happen?**

**Why did it happen?**

## Primary Sources

<http://www.teachushistory.org/indian-removal/resources/letter-missionary-about-chokeee-religion>

Type: Book

Exact Title: Memoir of Catharine Brown, a Christian Indian of the Cherokee Nation.

Periodical:

Volume:

Page(s): 37-39

Year: 1825

Probable Date:

Description: 180 pages, 1 illustration; 15 cm.

Author/Creator: Rufus Anderson

Publisher: Samuel T. Armstrong, and Crocker and Brewster

Place of Publication: Boston

### Transcription of Primary Source

TO MR. AND MRS. CHAMERLIN, AT BRAINERD.

*Fort Deposit, Dec. 12, 1818*

My dearly beloved Brother and Sister,--

I just sit down to address you with my pen. But is this all? Am I so soon called to bid you adieu, and see your faces no more in this world? O my beloved friends, you know not the love I bear to that blessed spot, where I have spent so many happy hours with you ; but it is past, never to return.

Dear friends, I weep; my heart is full ; tears flow from my eyes while I write : and why is it so? Do I murmur" God forbid, Ought I not to praise the lord for what I have received, and trust him for every thing? O yes, his ways are best, and he has graciously promised, that "all things shall work together for good to them that love him." But do I love him? Have I that love to him, which will enable me to keep all his commandments? Do I love him with all my heart? O that the lord would search me, and lead me in the way of eternal life.

I am here amongst a wicked set of people, and never hear prayers or any godly conversation. O my dear friends, pray for me : I hope you do. There is not a day passes



but I think of you and the kindness I received during thee time I staid with you. It is not my wish to go to the Arkansas ; but God only knows what is best for me. I shall not attempt to tell you what I have felt since I left you, and the tears I have shed when I called to mind the happy moments we passed in singing the praises of God. However, I bear it as well as I possibly can, trusting in our dear Saviour, Who will never leave nor forsake them that put their trust in him. It is possible that I may see you once more; it would be a great happiness to me if I don't go to Arkansas ; perhaps I may ; but if I should go, it is not likely that we shall meet in this world again :--but you will excuse me, for my heart feels what I cannot express with my pen. When I see the poor thoughtless Cherokees going on in sin, I cannot help blessing god, that he has lead me in the right path to serve him.

O may we meet at last in the kingdom of our blessed Saviour, never more to part.  
Farewell, my dear brother and sister, farewell.

From your affectionate sister in Christ,  
CATHARINE BROWN.

#### Curator Notes

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Place of Publication: Boston

Dimensions:

Materials:

Condition:

Catalog Number: American Antiquarian Society R B877 Ande M825

## Transcription of Primary Source

Washington City, July 2, 1836

My Dear Sir,

Your interest in relation to our fortunes is very kind and liberal, and I sincerely thank you for it. You say you hope I shall not be offended at your questions, and that I will believe you have no sinister views in writing to me, to clear up certain doubts which have been forced upon you, concerning my movements in Cherokee affairs. Instead of being annoyed, I thank you for the opportunity which you have given me, through these doubts, of endeavouring, briefly, to explain, not only our position, but some portions of my own conduct connected with it, which have been grossly, but purposely, misrepresented.

I wish I could acquiesce in your impression, that a Treaty has been made, by which every difficulty between the Cherokees and the United States has been set at rest; but I must candidly say, that I know of no such Treaty. I do not mean to prophesy any similar troubles to those which have, in other cases, followed the failure to adjust disputed points with Indians; the Cherokees act on a principle preventing apprehensions of that nature—their principle is, “endure and forbear,” but I must distinctly declare to you that I believe, the document [Treat of New Echota] signed by unauthorized individuals at Washington, will never be regarded by the Cherokee nation as a Treaty. The delegation appointed by the people to make a Treaty, have protested against that instrument “as deceptive to the world and a fraud upon the Cherokee people.” You say you do *not* see my name appended to the paper in question, but that you regard the omission as a typographical mistake, because you *do* find my name among those who are mentioned in it as the future directors of Cherokee affairs.

I will answer these points separately: and first,

My name is not, by mistake, omitted among the signers of the paper in question; and the reasons why it is not affixed to that paper, are the following:

Neither myself nor any other member of the regular delegation to Washington, can, without violating our most sacred engagements, ever recognize that paper as a Treaty, by assenting to its terms, or the mode of its execution. They are entirely inconsistent with the views of the Cherokee people. Three times have the Cherokee people formally and openly rejected conditions substantially the same as these. We were commissioned by the people, under express injunctions, not to bind the nation to any such conditions. The delegation representing the Cherokees, have, therefore, officially rejected these conditions themselves, and have regularly protested before the Senate and House of Representatives, against their ratification. The Cherokee people, in two protests, the one signed by twelve thousand seven hundred and fourteen persons, and the other by three

thousand two hundred and fifty persons, spoke for themselves against the Treaty, even previous to its rejection by those whom they had selected to speak for them.

With your impressions concerning the advantages secured by the subtle instrument in question, you will, no doubt, wonder at this opposition. But it possesses not the advantages you and others imagine; and that is the reason why it has encountered, and ever will encounter opposition. You suppose we are to be removed through it from a home, by circumstances rendered disagreeable and even untenable, to be secured in a better home, where nothing can disturb or dispossess us. *Here is the great mystification.* We are not secured in the new home promised to us. We are exposed to precisely the same miseries, from which, if this measure is enforced, the United States' power professes to relieve us, but does so entirely by the exercise of that power, against our will.

If we really had the security you and others suppose we have, we would not thus complain. But mark the truth and judge for yourself.

White men obtain their title to property, between one and another, by what is called *fee simple*. I have discovered that many of those who have voted in favour of this pretended Treaty, have done so under the impression that they were voting lands to us in *fee simple*—especially as we are to be compelled to pay for those lands the sum of five hundred thousand dollars—having already paid for a portion of them, by exchange, what is equivalent to the full amount of their intrinsic value. But the difference between the right by which the state of Georgia and other states hold lands, is a very, very material difference from that for which we Cherokees shall have paid, according to this arrangement, at the smallest estimate, calculating the valuation of the exchange at government prices, and adding to the sum to be paid in money—*seven millions of dollars!* Seven millions for lands without a real title! For this sum, I admit, the United States do promise that they will “cause a patent, or grant, to be made and executed” to us for the aforesaid tract of land, but it is always on the proviso, “that such land shall *revert* to the United States, if the Indians become extinct, or abandon the same.” Now, the use of this very phrase, *revert*, is an evidence that the United States do not consider that there is an absolute property given in the soil allotted to the Indians, in payment for their valuable country; the United State retains the absolute property in her own hands, only allowing to the Indians a far inferior right of occupancy to that which they have ever been admitted to possess where they now are, and where they were born. The pretended Treaty expressly avows that it is under the law containing the clause above quoted, and other similar laws, that the transfer is made; and the Indian title is to be subject, not only to these laws already existing, but to such laws as may be made hereafter; and to which laws, present and prospective, the Indian regulations for self-government must be equally subordinate. Now, in addition to the inconveniences and insecurity inevitable, from the vagueness of the laws already in operation, those future ones, to which this pretended Treaty makes the Indians blindly promise submission, may entirely extinguish, not only the right of occupancy, but of self-government. For example. Suppose it should suit the policy of the United States, hereafter, to pass a law organizing a territorial government upon the Cherokee lands, west? That law necessarily destroys the character of the Cherokee nation

as a distinct community; the nation becomes legally extinct; the lands revert to the United States, and the Cherokee people are bound, by assenting to the conditions of the pretended Treaty, to acquiesce in this law providing a plausible pretext for their annihilation. And should they demur, what is the result? An article in the pretended Treaty expressly stipulates, that military posts, and military roads may, anywhere, and at any time, be established by the United States, in the new country, set apart for the Indians. Hence, any one who might complain of any act of the United States as unauthorized by the right construction of the pretended Treaty, would be as liable to ejection for the purpose of creating a military post at the malcontent's abode in the Cherokee country west—as now he actually is, and long has been, under similar circumstances, in the Cherokee part of Georgia—and were vexations to become universal, as they have in Georgia, the region might, in the same manner, be filled with soldiers, and the existence of the Cherokee nation become at once extinguished by laws to which the people will be said themselves to have assented. That there is no disposition ever to interfere thus, is attempted to be proved by reference to an article of the pretended Treaty, excluding intruders and white men; but this very article is clogged with a worse than neutralizing condition—a condition pregnant with sources of future disquiet—a condition that it is not to prevent the introduction of useful farmers, mechanics, and teachers, under which denomination some future Executive of the United States may find it convenient, hereafter, to overwhelm the original population, and bring about the Territorial Government, by which the Cherokees will be regarded as legally extinguished, and the country of their exile as *reverting* to its real proprietor, the United States. Thus will the favourite theory, which has been ascribed to the President [Andrew Jackson], be fully realized. This policy will *legislate the Indians off the land!*

That all these things are possible, is proved by the present posture of affairs in the region of our birth, our sacred inheritance from our fathers. It is but a few years, since the apprehension of scenes like those from which the United States acknowledges her incompetency to protect us, even under the pledge of Treaties, would have been regarded as a morbid dream. But a State has already been created on the boundary of the retreat set apart for the exile of the Indians—the State of Arkansas; another State, and an independent one—a new republic, made up of many of the old foes of the Indians—Texas, is rising on another boundary; and who shall say how soon these, and other new bordering states, may become as uneasy from the Indian neighbourhood, as the old ones are now? It was at one time thought that the United States never could declare she was unable to keep the Treaties of former days. It is less possible that she may hereafter experience the same difficulty in keeping those of the days in which we live? especially, as in the present instance, she may be called upon, not only to defend those Treaties from violation by her own citizens, but by the people, though of the same origin, belonging to a new, a warlike, an independent republic.

