CHEROKEES OF GEORGIA
TRAVELING TRUNK
For 2nd Grade

GUIDE AND RESOURCES

Written by Donna J. Myers, PhD
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For more information about the sponsoring organizations, go to the following websites:
http://www.georgiahumanities.org
http://www.nationaltota.org
http://gatrailoftears.com
Welcome!

As president of the Georgia Chapter of the Trail of Tears Association, I would like to welcome you to the “Cherokees of Georgia Traveling Trunk” project, which is made possible through a generous grant from the Georgia Humanities Council.

The Trail of Tears Association is a national non-profit group whose mission is to promote and engage in the protection and preservation of Trail of Tears National Historic Trail resources, as well as to promote awareness of the Trail's legacy, including the removal stories of the Cherokee, Chickasaw, Choctaw, Muscogee (Creek), and Seminole.

In this trunk teachers will find a number of aids to help them relate this nationally significant story to their students in a way that will hopefully engage young minds as they meet the requirements of the state curriculum. For many years we’ve received requests for assistance with finding appropriate books, artifacts, and lesson plans – especially during Native American Heritage Month in November. Now we have made all of this available in one convenient package. We would like to thank Dr. Donna Myers for putting all of this together for us. We would also like to thank the people of the Cherokee Nation of Oklahoma and the Eastern Band of Cherokee Indians for their assistance in helping us to tell this important story. It is our hope that by sharing these lessons of the past that we can do our part toward ensuring that such tragedies don’t happen in the future.

Please visit our website (www.gatrailoftears.org) and share with us ways in which these traveling trunks have been helpful to you, and suggest ways in which they might be improved in the future. We would love to hear from you. Thank you for partnering with the Trail of Tears Association and the Georgia Humanities Council!

Sincerely,
Jeff Bishop
President
Trail of Tears Association, Georgia Chapter
CHEROKEES OF GEORGIA
TRAVELING TRUNK
For 2ND grade

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CHEROKEES OF GEORGIA
TRAVELING TRUNK
For 2ND grade

TRUNK INVENTORY

PART 1 – INTRODUCTION TO CHEROKEE LIFESTYLE AND CULTURE
Map   Cherokee Districts 1825
DVD  Trail of Tears
Book  Roop, Peter and Connie Roop
      If You Lived With the Cherokee. NY: Scholastic, 1998.
Dried corn, beans and squash
Portrait of Sequoyah
Portrait of Cherokee woman
Deer hide
Length of muslin cloth
Handmade Cherokee clay pot
Cast iron pot
Handmade Cherokee ball sticks and hide ball
Handmade Cherokee cloth doll

PART 2 – SEQUOYAH AND THE CHEROKEE SYLLABARY
Cherokee Phoenix newspaper
Portrait of Sequoyah
Cherokee syllabary chart
Writing Words in Cherokee worksheet
Book  Rumford, James
      ISBN: 0-618-36947-3

PART 3 – CHEROKEE ACCOMPLISHMENTS AND THE TRAIL OF TEARS
Map   National Park Service / National Trails Intermountain Region, Trail of Tears National Historic Trail
Letter from a Cherokee student to the class
CHEROKEES OF GEORGIA
TRAVELING TRUNK
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LESSON PLANS

PART 1 – INTRODUCTION TO CHEROKEE LIFESTYLE AND CULTURE

GEORGIA STANDARDS
SS2H1 The student will read about and describe the lives of historical figures in Georgia history.
b. Describe how everyday life of these historical figures [Sequoyah and the Cherokee of his day] is similar to and different from everyday life in the present (food, clothing, homes, transportation, communication, recreation, rights, and freedoms).

SS2H2 The student will describe the Georgia Creek and Cherokee cultures of the past in terms of tools, clothing, homes, ways of making a living, and accomplishments.
a. Describe the regions in Georgia where the Creeks and Cherokees lived and how the people used their local resources.
b. Compare and contrast the Georgia Creek and Cherokee cultures of the past to Georgians today.

INCLUDED IN THE TRAVELING TRUNK –
Map – Cherokee Districts 1825
DVD – Trail of Tears (total time ~23mins; video may be shown in its entirety or in segments as outlined below)
Book – Roop, Peter and Connie Roop
If You Lived With the Cherokee. NY: Scholastic, 1998.
INFORMATION FOR TEACHERS –
You may use all or a selection of the materials as desired.

LESSON –
Using the map – Cherokee Districts 1825, show students where the Cherokee lived in the early 19th century and their relation to GA, AL, TN, and NC. Help students figure out if their home is in the Cherokee Nation; if so, help them to locate its approximate location on the map.

LESSON –
Begin the students’ in depth exploration of Cherokee culture and lifestyle by showing part 1, [approx. 3 mins. running time, scene selection Cherokee Homeland (00:00-03:10] of the DVD Trail of Tears. Then talk to them about the environment where the Cherokee lived and how the people used local resources. After viewing this segment, you might consider starting the DVD again and pausing at several points to illustrate various cultural elements such as food, clothing, homes, tools, etc. Ask students to make observations about what they see in the images and compare to how we live today.