To proceed to your second remark: that you find my name among those enumerated in the pretended Treaty, who are to form a Committee for the Regulation, under that instrument, of Cherokee affairs.

It is true, my name is in that list, and at the head of the thirteen members named by the United States Government; but it was never placed there with my sanction. I disclaim the act, as I disclaim the instrument which contains the act. If ever I hold an office in the nation of my compatriots, it must be from *their* election, not the nomination of the Executive of another country; and the insertion of my name among the thirteen in question, ranks with the other unauthorized proceedings of an irresponsible and self-constituted opposition to the legalized authorities of the nation. If I have objected to the pretended Treaty, not only as made with persons whom the nation will not recognize as its representatives, but as exchanging relations in some degree defined, for those utterly and dangerously undefined; as rendering a distressed people entirely dependent upon the policy or the caprices of successors to a government which has not respected that people's dearest rights; I certainly would not render myself the accomplice of what I look upon as wronging those whose interests are more precious to me than my own.

I will now turn to the portions of your letter, more immediately touching my own character; and at the head of these I find what you call, on the misrepresentation of Mr [John F.] Schermerhorn, my having agreed to bind "my people" to sell the Cherokee nation, on certain terms, from which I afterwards capriciously departed.

I must here beg leave to observe that I have never yet been placed in a position which could render *my* individual decision conclusive upon any matters of this nature, nor could I ever wish for such responsibility. The Cherokee people are not "my people;" I am only one of their agents and their elected chief: It is I who serve under them, not they under me. At the time of the transaction to which you allude, the delegation, of which I was a member, had ample powers to make a treaty for a partial cession of the country, with security in the residue; but we had no authority for the extension of our discretionary power to any treaty for an entire sale of the country; such a suggestion was not contemplated by the people and it would consequently be impossible for us to decide upon such, without a reference to those who sent us. I myself was only one among many. I could not, by my single act, bind even my associates to any promise of an entire sale, nor of course to any *award*, even had such an *award* been made, for the amount to be paid for an entire sale; I could only, with them, submit such an offer, if made, to the people. The facts of the case to which you allude, however, are these:

During the congressional session of term before last, (1834-35) while the legally constituted delegation from the Cherokee nation was at Washington, an unauthorized delegation, consisting mostly of the same members who appeared there, equally unauthorized, last winter, and signed the paper pretending to be a treaty, were intriguing to be admitted into secret negotiations with the United States' Government, while the delegation of which I was a member, were conducting theirs openly. It was said the party first mentioned came at the instance of the government, but of this there was no proof. Mr Schermerhorn, at the same time, was seeking to obtain a promise from the regular delegation, that they would meet him as a commissioner; affirming that he was in the confidence of the President, and if such a promise were given, he was certain to be appointed. Receiving no encouragement from the legal delegation, he is understood to

have gone over to Mr [John] Ridge and his friends, and to have opened negotiations with them. Soon after, it was understood that the President refused to entertain the proposition for which we had discretionary power, namely, that for a partial cession of the country, with security in the residue. It was understood, too, that he would not only require an absolute sale, to which our discretionary power did not extend; but that he also refused, on the score of the alleged extravagance of the sum demanded, to entertain our proposition of an absolute sale for twenty millions, in the event of its approval by the people, for whom, on this particular point, we had no authority to act finally. An impression had already got abroad that Mr. Ridge and his friends had, anterior to this, signified to the Executive their readiness to make a treaty at four millions of dollars, or less. But the President had repeatedly said he would go as far as the Senate would permit. The negotiation being about to fail, the legal delegation concluded to ask that the President would submit the whole matter to the Senate and take their advice as to what ought to be done, under all circumstances. It appeared to me and my associates that the Senate on adequately investigating the value of the country, would do us justice. The delegation was hence impelled to comply with a sudden oral request that they would sign a promise on the spot, to abide by the "*award*" of the Senate and to submit that "*award*" for the approval of the nation; but the promise, on our part was given under an express understanding, through the Secretary of War [Lewis Cass], that the Executive would submit the case for the consideration of the Senate, and, had he done so fully and fairly, we should have had nothing to object, whatever might have been the result: because the United States' Executive, in thus referring the matter to the Senate, would have been bound by the result, which the delegation could then have laid before the people for their decision; and we are confident that a result thus obtained must have been grounded upon proper examination, not only into the real value of the country, but all the attending circumstances. But we waited and waited and waited and nothing was attempted. We heard, indeed, that immediately after the signature by us of the paper in question, conferences were held by Messrs Ridge, [Benjamin F.] Currey, [Elias] Boudinot, and Schermerhorn, at the White House, which led to changes in the views of the Executive. We also heard that the President had been advised, at one time, to meet the Senate and consult with them, (as was done by President [George] Washington in reference to the former Cherokee Treaty of Holston [1791],) and thus fix upon the sum to be paid for our country; and when we heard that, we felt satisfied there would be a fair examination, and justice might be expected; but we afterwards were told, that the President had been induced to abstain from communicating with the Senate at all in relation to the matter, under the impression, if the Indian question were settled in consequence of such conference, that the opposition would ascribe the settlement, not to the President, but to the Senate, the majority of whom then differed with him in politics. When we were given reason to fear the question had been made to degenerate into a mere party question, we were, indeed, apprehensive that our hopes of a speedy settlement would be defeated. The session was now drawing to a close. On the 3d of March, 1835,—the morning of the 4th being the time for adjournment—hearing nothing more from the Executive, we found ourselves compelled, late at night, to memorialize the Senate. Our memorial was referred to the Committee on Indian Affairs. This Committee made a sudden and a brief report, recommending the purchase of the Cherokee country, upon such terms as should cover its

intrinsic value. It had before this been communicated to the Senate, by the Secretary of War, that Mr Ridge and his party, had agreed to treat for four millions, or less. A resolution was submitted, at midnight, just as the Senate were about to separate, that, in their opinion, the President ought to allow a sum not exceeding five millions. This resolution, proposed in a hurry, was carried in as great a hurry, and, though *a mere opinion*, not pledging either the President or the Senate to any consequent action, it was represented to us as an "*award*," and we were told we had engaged ourselves to be bound by it, notwithstanding we knew it would not be considered as binding on any one else. Nevertheless, though so far from an *award*—nevertheless, though it was even *less than an opinion*, because it was given without evidence or reflection—we thought fit to lay it before the people as distinctly as if it had really been the "*award*" which we had been induced to promise we would lay before them. Accordingly, at the next Council, I submitted the proceedings to the convened nation, who unanimously protested, in open assembly, against any Treaty on the basis of the five millions, under any circumstances; and, therefore, had I been ever so much disposed to regard the *opinion* as an *award*, the VETO OF THE NATION settled the matter finally, and would have *nullified* any proceedings of mine to the contrary.

I will simply add, that the pretended Treaty, executed last session, is substantially on the terms, and made with the irresponsible party, of which I have here sketched the origin. The sketch I have given, I hope, explains to your satisfaction, the truth concerning the often repeated slander against me, of having actually made a Treaty, upon certain conditions, from which I afterwards receded.

I will now proceed to the other charge against me, which you mention as having been made by Mr Schermerhorn, namely, that I have no right to interfere in Cherokee affairs, because I once accepted a reservation on terms which made me a citizen of the United States, and thus disqualifying me for office in the Cherokee country, rendered my continuance there in power as Principal Chief, an usurpation. You observe that it is also asserted by Mr Schermerhorn that I actually expatriated myself from the nation, by quitting the place of my birth to reside in the United States, and hence lost my privileges as a Cherokee.

It would be enough, perhaps, for me to mention the fact, that this silly pretence has been put on and put off so frequently by the government agents, as it happened to suit their purposes to consider me a chief or no chief, that an abandonment of the charge can always be produced as an offset against every assertion of it. But it is more satisfactory to me to go fully into it and to show its shallowness as well as its malevolence.

There was a tract of land given to my ancestors by the Cherokee nation. In the year 1819 the United States thought proper to secure six hundred and forty acres of that tract to me, as a *special* reservation. Some other grants were made at the same time, under express conditions, but mine, (as were one or two others,) was *untrammelled by conditions*, and hence denominated "*special*." I did not reside on it when granted. It was known that I did not. It was known I never had resided on it. My residence had, for some time, been at

Rossville, near the Lookout Mountain, within the charter limit of Georgia; a part of the nation which the United States aver is beyond the jurisdiction of any United States' Treaty. The Treaty conveying away these lands, contained a condition that all persons to whom *reservations* were made should give notice that they would *continue to reside* on the land secured to them. As it was so well known that I did not reside at the reservation in question, and never had resided there, it was therefore obvious that I could not *continue* what I had never *begun*. As a point of etiquette, however, I was advised that some communication in reference to my reservation might be expected; and finding all my neighbours were writing to the Agent [Return J. Meigs] to comply with forms, and to prevent any disturbance from the subtleties of technical distinctions, I followed their example, and gave notice [June 17, 1819], *not* that I meant to *continue to reside* on the reservation where I had never resided, but that it was my intention to *continue to occupy and enjoy permanently* the land reserved to my by the Treaty of 1819. I considered myself as standing nearly in the position of an alien, especially authorized to hold lands in a foreign country, without forfeiting his allegiance to his own. I distinctly stated, at the same time, that I was "fully convinced the condition of that same Treaty did not immediately apply to special reservations;" and that I only gave this notice to comply with forms, and forms not understood by me as affecting the spirit in which that treaty had conveyed mine and one or two others. In so doing, I made no change of residence. I did not remove out of the nation, and become a citizen of the United States. I never have left the limits of the Cherokee nation, excepting when sent to school as a boy, and engaged in business in early youth and manhood, first in the situation of clerk to a merchant, and afterwards on my own account. Since then, whenever I have left the nation, it has been to transact the affairs of the nation. Nevertheless, Mr Schermerhorn thinks he has succeeded in proving something against me, when he quotes one of our laws, where it is stated "the authority and claim of our common property, shall cease with the persons who shall think proper to remove themselves without the limits of the Cherokee nation." The reverend politician then triumphantly says, Mr John Ross complied with the conditions of the Treaty of 1819; how could he comply with that condition and retain lands withdrawn from his country unless he ceased to live in his country? In ceasing to live in his country, he forfeited his rights of citizenship there, and, by so doing he ceased to be a Cherokee, and necessarily became a citizen of the United States! This is splendid reasoning, no doubt; but supposing the circumstances assumed as facts, to be true, how does the case then stand? To those who took reservations under the article which Mr Schermerhorn says, made them, by implication, citizens of the United States, the United States found it inconvenient to confirm the rights which they promised. The United States were pledged to protect the reserves from intruders; and yet intruders came and forcibly drove many of the reservees from their reservations, and the marauders were sustained by the authority of a border state! Hence the reservees become homeless. They had no resource but to return to the domain of their brother Indians; and thither they did return, and they were welcomed. In the meantime, they instituted suits before the Circuit Courts of Georgia for the recovery of their lands. The appeal succeeded. But Georgia, instead of re-instating them, memorialized Congress for an appropriation to *buy out the reservees*, because she had already *lotteried away* these very lands, assuming them to be hers under a promise of prospective possession from the United States. An



appropriation was made and the entire spirit of the arrangement was changed by the capricious legislation of alleged *expediency!* and thus, to alter the application of a remark by Mr Schermerhorn, the relations between the United States and the reservees, “became resolved into their original elements,” by the non-compliance of the United States with the conditions under which a modification of those relations with some, at least, might have been intended.

Thus you will perceive that Mr Schermerhorn has made an inference of his own from a treaty article, to suit his own purposes; and assuming that purposely erroneous inference to be a fact, has then proceeded to try us by it, as though it were a fact; and, tried under such a law, and such a judge, what true Cherokee could look to be acquitted?

Of another attempt—the attempt of which you speak to deny the authority of the Cherokee government, because, when the intolerance of Georgia rendered the observance of the letter of the Cherokee laws a penal offense in that part of the Cherokee country coming within the charter limits of Georgia—certain changes in the forms defined by our Constitution became necessary, I shall say but little. That attempt to divide and slander us has also emanated from the Reverend Mr Schermerhorn. It was intended to break down our chiefs and government. The people saw and understood it, and determined to preserve both without changing the spirit of our laws, though they were forced to modify the mode of their fulfilment. In troubled times, this has so often been done every where, that for precedents it is not necessary to look very deeply into history. Nor is it any novelty in collisions between states or individuals, to attempt the crushing of the individual by whom either may be thwarted. In the United States this has occurred even in reference to its greatest man. Some measures of the Ambassador of the French Republic, being opposed by [George] Washington, Mr [Edmond Charles] Genet, the vain and wrong-headed Ambassador in question, endeavoured to break down the great Washington himself, and that in the very bosom of his own country. The American people laughed at Genet, and loved Washington all the better for his contempt of the impertinence. It is unnecessary to enlarge upon the ridiculous unworthy figure which Mr Schermerhorn will make in future history, as a reverend clergyman going with a pious, though somewhat rubicund face, upon a political embassy into an Indian country, and there attempting to gain his purpose by dividing the nation against itself, and getting up a party to overthrow the constituted authorities and meet his particular views. He was imitating Genet in a smaller sphere; a Genet in clerical robes, with a military guard, alternately preaching honesty and intriguing to mystify a plain people by the subtleties of political negotiation. In reference to us, however, Mr Schermerhorn has rendered his own arts impotent, and that by his own acts. Though he has sometimes disavowed our authority, he and his associates have generally immediately afterwards treated with us under a formal acknowledgement of that authority, and they have done so up to a very recent date, extending far beyond that of their latest disavowal.

I will here take occasion to touch upon two points in reference to our negotiations, which do not seem to be understood by the American people. One impression concerning us, is, that though we object to removal, as we are equally averse to becoming citizens of the

United States, we ought to be forced to remove; to be tied hand and foot and conveyed to the extreme western frontier, and then turned loose among the wild beasts of the wilderness. Now, the fact is, we never have objected to become citizens of the United States and to conform to her laws; but in the event of conforming to her laws, we have required the protection and privileges of her laws to accompany that conformity on our part. We have asked this repeatedly and repeatedly has it been denied.

The other point to which I would advert is this: a charge that the whole scope of my policy has been to get the money of the nation into my own hands. *This is a monstrous misrepresentation.* The funds of the nation never have been in my hands. They have been with the councils of the nation, as the funds of the United States are with the representatives of her people. For the propriety of *this* course we have always contented—for nothing more. We have wondered when we have heard objections made against our opposition to the policy of the United States in wishing to take our own funds away from our own councils and to place them under the entire controul of agents of the American Government—a *policy at length accomplished the pretended treaty of this spring!* So far from ever wishing the controul of our national funds, I would not take such controul, even were it offered to me, which, by the laws of the nation, it never can be. But I will maintain to the last, that the United States ought not to give our money into the hands of frontier agents—often, in all countries, more deserving suspicion, and more liable to temptation, because less under *surveillance*, than any other public officers whatever, can be. The funds of the nation are our own funds—they consist of money paid for the purchase of our own lands, and that on forced and speculative, and consequently very inadequate terms; and being the property of the nation, and property remaining after severe sacrifices on our part—as the property of the nation it is right that those funds should be under the controul of the councils of the nation.

I must bring my letter to a close. I fear it has already wearied you. But it gratifies me to find any one desirous of looking earnestly into the true state of the Cherokee question, and I wish to afford all such enquirers every satisfaction. You have already perceived that the singular attitude into which our affairs have been thrown by the mere trickery of party, emanated entirely from the subserviency of irresponsible Cherokees to the policy, backed by the power of the administration. It is a remarkable fact that even so lately as February 9, 1836, Mr John Ridge joined the regular delegation in a solemn protest against the dishonesty of this course, although three days previous, February 6, 1836, his father Major Ridge, who had arrived at the head of the counterfeit delegation of the got up party, had communicated under it to the real representation of the people; and yet, with no new facts before him, on the 25th of March, 1836, this same Mr John Ridge, in a letter of condolence to the reverend politician, Mr Schermerhorn, returns to the opposition, and violently vituperates his recent associates and *the whole* course of their proceedings and their policy; a vituperation in which he necessarily must be understood as including himself; this being only his fourth entire revolution in politics within as many months: varying as often as the moon, without the excuse of lunacy for his changes.

In conclusion I would observe, that I still strongly hope we shall find ultimate justice from the good sense of the administration and of the people of the United States. I will not even yet believe that either the one or the other would wrong us with their eyes open. I am persuaded they have erred only in ignorance, and an ignorance forced upon them by the misrepresentation and artifices of the interested. You yourself are aware to what an extent these artifices have been carried. You are aware that the Seminole outbreak and the Creek troubles, have been insidiously spoken of as connected with our condition; and although I myself never saw a Seminole Indian, and there is no intercourse whatever between our nation and theirs; although with the Creeks, also, we have far less communication than the state of New York has with Canada, nevertheless there have been some persons malevolent enough to wish the Cherokees extirpated because the Creeks and Seminoles have risen, and very many others uninformed enough to join the war cry against us, under the sweeping denunciation that being all Indians, we ought alike to suffer! The Cherokees, under any circumstances, have no weapon to use but argument. If that should fail, they must submit, when their time shall come, in silence, but honest argument they cannot think will be forever used in vain. The Cherokee people will always hold themselves ready to respect a *real* treaty and bound to sustain any treaty which they can feel that they are bound to respect. But they are certain not to consider the attempt of a very few persons to sell the country for themselves, as obligatory upon them, and I and all my associates in the regular delegation, still look confidently to the effect of a sense of justice upon the American community, in producing a real settlement of this question, upon equitable terms and with competent authorities. But, on one point, you may be perfectly at rest. Deeply as our people feel, I cannot suppose they will ever be goaded by those feelings to any acts of violence. No, sir. They have been too long inured to suffering without resistance, and they still look to the sympathies and not to the fears, of those who have them in their power. In certain recent discussions in the representative hall at Washington, our enemies made it an objection against me and against others, that we were not Indians, but had *the principles of white men*, and were consequently unworthy of a hearing in the Indian cause. I will own that it has been my pride, as Principal Chief of the Cherokees, to implant in the bosoms of the people, and to cherish in my own, *the principles of white men*! It is to this fact that our white neighbours must ascribe their safety under the smart of the wrongs we have suffered from them. It is in this they may confide for our continued patience. But when I speak of *the principles of white men*, I speak not of such principles as actuate those who talk thus to us, but of those mighty principles to which the United States owes her greatness and her liberty. To principles like these even yet we turn with confidence for redemption from our miseries. When Congress shall be less overwhelmed with business, no doubt, in some way, the matter may be brought to a reconsideration, and when the representatives of the American people have leisure to see how little it will cost them to be just, we are confident they will be true to themselves, in acting with good faith towards us. Be certain that while the Cherokees are endeavouring to obtain a more friendly consideration from the United States, they will not forget to show by their circumspection how well they merit it; and though no doubt there are many who will represent them otherwise, for injurious purposes, I can assure you that the white people have nothing to apprehend, even from our sense of contumely and unfairness, unless it be through the perverse and

the treacherous manoeuvres of such agents as they themselves may keep among us. I have the honour to be, Dear Sir, Most truly yours,

John Ross

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## Memorial of the Cherokee Nation, December 1829

Letter

Show sections:  Background  Transcription  Curator Notes

### Background Notes

Memorial letters are statements of fact directed to a legislature as the basis of a petition or accompanying a petition. This memorial letter, written in December of 1829 to the United States Congress, was printed in January, 1830 in the Cherokee Phoenix, the first American Indian newspaper. It was then reprinted in the March 13, 1830 issue of Niles Weekly Register, a periodical published in Baltimore, Maryland.