LESSON –
Begin the students’ in depth exploration of Cherokee culture and lifestyle by gathering students in a circle to read all or sections of the book If You Lived with the Cherokee by Peter and Connie Roop. Teacher may do the reading or may ask students take turns reading.

This book is a good introduction to traditional Cherokee lifestyle and culture and answers students’ questions about what it was like to grow up in a Cherokee family in the Smokey Mountains about 200 years ago, from about 1740 to 1838. Full-color illustrations compliment the narrative set in a question and answer format that addresses Cherokee dress, marriage customs, family relationships, religion, foods, recreation, and more. The book includes information about the Trail of Tears, contemporary Cherokee life, a timeline, Cherokee syllabary, and a historical map.

ACTIVITY –
Take a Fieldtrip to New Echota State Historic Site
New Echota State Historic Site is one of the most significant Cherokee Indian sites in the nation. Located in Calhoun, Georgia, New Echota provides a glimpse at what an early 19th century Cherokee town would have looked like. In 1825, the Cherokee national legislature established a capital called New Echota at the headwaters of the Oostanaula River. During its short history, New Echota was the seat of the Cherokee national government and the site where the Cherokee Phoenix newspaper was published. New Echota was the place where the treaty that stared the Trail of Tears was signed and the location where many Cherokee were assembled as they began the journey to Indian Territory. Today, students can explore 12 original and reconstructed buildings. Original and reconstructed cabins, along with a barns, corn cribs, smoke houses, and kitchen garden illustrate Cherokee farm life. An 1805 store and missionary Samuel Worcester’s house are unique historic treasures. The reconstructed Cherokee Phoenix print shop occupies the site of the first Indian language newspaper office. Other buildings include the Council House and
Court House. In the visitor center students can hear the Cherokee language, explore interpretive exhibits, and view a short film.

**FOOD**

INCLUDED IN THE TRAVELING TRUNK –
Dried corn, beans and squash

INFORMATION FOR TEACHERS –
Growing and preparing food are important elements in the lives of Cherokee women, and young girls began learning to cook and tend the kitchen garden at a young age, about the age of the 2nd grade girls in this class. Not only is food necessary for nourishment, it is part of the social fabric of the Cherokee people. Visit any traditional Cherokee home, and the woman of the house will ask, “Did you eat yet?” and provide a delicious meal.

In the Cherokees’ traditional story of the first woman, Selu is called the "Corn Woman." Selu is also the Cherokees’ word for corn. [Note: The Cherokee story of Selu, the Corn Woman, and selu the first corn includes some rather gruesome elements and is probably not appropriate for 2nd graders. If you would like to review the story, it can be found at the following website: http://www.sacred-texts.com/nam/cher/motec/motec003.htm]

Corn English
Selu Cherokee
shay loo pronunciation
ʃ o m Cherokee syllabary

Common early 19th century Cherokee foods include:
Corn, beans, squash = The Three Sisters
Apple and peach orchards
Venison (deer meat), wild turkeys, rabbits, squirrels, fish (wild meats)
Beef, pork (domesticated meats)

The Cherokees’ staple foods were (and still are) corn, beans, and squash. They, along with American Indians across North and Central America, grew these three food crops together and called them “The Three Sisters.” Ingenious Three Sisters gardening is a method whereby corn, beans and squash plants are grown together in a mutually beneficial arrangement. Tall corn provides stalks for climbing beans, while squash spreads across the ground shading out the weeds. Not only do these plants grow well together, they provide complete nutrition.

In Sequoyah’s time, the Cherokee grew a surplus of crops and most were dried in order to preserve them for use throughout the coming months as there was no refrigeration. Corn was allowed to remain in the field until it began to dry on the ear. Then in late summer or early fall, the corn was harvested, and the entire ear of corn was placed in a building called a corn crib,
where it continued drying. The Cherokee put rat snakes around the crib to prevent mice from eating their corn. The snakes ate the mice before the mice could eat the corn! This was an ingenious way of using something in nature for their benefit. Dried corn was removed from the cob and used in soup or stew; or ground into meal and mixed with beans to make one of the Cherokees’ favorite foods called “bean bread.”

The corn found in the traveling trunk is authentic old-timey dent corn – the type grown by the Cherokees. If you look closely, you’ll see that the kernels have a dent in them, hence the name, “dent corn.” This type of corn is very starchy and is ground to make flour or meal.

Green beans were strung on a thread, and hung up to dry. When completely dry, they were called “leather britches.” In order to eat them, the dried beans were soaked in hot water for a while and then cooked in an iron pot at the fire place.

Another kind of bean is called “Rattlesnake beans.” The Cherokee separated the seed from the green pod, which was tough and not good to eat. The seed was dried and cooked like pinto beans. This is the kind of bean that was used to make bean bread. This is the type of bean represented by the beans in the traveling trunk.