### Transcription of Primary Source

To the honorable the senate and house of representatives of the United States of America, in congress assembled:

The undersigned memorialists, humbly make known to your honorable bodies, that they are free citizens of the Cherokee nation. Circumstances of late occurrence have troubled our hearts, and induced us at this time to appeal to you, knowing that you are generous and just...

By the will of our Father in heaven, the governor of the whole world, the red man of America has become small, and the white man great and renowned. When the ancestors of the people of these United States first came to the shores of America, they found the red man strong—though he was ignorant and savage, yet he received them kindly, and gave them dry land to rest their weary feet. They met in peace, and shook hands in token of friendship. Whatever the white man wanted and asked of the Indian, the latter willingly gave. At that time the Indian was the lord, and the white man the suppliant. But now the scene has changed. The strength of the red man has become weakness. As his neighbors increased in numbers, his power became less, and now, of the many and powerful tribes who once covered these United States, only a few are to be seen—a few whom a sweeping pestilence has left. The northern tribes, who were once so numerous and powerful, are now nearly extinct. Thus it has happened to the red man of America. Shall we, who are remnants, share the same fate?

Brothers—we address you according to usage adopted by our forefathers, and the great and good men who have successfully directed the councils of the nation you represent—

we now make known to you our grievances. We are troubled by some of your own people. Our neighbor, the state of Georgia, is pressing hard upon us, and urging us to relinquish our possessions for her benefit. We are told, if we do not leave the country, which we dearly love, and betake ourselves to the western wilds, the laws of the state will be extended over us, and the time, 1st of June, 1830, is appointed for the execution of the edict. When we first heard of this we were grieved and appealed to our father, the president, and begged that protection might be extended over us. But we were doubly grieved when we understood, from a letter of the secretary of war to our delegation, dated March of the present year [1829], that our father the president had refused us protection, and that he had decided in favor of the extension of the laws of the state over us.—This decision induces us to appeal to the immediate representatives of the American people. We love, we dearly love our country, and it is due to your honorable bodies, as well as to us, to make known why we think the country is ours, and why we wish to remain in peace where we are.

The land on which we stand, we have received as an inheritance from our fathers, who possessed it from time immemorial, as a gift from our common father in heaven. We have already said, that when the white man came to the shores of America, our ancestors were found in peaceable possession of this very land. They bequeathed it to us as their children, and we have sacredly kept it as containing the remains of our beloved men. This right of inheritance we have *never ceded*, nor ever *forfeited*. Permit us to ask, what better right can a people have to a country, than the right of *inheritance* and *immemorial peaceable possession*? We know it is said of late by the state of Georgia, and by the executive of the United States, that we have forfeited this right—but we think this is said gratuitously. At what time have we made the forfeit? What crime have we committed, whereby we must forever be divested of our country and rights? Was it when we were hostile to the United States, and took part with the king of Great Britain, during the struggle for independence? If so, why was not this forfeiture declared in the first treaty of peace between the United States and our beloved men?...

In addition to that first of all rights, the right of inheritance and peaceable possession, we have the faith and pledge of the U. States, repeated over and over again, in treaties made at various times. By these treaties our rights as a separate people are distinctly acknowledged, and guarantees given that they shall be secured and protected. So we have always understood the treaties. The conduct of the government towards us, from this organization until very lately, the talks given to our beloved men by the presidents of the United States, and the speeches of the agents and commissioners, all concur to show that we are not mistake in our interpretation.—Some of our beloved men who signed the treaties are still leaving [ *sic*, living ], and their testimony tends to the same conclusion. We have always supposed that this understanding of the treaties was in accordance with the views of the government; nor have we ever imagined that any body would interpret them otherwise. In what light shall we view the conduct of the United States and Georgia, in their intercourse with us, in urging us to enter into treaties, and cede lands? If we were but tenants at will, why was it necessary that our consent must be obtained before these governments could take lawful possession of our lands? The answer is obvious. These

governments perfectly understood our rights—our right to the country, and our right to self government. Our understanding of the treaties is further supported by the intercourse law of the United States, which prohibits all encroachments upon our territory. The undersigned memoirists humbly represent, that if their interpretation of the treaties has been different from that of the government, then they have ever been deceived as to how the government regarded them, and what she asked and promised. Moreover, they have uniformly misunderstood their own acts.

In view of the strong ground upon which their rights are founded, your memorialists solemnly protest against being considered as tenants at will, or as mere occupants of the soil, without possessing the sovereignty. We have already stated to your honorable bodies, that our forefathers were found in possession of this soil in full sovereignty, by the first European settlers; and as we have never ceded nor forfeited the occupancy of the soil and the sovereignty over it, we do solemnly protest against being forced to leave it, either [by] direct or by indirect measures. To the land of which we are now in possession we are attached—it is our father's gift—it contains their ashes—it is the land of our nativity, and the land of our intellectual birth. We cannot consent to abandon it, for another *far inferior*, and which holds out to us no inducements. We do moreover protest against the arbitrary measures of our neighbor, the state of Georgia, in her attempt to extend her laws over us, in surveying our lands without our consent and in direct opposition to treaties and the intercourse law of the United States, and interfering with our municipal regulations in such a manner as to derange the regular operations of our own laws. To deliver and protect them from all these and every encroachment upon their rights, the undersigned memorialists do most earnestly pray your honorable bodies. Their existence and future happiness are at stake—divest them of their liberty and country, and you sink them in degradation, and put a check, if not a final stop, to their present progress in the arts of civilized life, and in the knowledge of the Christian religion. Your memorialists humbly conceive, that such an act would be in the highest degree oppressive. From the people of these United States, who perhaps, of all men under heaven, are the most religious and free, it cannot be expected.—Your memorialists, therefore, cannot anticipate such a result. You represent a virtuous, intelligent and Christian nation. To you they willingly submit their cause for your righteous decision.

*Cherokee nation, Dec. 1829.*

#### Curator Notes

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### **Background Notes**

Excerpt from a letter from a Cherokee delegation to John C. Calhoun, Sec. of War, during Pres. James Monroe's Administration.

### **Transcription of Primary Source**

City of Washington, February 11, 1824

SIR: We have received your letter of the 30th ultimo, containing the answer which the President directed you to communicate to us, in reply to a particular subject embraced in the letter which we had the honor of laying before him on the 19th ultimo.

In this answer we discover new propositions for the extinguishment of Cherokee titles to lands for the benefit of Georgia. We beg leave to say to the President, through you, the Cherokee nation are sensible that the United States are bound, by their compact with Georgia, to extinguish, for the use of that State, the Indian title to lands within the limits claimed by the State, "as soon as it can be done peaceably and on reasonable conditions;" and are also sensible that this compact is no more than a conditional one, and, without the free and voluntary consent of the Cherokee nation, can never be complied with on the part of the United States. And, having been duly authorized to make known to the Government of the United States the true sentiments and disposition of the nation on the subject, the President has been informed that the Cherokees have come to a decisive and unalterable conclusion never to cede away any more lands. And as the extinguishment of the Cherokee title to lands can never be obtained on conditions which will accord with the import of the compact between the United States and Georgia, it is desirable that the

Government should adopt some other means to satisfy Georgia, than to remain any longer under anticipation of being enabled to accomplish the object of purchasing the Cherokee title. The United States now possess an extensive territory in the Floridas; why not extend the limits of Georgia in that section of country, if her present bounds be considered too small? The Cherokee nation have never promised to surrender at any future period, to the United States, for Georgia, their title to lands; but, on the contrary the United States have, by treaties, solemnly guaranteed to secure to the Cherokees forever their title to lands which have been reserved by them: therefore, the State of Georgia can have no reasonable plea against the Cherokees for refusing to yield their little all to the United States, so that her own aggrandizement may be raised upon their ruins.

You express a wish "to have a free communication with us on this subject, and to appeal to the good sense and to the interest of the nation, as pointed out by their own experience, and by that of their ancestors, for near two centuries back." In accordance with your wishes, we will speak frankly, and with all the good sense we may possess, and, keeping strictly in view the interest of our nation, look back to circumstances which have transpired, and endeavor to trace the causes which produced them; and also to observe the present state of things, and look forward to such objects as may be practically attainable for the best interest of the Cherokee people.

By tracing the situation of our ancestors for two hundred years back, we see nothing desirable, but much to deplore. The happiness which the Indians once enjoyed, by a quiet and undisturbed ease, in their primitive situation, before the face of the white man was seen on this continent, was now poisoned by the bad fruits of the civilized tree which was planted around them. Tumultuous wars arose, and the mountains and plains were covered with carnage, and the Elysian valleys drenched with blood; and many noble tribes, whose unfortunate doom it was to have been overshadowed by the expanded branches of this tree, drooped, withered, and are no more. Such are the scenes brought to our view by looking back to the situation of our ancestors at the period to which you have called attention. Let us now, for a moment, seriously reflect on the true causes which have universally produced the extinction of Indian tribes, when they became merged into the white population; and we doubt not that it will be admitted at once that, by ambition, pride, and avariciousness of the civilized man, the untutored sons of nature became a prey. Defrauded out of their lands; treated as inferior beings, on account of their poverty and ignorance, they became associated with the lowest grade of society, from whom the habits of intemperance, debauchery, and all the vices of degradation peculiar to that class, were by them soon imbibed. Their lands having been swept from under their feet by the ingenuity of the white man and being left destitute of a home, ignorant the arts and sciences, and possessing no experience in the employment of a laborious and industrious life to obtain a living, they became straggling wanderers among strangers; and, by oppressions, their spirits were depressed, and considering themselves degraded, they were induced to hurry away their troublesome existence by inhaling the noxious vapors of intemperance (a fatal remedy) to settle their doom of extinction. Such have been the circumstances and causes which have swept into oblivion the names of many tribes of Indians that once possessed and inhabited the soil of these United States; and such must



be the fate of those tribes now in existence, should they be merged into the white population before they become completely civilized and shall have learned the arts and sciences; and such would be the fate of a large portion of the Cherokee nation, were they to cede away all their lands, and now become incorporated with the whites.

You say that “we must be sensible that it will be impossible for us to remain, for any length of time, in our present situation, as a distinct society or nation, within the limits of Georgia, or of any other State; and that such a community is incompatible with your system, and must yield to it; and that we must either cease to be a distinct community, and become, at no distant period, a part of the State within whose limits we are, or remove without the limits of any State;” and that “it remains for the Cherokee nation to decide for itself, whether it will contribute most to their own welfare and happiness for them to retain their present title to their lands, and remain where they are exposed to the discontent of Georgia and the pressure of her citizens; or to cede it to the United States, for Georgia, at a fair price, to be paid either in other lands beyond the Mississippi, or in money.” Sir, to these remarks we beg leave to observe, and to remind you, that the Cherokees are not foreigners, but original inhabitants of America; and that they now inhabit and stand on the soil of their own territory; and that the limits of their territory are defined by the treaties which they have made with the Government of the United States; and that the States by which they are now surrounded have been created out of lands which were once theirs; and that they cannot recognise the sovereignty of any State within the limits of their territory. Confiding in the good faith of the United States to respect their treaty stipulations with the Cherokee nation, we have no hesitation in saying that the true interest, prosperity, and happiness of our nation demand their permanency where they are, and to retain their present title to their lands. In doing so, we cannot see, in the spirit of liberality, honor, magnanimity, equity, and justice, how they can be exposed to the discontent of Georgia or the pressure of her citizens. An extent of territory twice as large, west of the Mississippi, as the one now occupied by the Cherokees east of that river, or all the money now in the coffers of your treasure would be no inducement for the nation to exchange or to sell their country. It rests with the interest, the disposition, and the free consent of the nation to remain as a separate community, or to enter into a treaty with the United States for admission as citizens, under the form of a Territorial or State Government; and we can only say, that the situation of the nation is not sufficiently improved in the arts of civilized life to warrant any change at present: therefore, the subject must be left for our posterity to determine for themselves, whenever the whole nation shall have been completely and fully civilized, and shall have possessed the arts and sciences.

With considerations of high respect and esteem, we have the honor to be, sir, your very obedient, humble servants,

JOHN ROSS,  
GEORGE LOWREY,  
MAJOR RIDGE, his X mark.  
ELIJAH HICKS.

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free and voluntary consent of the Cherokee nation, can never be complied with on the part of the United States. And, having been duly authorized to make known to the Government of the United States the true sentiments and disposition of the nation on the subject, the President has been informed that the Cherokees have come to a decisive and unalterable conclusion never to cede away any more lands. And as the extinguishment of the Cherokee title to lands can never be obtained on conditions which will accord with the import of the compact between the United States and Georgia, it is desirable that the Government should adopt some other means to satisfy Georgia, than to remain any longer under anticipation of being enabled to accomplish the object of purchasing the Cherokee title. The United States now possess an extensive territory in the Floridas; why not extend the limits of Georgia in that section of country, if her present bounds be considered too small? The Cherokee nation have never promised to surrender at any future period, to the United States, for Georgia, their title to lands; but, on the contrary the United States have, by treaties, solemnly guaranteed to secure to the Cherokees forever their title to lands which have been reserved by them: therefore, the State of Georgia can have no reasonable plea against the Cherokees for refusing to yield their little all to the United States, so that her own aggrandizement may be raised upon their ruins.

You express a wish "to have a free communication with us on this subject, and to appeal to the good sense and to the interest of the nation, as pointed out by their own experience, and by that of their ancestors, for near two centuries back." In accordance with your wishes, we will speak frankly, and with all the good sense we may possess, and, keeping strictly in view the interest of our nation, look back to circumstances which have transpired, and endeavor to trace the causes which produced them; and also to observe the present state of things, and look forward to such objects as may be practically attainable for the best interest of the Cherokee people.

By tracing the situation of our ancestors for two hundred years back, we see nothing desirable, but much to deplore. The happiness which the Indians once enjoyed, by a quiet and undisturbed ease, in their primitive situation, before the face of the white man was seen on this continent, was now poisoned by the bad fruits of the civilized tree which was planted around them. Tumultuous wars arose, and the mountains and plains were covered with carnage, and the Elysian valleys drenched with blood; and many noble tribes, whose unfortunate doom it was to have been overshadowed by the expanded branches of this tree, drooped, withered, and are no more. Such are the scenes brought to our view by looking back to the situation of our ancestors at the period to which you have called attention. Let us now, for a moment, seriously reflect on the true causes which have universally produced the extinction of Indian tribes, when they became merged into the white population; and we doubt not that it will be admitted at once that, by ambition, pride, and avariciousness of the civilized man, the untutored sons of nature became a prey. Defrauded out of their lands; treated as inferior beings, on account of their poverty and ignorance, they became associated with the lowest grade of society, from whom the habits of intemperance, debauchery, and all the vices of degradation peculiar to that class, were by them soon imbibed. Their lands having been swept from under their feet by the ingenuity of the white man and being left destitute of a home, ignorant the arts and

sciences, and possessing no experience in the employment of a laborious and industrious life to obtain a living, they became straggling wanderers among strangers; and, by oppressions, their spirits were depressed, and considering themselves degraded, they were induced to hurry away their troublesome existence by inhaling the noxious vapors of intemperance (a fatal remedy) to settle their doom of extinction. Such have been the circumstances and causes which have swept into oblivion the names of many tribes of Indians that once possessed and inhabited the soil of these United States; and such must be the fate of those tribes now in existence, should they be merged into the white population before they become completely civilized and shall have learned the arts and sciences; and such would be the fate of a large portion of the Cherokee nation, were they to cede away all their lands, and now become incorporated with the whites.

You say that "we must be sensible that it will be impossible for us to remain, for any length of time, in our present situation, as a distinct society or nation, within the limits of Georgia, or of any other State; and that such a community is incompatible with your system, and must yield to it; and that we must either cease to be a distinct community, and become, at no distant period, a part of the State within whose limits we are, or remove without the limits of any State;" and that "it remains for the Cherokee nation to decide for itself, whether it will contribute most to their own welfare and happiness for them to retain their present title to their lands, and remain where they are exposed to the discontent of Georgia and the pressure of her citizens; or to cede it to the United States, for Georgia, at a fair price, to be paid either in other lands beyond the Mississippi, or in money." Sir, to these remarks we beg leave to observe, and to remind you, that the Cherokees are not foreigners, but original inhabitants of America; and that they now inhabit and stand on the soil of their own territory; and that the limits of their territory are defined by the treaties which they have made with the Government of the United States; and that the States by which they are now surrounded have been created out of lands which were once theirs; and that they cannot recognise the sovereignty of any State within the limits of their territory. Confiding in the good faith of the United States to respect their treaty stipulations with the Cherokee nation, we have no hesitation in saying that the true interest, prosperity, and happiness of our nation demand their permanency where they are, and to retain their present title to their lands. In doing so, we cannot see, in the spirit of liberality, honor, magnanimity, equity, and justice, how they can be exposed to the discontent of Georgia or the pressure of her citizens. An extent of territory twice as large, west of the Mississippi, as the one now occupied by the Cherokees east of that river, or all the money now in the coffers of your treasure would be no inducement for the nation to exchange or to sell their country. It rests with the interest, the disposition, and the free consent of the nation to remain as a separate community, or to enter into a treaty with the United States for admission as citizens, under the form of a Territorial or State Government; and we can only say, that the situation of the nation is not sufficiently improved in the arts of civilized life to warrant any change at present: therefore, the subject must be left for our posterity to determine for themselves, whenever the whole nation shall have been completely and fully civilized, and shall have possessed the arts and sciences.

With considerations of high respect and esteem, we have the honor to be, sir, your very obedient, humble servants,

JOHN ROSS,  
GEORGE LOWREY,  
MAJOR RIDGE, his X mark.  
ELIJAH HICKS.

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More Indian Outrage—Forty-five Head of Cattle Lost by a  
Party of Oregon Emigrants — The Pawnee Considered  
Accessory to the Stampede.

Since our last issue, a company of Oregon Emigrants from Peoria County, Illinois, and some from Wisconsin; returned to this place. They crossed the Missouri River at Ferryville, on the 10<sup>th</sup> of June, numbering seventeen wagons.

This company proceeded on their journey prosperously, until they crossed the Horne; at which place, they were surrounded by a large body of Pawnees, some of whom were on horseback, the others on mules, and on foot. Before the Indians reached the camp, they raised their Yell, or War-hoop, showing their hostile feelings; and their determination to molest the pacific travelers.

Upon coming up to the camp, they demanded two cows from the company; but by parleying with them, they concluded to take one cow, and one sack of flour; and abandon their hostile intentions. The company complied with their request, and gave them the choice of the selection; which the Indians insisted on having. The company then took up their line of march, and got along well as far as Big Beaver Creek, one hundred and four miles from Winter Quarters, at which place they arrived about noon; (the date we have been unable to learn) this stream not being fordable they commenced operations for bridging it, and had to remain there all night. About ten O'clock that night the cattle took stampede; several of the company whom we have seen, say; that they are satisfied the Indians were the cause of it, as they had seen them several times on the way, prowling round among the brush, and following them up. Next day, the Red skins made their appearance at the camp, and proffered [*sic*] their services to recover the cattle, on the condition that the company would pay them handsomely for it; the latter agreed to these conditions, and three days after, the Indians brought back ten head, for which the emigrants paid them fifteen dollars worth in provisions, and five in money.

The total number of cattle lost, were one hundred and twenty, out of which sixty-four were recovered; part by the Indians and the remainder by persons belonging to the company.

One of the emigrants is now in our Office, as we are writing this article, who says; that out of the remaining fifty-

six head, they have been able to recover eleven more, making in all forty-five head that they cannot find, Ten wagons of company, came to this county; being unable to proceed any further this season on account of their loss; the other seven joined our last company from this place for Salt Lake.

The repeated aggressions, of the Omaha, Otoe, and Pawnee Indians, on this Frontier, and on the plains, should enlist the special attention of the General Government, in Washington City; and we think, prompt, and energetic measures ought to be entered into by the Legislative Department there, to suppress these high-handed acts of the sons of the forest, on the property of American citizens; so that the honest, upright, and persevering Emigrant, may not have his enterprising [*sic*] spirit broken, and his hard earned effects destroyed by these desperadoes, without the least shadow of reclamation, or remuneration whatever for his loss.

[*one line unreadable due to crease*] beyond his control to govern or bring these Indians to anything like conciliatory measures without the aid of an armed force. Here they are, at loose ends, ready to assail every company that may happen to come under their observation; and furthermore, the Major states, though he has repeatedly, made application to several of the Forts for assistance; his efforts have failed to secure any.

We sincerely hope, that something will be done soon, and that effectually too; so us to insure the safety, and success of the Westward-bound Emigrant.

## **Discussion Questions**

- How does public attitude influence public policy and law?
- Can you think of any current issues where public sentiment has helped to create or change a law?
- Do you think it is important to have the ability to change laws? Why or Why Not?

## **Primary Source Activity:**

- As you read the provided article, highlight any opinions in yellow and facts in green.
- Then in your group create a chart identifying the main conflict stated in the article. Below the conflict list any of the author's concerns and opinions. Also include any facts that the author might have mentioned to support his/her concerns.
- If you could go back in time what questions would you ask the author of your article concerning this issue?



Name \_\_\_\_\_ Class Period \_\_\_\_\_

**Day 2**

1. In today's society we are encouraged to live a "green" lifestyle. List 10 ways the Native Americans practiced this in their daily lives.

1.	2.
3.	4.
5.	6.
7.	8.
9.	10.

**2. Can you think of any way to control the Native American population other than the methods discussed in class or printed in your textbook?**

**3. What role if any do you think the buffalo played in the aid of the Indian Removal Act?**

# Traditional Uses of the Buffalo



## Tanned Hide

- Backrests
- Bags
- Beds
- Bells
- Blankets
- Bridles
- Caps
- Cradles
- Doll Mittens
- Dresses
- Leggings
- Moccasin Tops
- Pillows
- Pouches
- Ropes
- Shirts
- Sweat lodge
- Cover
- Tapestries
- Tipi Liners
- Tipi Covers
- Winter Robes

## Meat

- Immediate use
- Dried
- Meat/Jerky
- Pemmican
- Sausages

## Bladder

- Food Pouches
- Medicine Bags
- Water Container

## Gall

- Yellow Paint

## Tendons & Muscles

- Arrow Ties
- Bowstrings
- Cinches
- Sinew

## Liver

- Food
- Tanning Agent

## Brains

- Food
- Hide Preparation

## Skull

- Altar
- Dehairing Tool
- Sun Dance

## Blood

- Paints
- Puddings
- Soups

## Horns

- Arrow Points
- Cups
- Fire Carrier
- Headdresses
- Ladles
- Medication
- Ornaments
- Powderhorn
- Signals
- Spoons
- Toys

## Beard

- Ornaments

## Tongue

- Choice Meal
- Comb
- (Rough Side)

## Dung

- Diaper Powder
- Fuel

## Hoot Sheath

- Containers
- Glue
- Rattles
- Spoons
- Wind Chimes

## Scrotum

- Containers
- Rattles

## Stomach Liner

- Cooking Vessels
- Water Container

## Foot Bones

- Teething Toys
- Toy Buffalo or Horse

## Teeth

- Ornaments

## Bones

- Arrowheads
- Awls
- Eating utensils
- Fleshing Tools
- Game Dice
- Jewelry
- Knives
- Painting tools
- Pipes
- Quirts
- Saddle Trees
- Scrappers
- Shovels
- Sleds
- Splints
- Toys
- War Clubs

## Hair

- Bracelets
- Braided Ropes
- Doll Stuffing
- Hair Pieces
- Headdresses
- Horse Halters
- Medicine Balls
- Moccasin Lining
- Ornaments
- Pad Fillers
- Pillow Fillers

## Stomach Contents

- Medicines
- Paints

## Dew Claws

- Glue
- Rattles
- Wind Chimes

## Rawhide

- "Par fleche" Masks
- Cinches
- Ornaments
- Rattles
- Sheaths
- Snowshoes
- Trunks
- Horse-water Trough
- Moccasin Soles
- Containers
- Quivers
- Ropes
- Shields
- Splints
- Lariats
- Buckets
- Caps
- Drums
- Rafts
- Saddles
- Shrouds
- Straps

## Fat

- Soaps
- Tallow
- Tanning
- Hair Grease
- Filled Pipe Sealer
- Cosmetic Aids

## **Grain Activity**

After our class discussions over the Indian Removal Act and the many ways Native Americans lives were changed forever, we hope to help the students make a connection between the life of the bison and the survival of the Native American way of life. The bison slaughter of the late 1800's also played a major role in the decline of the Native American population. This activity illustrates the devastating effects of the bison slaughter. It was shared to us by one of our Yellowstone friends.

Tell the students that each grain of sand represents a bison that once roamed the North American plains freely. Have them estimate the population of the bison in the jar. Then tell the students that at one time as many as 65-70 million buffalo roamed the United States. Next have the students pour out on a dish how many North American Plain bison remained by 1901. After they have made their prediction reveal to them the correct total is between 23-25 bison.

This activity will be followed up with an introduction slide of the Yellowstone bison and the controversy that still surrounds them today. Place the students into small groups. Provide each group with a jar of sand.

## **Lesson Description**

This lesson will introduce all the stakeholders who are affected by the bison and the disease Brucellosis. The students will view a documentary on this controversial issue. The students will gather information from the interview, a form of primary resources. Students will share their findings with the class and discuss the positive and negative impact the bison have on the park and the economy in the Gardiner, Montana. Students will understand the importance of accurate facts and learn how the facts can vary, but remain true. The student will ascertain factual information from fictional information about the Brucellosis disease. The student will explore how humans interfere with the fragile ecosystem in Yellowstone National Park.

## **Background**

Yellowstone National Park was established in 1872, for the enjoyment of people. The park is located in three states: Montana, Idaho, and Wyoming. There were approximately 65,000,000 bison that roamed the United States until the late 1800's when Andrew Jackson introduced the Indian Removal Act. It was said that if you kill the bison, you can be rid of the Native Americans. Nearly all the bison were killed. In 1906-1907, the Lamar Valley Buffalo Ranch was built to save the bison from extinction. There were only 23 true bison left at this time. The U.S. Army was to manage the bison (keep them safe from poachers) and increase the number of bison.

Today, the Yellowstone National Park bison are in the middle of a controversial issue. Many of the bison are carriers or are infected with the disease brucellosis. This disease aborts the first born calves of animals and is spread through direct contact. The cattle industry and the FDA believe the bison will infect the cattle. The United States FDA regulation states that the beef in the US must be brucellosis free, because in the early 1900's people became infected with brucellosis. This disease can cause a range of symptoms that are similar to the flu and may include fever, sweats, headaches, back pains, and physical weakness. It is also called undulant fever because the fever rises and falls.

The recent transmission of brucellosis from bison to elk to cattle in Idaho, Wyoming, and Montana illustrates how brucellosis negatively affects the cattle industry in Montana. Eliminating brucellosis from this area is a challenge, because the bison roam on the same public land that the cattle ranchers graze their cattle. There are many view points involved in the management of these animals. In 2008, approximately 1700 bison were hazed and slaughtered in Gardiner, Montana, in order to keep the Montana cattle free from brucellosis. This raised an urgency to save a national icon, the bison, from death. However, in June 2008, Montana lost its brucellosis free status. This means that the Montana Cattle Industry can not sell their beef to other states and the industry will be put on probation with an improvement plan for three years.

The bison are a source of conflict for the stakeholders and there is no easy solution to the management of public lands and a national icon, the bison.

## **Concepts**

- Controversial Issue
- Brucellosis Disease
- Rights and Responsibilities
- Regulating Commerce
- Agricultural Regions
- Private and Public Land Use
- Physical Environment
- Market Economy
- Accurate Data

## **Concept Standards**

### **U S History**

#### Standard 2 Civics and Government

8.2.1 Identify and explain essential ideas of constitutional government, which are expressed in the founding document of the United States.

8.2.2 Identify and explain the relationship between rights and responsibilities of citizens in the United States.

8.2.4 Examine functions of the national government in the lives of people.

8.2.6 Distinguish among the different functions of national and state government within the federal system by analyzing the United States Constitution and the Indiana Constitution.

8.2.10 Research and defend positions on issues in which fundamental values and principles related to the United States Constitution are in conflict, using a variety of information resources.

#### Standard 4 Economics

8.4.3 Evaluate how the characteristics of a market economy have affected the economic and labor development of the United States.

8.4.4 Explain the basic economic functions of the government in the economy of the United States.

## **Science**

### Standard 1 The Nature of Science and Technology

8.1.1 Recognize that and describe how scientific knowledge is subject to modification as new information challenges prevailing theories and as a new theory leads to looking at old observations in a new way.

8.1.4 Explain why accurate record keeping, openness, and replication are essential for maintaining an investigator's creditability with other scientist and society.

#### Standard 2 Scientific Thinking

8.2.4 Use technological devices, such as calculators and computers, to perform calculations.

8.2.9 Explain why arguments are invalid if based on very small samples of data, biased samples, or samples for which there was no control sample.

#### Standard 4 The Living Environment

8.4.4 Describe how matter is transferred from one organism to another repeatedly and between organisms and their physical environment.

#### **Objectives**

1. Identify and analyze the facts in the bison/brucellosis controversial issue.
2. Discuss the negative and positive impact that bison and Brucellosis have on the all of the stakeholders.
3. Calculate data, understand the importance of accurate information, and identify bias information.
4. Understand the impact that humans have on the food chain and the ecosystem.
5. Identify and understand the rights and responsibilities of American Citizens.

#### **Time Required**

Approximately 9 class periods

Day 5 ISU Yellowstone National Park video and Brucellosis Fact Finding Worksheet.

Day 6 Discuss Brucellosis Fact Finding Worksheet and Number of Brucellosis Infected Bison vs. Number of Infected Elk Worksheet.

Day 7 Complete Brucellosis Fact/Fiction Assessment and Circle of Life Activity

Day 8 Government/Public Land Discussion Questions, Voting Ballot, and explanation of power point presentation assessment.

Day 9-11 Student slide show project work days.

Day 12 Presentation of power point presentation assessments.

#### **Materials**

Day 5 Brucellosis Fact Find worksheet.

Day 6 Number of Brucellosis Infected Bison vs. Number of Infected Elk in Yellowstone National Park worksheet, and calculators.

Day 7 Brucellosis Fact or Fiction Assessment, Circle of Life Characteristic Description, Circle of Life Game Rules and Game Pieces, Circle of Life Discussion & Assessment Questions, and graph of Northern Range Elk Counts.

Day 8 Government/Public Land Discussion worksheet and Brucellosis Controversial Issue Voting Ballot, and power point assessment directions.

Day 9-12 Computer lab and disc.

### **Procedures and Activities**

Day 5

Begin by handing out and the Brucellosis Fact Finding Worksheet. Define the term stakeholder and explain how to take notes on the worksheet. Then, start the ISU Yellowstone National Park video approximately 30 minutes long.

Day 6

Open the class by allowing the students to write their facts from the Brucellosis fact Finding worksheet on the board. Then, discuss the goals of each stakeholder and the negative and positive impact of the bison. Ask the students about which stakeholder's position on the bison is correct and why. During the discussion students should notice a discrepancy in the facts that were gathered. If not, lead the students into that direction. Handout copies of the Number of Brucellosis Infected Bison vs. Number of Infected Elk in Yellowstone National Park worksheet, and calculators and place students into groups. Read through part A and then have the students discuss the question #1. The groups should share their answer and explain why with the class. Each group should calculate the actual number of bison and elk infected with Brucellosis in Yellowstone National Park. Give each student time to answer the assessment questions in part C. Then, collect the worksheet and discuss the answers to part C.

Day 7

Hand out the Brucellosis Fact or Fiction Assessment. Allow student 15 minutes to complete assessment and then collect the assessment. Next, handout the Circle of Life Characteristic Description and read this aloud with the students. Give each student a copy of the Circle of Life Game Rules and read over them. Then, give each student a game piece (an animal). The students will play two rounds of this game. Before the assessment, handout the classroom set of Northern Range Elk Counts and discuss the changes in the number of elk in the park, the affects of a larger population of elk had on the ecosystem in Yellowstone National Park, and how the reintroduction of the wolves balances out the natural rhythm of the ecosystem. Students should complete the assessment individually. Collect the assessment and then discuss the questions.

Day 8

Start the lesson off by writing the words public land and private land on the board and review how the bison leave the park each year during the winter months. Then hand out the Government/Public Land Discussion worksheet. Discuss each question in class. Next, remind the students of the right and responsibility of Americans when voting. Give each student a

Brucellosis Controversial Issue Voting Ballot and write their name on it. Students should consider all the information given to them and then vote for the stakeholders who they believe is right. Be sure to have students write their names on the ballots. Collect ballots. Count the ballots in class and announce the results. Place students in groups based on their vote. As a unit assessment each group will be responsible for creating a slide show with pictures and facts supporting their vote. Give each student a copy of slide show directions and explain directions.

Day 9-11

Students will work in the computer lab for three days creating their slide show. Have students save the slide show to a disc.

Day 12

Students will present their slide show to the class.

### **Extensions**

Student could hold a fundraiser by selling No Bake cookies and sale them as BISON PIES for a \$1.00. All proceeds can be donated to a group of their choice to support their cause. Students could make poster, make announcements, and manage the fundraiser.

### **Interdisciplinary Features**

Standard 3 Geography

8.3.5 Describe the importance of the major mountain ranges and the major river systems in the development of the United States.

8.3.6 Identify the agricultural regions of the United States and be able to give reason for the type of land use and subsequent land development during the different historical periods.

8.3.8 Gather information on the ways people changed the physical environment of the United States in the nineteenth century, using primary and secondary resources including digitized photo collections and historic maps.

8.3.11 Identify ways people modified the physical environment as the United States developed and describe the impacts that resulted.

English Concepts: Writing Applications and Research Process Technology

Math Concepts: Computations

Family Consumer Science Concepts: Culinary Arts

Visual Arts Concepts: Creating Art: Production



Name \_\_\_\_\_ Class \_\_\_\_\_ Date \_\_\_\_\_

### The Brucellosis Fact Finding Worksheet

Stakeholders	Facts About Controversial Issue	Goals of Each Stakeholder	Negative Economic Impact of Bison	Positive Economic Impact of Bison	Land Use
<b>Buffalo Field Campaign</b>					
<b>Ranchers</b>					

Name \_\_\_\_\_

Class \_\_\_\_\_

Date \_\_\_\_\_

### The Brucellosis Fact Finding Worksheet

Stakeholders	Facts About Controversial Issue	Goals of Each Stakeholder	Negative Economic Impact of Bison	Positive Economic Impact of Bison	Land Use
Northern Plains Resource Council (Local Community)					
Yellowstone Center for Resources (Park Service)					
Native Americans					

Name \_\_\_\_\_ Date \_\_\_\_\_ Class \_\_\_\_\_

## **Number of Brucellosis Infected Bison VS. Number of Infected Elk in Yellowstone National Park**

### **Part A.**

The following statements reported several times throughout our discussions with many of the stakeholders:

- A. There are 40-50 % of the bison in Yellowstone National Park infected with Brucellosis.
- B. There are 2% of the elk in Yellowstone National Park infected with Brucellosis.

1. Which species has more numbers infected?

### **Part B.**

Calculate the actual number of bison and elk infected with Brucellosis in Yellowstone National Park. Use the numbers below.

There are approximately 3,000 bison and 8,600 elk living in Yellowstone National Park today.

### **Part C. Assessment**

1. The data in part A and part B is it factual?
2. How can the data in part A and B be misleading?
3. Which stakeholder would benefit by using the data from part A?
4. Why is it important to have correct data and how to interpret it?

Name \_\_\_\_\_  
Period \_\_\_\_\_

Class \_\_\_\_\_

## Brucellosis Fact /Fiction Assessment

**Directions: Read each statement and determine whether it is factual or fictional information. Write fact or fiction next to each statement.**

1. \_\_\_\_\_ Brucellosis is a bacterial disease.
2. \_\_\_\_\_ Brucellosis doesn't affect humans.
3. \_\_\_\_\_ Highly effective vaccines protect the U.S. cattle from becoming infected.
4. \_\_\_\_\_ Brucellosis originated in bison.
5. \_\_\_\_\_ Brucellosis is more prevalent in elk then bison.
6. \_\_\_\_\_ There have been numerous proven cases of bison passing brucellosis to cattle.
7. \_\_\_\_\_ Brucellosis appears in humans as undulant fever.
8. \_\_\_\_\_ Infected cattle and bison are sent to slaughter.
9. \_\_\_\_\_ Brucellosis is curable.
10. \_\_\_\_\_ Brucellosis is preventable.
11. \_\_\_\_\_ Elk are carefully monitored as they leave Yellowstone.
12. \_\_\_\_\_ Animals that test positive are not necessarily infected with the disease.
13. \_\_\_\_\_ One positive result from a cow can result in the slaughter of an entire herd of cattle.
14. \_\_\_\_\_ A male bison is more likely to pass the disease than a female bison.
15. \_\_\_\_\_ Infected females often abort their young or give birth to underweight calves.
16. \_\_\_\_\_ There is a high risk of passing the disease to humans by eating meat from infected cattle.
17. \_\_\_\_\_ Prior to pasteurization, raw milk was the primary source of brucellosis in humans.
18. \_\_\_\_\_ Montana earned a Brucellosis Free status in 2007.
19. \_\_\_\_\_ The practice of good sanitation methods is a way to prevent the spread of the disease.
20. \_\_\_\_\_ Ranchers have no reason to be concerned about brucellosis.

## Circle of Life Characters Description

A food chain is a food pathway that links different species in an ecosystem. In a food chain, energy and nutrients are passed from one organism to another.

### Characters:

Producers are an *autotroph* which means it can make its own food. They make food that supports other species in the food chain. Green plants and some kinds of bacteria are the most important producers. They harness the Sun's energy to make food by photosynthesis.

Consumers are *heterotrophs*, or living things that cannot make food for themselves. They survive by taking in nutrients made by other living things.

Decomposers, or *saprotrophs*, are vital part of the food chain. During the process of decay, they break down the organic compounds in the dead remains and release their raw materials, such as carbon dioxide, back into the environment. Bacteria and fungi are the most important decomposers.

Predator/Prey A predator is carnivorous. This means that it lives by eating other animals, which are known as its prey. The term predator usually refers to animals that catch and kill. Most predators are larger than their prey; they have special adaptations to help them find and catch their food. These include good vision, a keen sense of smell, or strong legs for rapid movement. Prey also has special adaptation to help them survive the attack of their predators. Camouflage helps them blend in with their environment and hide, sharp senses warn them of attack, and speed allows them to escape.

In the absence of predators, a species quickly increases in numbers. Eventually, a shortage of resources forces the population to fall (starvation). If a predator is introduced, the numbers of prey fall, but rarely die out. However, soon the number of predators and prey level out to continue the circle of life.

## Circle of Life Game Rules and Game Pieces

### Game Rules:

#### 1. Predator Survival Guide (prey needed to stay alive)

Predator eats:	Prey
Hawk	2 snakes OR 4 mice OR 1 snake 2 mice
Wolf	1 Bison OR 2 Elk OR 1 Elk and 4 Ground Squirrels
Bobcat	2 Elk OR 1 Elk and 2 Ground Squirrels
Bear	10 Fish OR ½ Elk and 2 lbs. of Insects
Elk	2 Willow Trees
Cow Birds	2 lbs of Insects
Fungi	1 Dead Carcass

2. **Predators** cannot talk to other predators; they must be *Stealthy*, although they can make predator noises.
3. Predators have **5 minutes** to stalk, located, and eat their prey.
4. When a predator finds a prey item **THAT CAN BE EATEN**, the predator must **KILL IT** (by placing a sticky note on it) and takes **2 minutes** to eat it. Other predators **CANNOT KILL A PREY** animal that is already dead!
5. After **five minutes** the predators must return to their dens.

## Circle of Life Game Pieces

Hawk	1 Snake
Wolf	2 Mice
Wolf	2 Mice
Wolf	2 Ground Squirrels
Bobcat	2 Ground Squirrels
Bear	1 Ground Squirrel
Bear	Bison
Elk	Bison
Elk	3 Fish
Elk	3 Fish
Elk	2 Fish
Elk (Extra for Activity B)	2 Fish
Elk (Extra for Activity B)	1 Fish
Elk (Extra for Activity B)	1 Willow Tree
Cow Bird	1 Willow Tree
Fungi	1 Willow Tree
2 Snakes	2lbs. Insects
1 Snake	2lbs. Insects
	Fungi

\*Each student receives one game piece. For Round II the wolves should turn in their game piece for an elk.

# Circle of Life Discussion & Assessment Questions

## Round I

After the first game of Circle of Life, ask the students the following questions:

1. How many animals were able to eat enough food to sustain life?
2. How many of the animals perished? Why?

## Round II

Before playing Round II, take the wolf cards from the students and give them elk cards.

This round is to simulate what happens when an animal is taken out of the ecosystem.

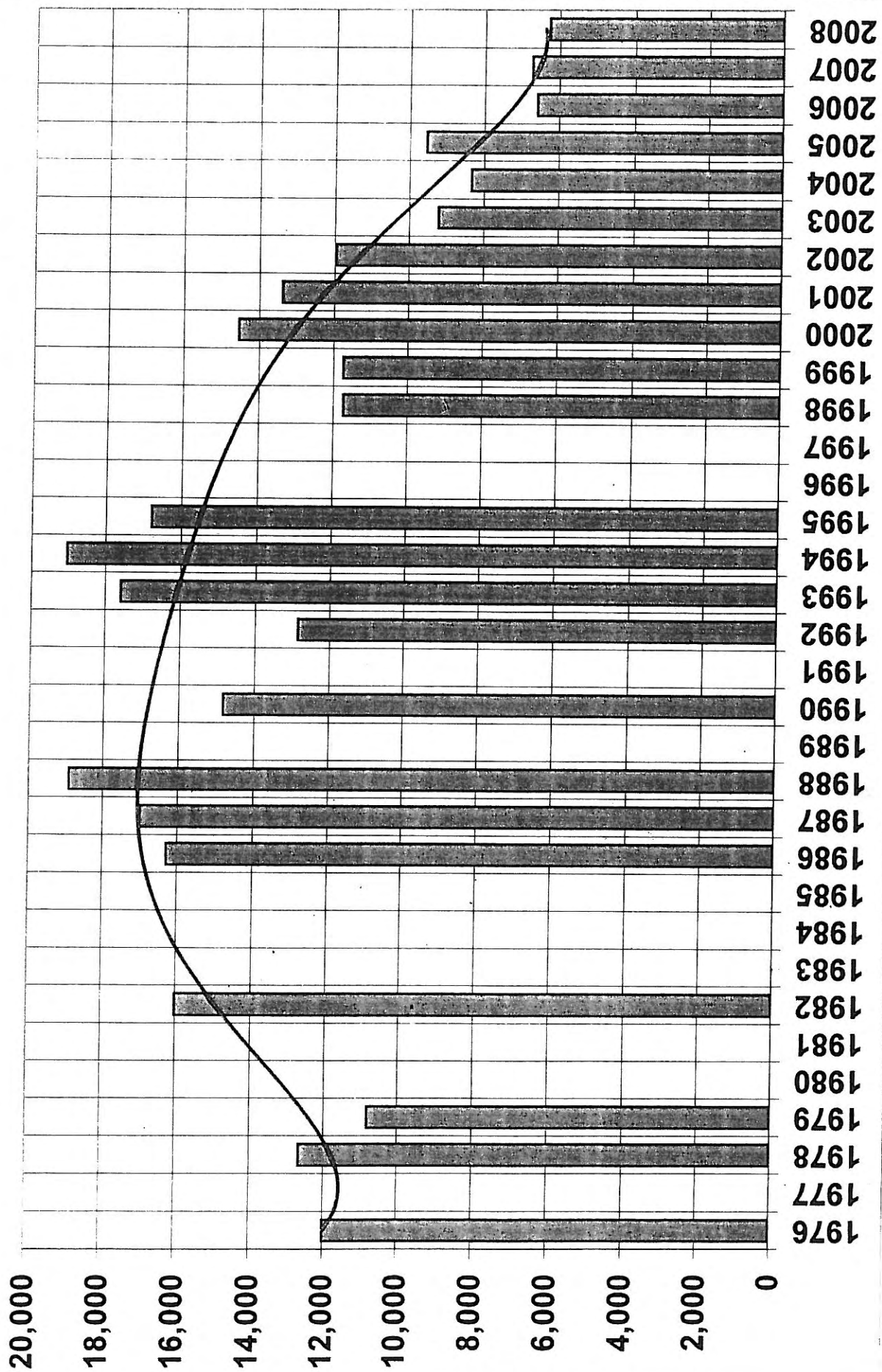
Ask the students the following questions as an assessment.

## Assessment

1. How does the removal of one life form change the food chain?
2. What is the short-term affect of removing the wolves from the food chain?
3. What is the long-term affect of removing the wolves from the ecosystem?



# Northern Range Elk Counts



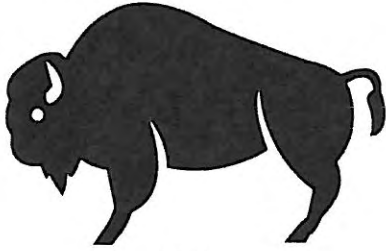
Name \_\_\_\_\_ Class Period \_\_\_\_\_

### Government and Public Land Discussion Questions

1. What is public land?
2. What is private land?
3. Who has the right to use public land?
4. Do all citizens have the right to equal use of public lands or do some citizens rights out way others?
5. What if any restrictions should be placed on public land use?
6. Should the government have the right to move groups of people off their land?
7. How do you think Native Americans would view property laws?
8. Why was the Indian Removal Act so detrimental to the Native Americans?
9. Why is it important to be a proactive citizen?
10. What document provides us the right to be a proactive citizen?
11. What are some peaceful methods we can use to have our voice heard?
12. What does it mean to be an informed voter? Is it really that important to be informed?

# Brucellosis Controversial Issue Voting Ballot

Name \_\_\_\_\_



*Bison*

## Check One

- Buffalo Field Campaign
- Rancher Association
- Northern Plains Resource Council  
(Community Group)
- Yellowstone Center for Resources  
(Park Service)
- Native Americans

Name \_\_\_\_\_

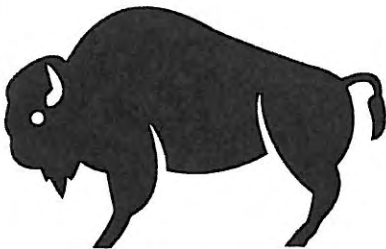


*Bison*

## Check One

- Buffalo Field Campaign
- Rancher Association
- Northern Plains Resource Council  
(Community Group)
- Yellowstone Center for Resources  
(Park Service)
- Native Americans

Name \_\_\_\_\_



*Bison*

## Check One

- Buffalo Field Campaign
- Rancher Association
- Northern Plains Resource Council  
(Community Group)
- Yellowstone Center for Resources  
(Park Service)
- Native Americans

## Conflict Resolution Rubric

You have studied the history of the bison. You have learned about the scientific issues surrounding the bison today, and listened to the concerns and opinions of the many stakeholders. Now the time has come for you to put together your ideas and thoughts on this controversial topic. Over the next few days you will be researching more information and gathering data to support the opinion of one of the many stakeholders. You will be creating a power point presentation to support you views and any possible solutions that you feel would settle the issues surrounding the bison.

Your presentation should include the follow the format stated below.

Conflict Resolution Rubric	Possible Points	Points Earned
Identify your position and state concern	20	
Provide accurate facts/data supporting position	20	
Public Conflict Resolution on bison management	20	
Visuals: Images, graphs, and charts	20	
Text: Title, text fields, sources, spelling and grammar.	20	

Total Points \_\_\_\_\_/100

Comments:

## Sources:

[http://www.aphis.usda.gov/animal\\_health/animal\\_diseases/brucellosis/](http://www.aphis.usda.gov/animal_health/animal_diseases/brucellosis/)

<http://www.health.state.nd.us/epr/public/bacterial/brucellosisfacts.htm>

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<http://www.caspsu.edu/DOS/WEBCOURSE/WETLAND/WET1/balnat.html>

<http://www.uga.edu/srel/kidsdoscience/predator-prey/predator-prey-game.pdf>

<http://www.yellowstoneassociation.org/institute/>