Squash and pumpkins were also dried. The vegetable was cut in slices, seeds were removed, and it was placed on a bed sheet on the roof of the house in the hot sun. It takes several days to dry squash this way, and the women would take it in at night and put it back out in the morning until it was completely dry.

Meat was usually preserved using salt to inhibit the growth of microorganisms by drawing water out of cells through osmosis. The meat was caked with a thick layer of salt, similar to today’s “country ham.” That’s why, when you go in Vann’s Tavern at New Echota, there’s a sign showing the price for a bushel of salt. Smoking, or a combination of the two, was also used to preserve meat.

LESSON –
Pass the Three Sisters (corn, beans, and squash) around and allow students to touch and feel the texture of these dried vegetables. Discuss how these vegetables are familiar to students and different from what they are accustomed to. While the Cherokees certainly ate some of their vegetables fresh from the garden or field, much of their produce was dried. Discuss the Cherokee preserved their vegetables by drying them instead of getting them from a can or the freezer like we do today.

ACTIVITY –
Eat a Three Sisters lunch
Ask the school cafeteria to prepare a Three Sisters lunch for the students that includes whole kernel corn or corn on the cob, pinto beans, and baked squash. A meat such as chicken or pork might be included. Peach cobbler is an easy to prepare and culturally appropriate dessert.
A traditional Cherokee dessert is grape dumplings. The recipe below has been adapted to be more convenient for modern cooks. A prepared mix such as Bisquick could be substituted for the flour, baking powder, and salt.

**Grape Dumplings**
1 cup flour
1 ½ tsp baking powder
2 tsp sugar
¼ tsp salt
1 tbsp shortening
½ cup grape juice
Mix flour, baking powder, sugar, salt and shortening. Add juice and mix into stiff dough. Roll dough very thin on floured board and cut into strips ½” wide (or roll dough in hands and break off pea-sized bits). Drop into boiling grape juice and cook for 10 - 12 minutes. Makes about 2 servings.

**CLOTHING**
INCLUDED IN TRAVELING TRUNK –
Portrait of Sequoyah
Portrait of Cherokee woman
Deer hide
A length of muslin cloth

INFORMATION FOR TEACHERS –
Before Cherokee contact with Europeans, all of their clothes were made from animal hides, mostly deer. The Cherokee didn’t wear feather head-dresses like we see in pictures of Indians who lived on the plains. Cherokee hunters and warriors usually shaved or plucked their heads except for a single scalp-lock towards the back of the head; they would use it to tie one eagle or turkey feather to their heads. Shaving their heads prevented their hair from getting tangled in branches as they ran through the woods tracking their prey and enemies. By Sequoyah’s time, most of their clothes were made of cotton or wool fabric. Cherokee men, like many American Indian men in the Southeast, wore turbans made of woven cloth. In fact, the turban was adopted by a delegation of Cherokee who traveled to England in the 1700s to visit King George. Their body tattoos were deemed too severe for the King to see, so his ministers dressed the Cherokee in clothing that had been left behind by a delegation from India, including their turbans. The Cherokee liked them so well, they took them back home and “the wrapping hat” spread among Eastern Woodland men and was a fashion rage for over 100 years. Sequoyah is always pictured wearing a turban.

The wrapping hat (turban)  English
Ah la s du lo  Cherokee
Ah loss doo low  pronunciation
D W S G  Cherokee syllabary
LESSON –
Pass the deer hide and muslin cloth around so students can touch them and feel what the materials are like. Show them the portrait of Sequoyah and the portrait of the Cherokee woman. Ask students to describe the clothing they’re wearing. What kind of material do the students think their clothes are made of? Do they seem to be made of deer hide or cloth? Where would a Cherokee get that kind of material?

What kind of hat is Sequoyah wearing? Is his hat different from the kinds of hats students expect American Indians to be wearing? Here, teacher should emphasize that the Cherokee didn’t wear feather head-dresses.

ACTIVITY –
Allow students to try wrapping the length of homespun cloth on their heads like a turban. Do they like this kind of hat?

HOMES
INFORMATION FOR TEACHERS –
The Cherokee never lived in teepees. Teepees are portable homes that can be folded up and taken to new locations as people on the Great Plains followed the buffalo herds. The Cherokee were sedentary farmers who lived in permanent locations, and thus, their homes were permanent as well. In pre-colonial times, early Cherokees lived in houses made of woven sticks (wattle) covered with mud (daub). These wattle and daub houses had roofs of bark or grass with a hole at the top that allowed smoke from the cook fire to escape. These houses were cool in the summer, warm in the winter, and fairly easy to keep in good repair. Later, in Sequoyah’s time, after they encountered Europeans, Cherokees began building and living in a type of house made of logs called a cabin. This was made possible when the Cherokee started acquiring metal axes froes and adzes through trade with the Euro-Americans. Trees were abundant and log cabins were larger and sturdier than those made of wattle and daub.

TOOLS
INCLUDED IN TRAVELING TRUNK –
Handmade Cherokee clay pot
Cast iron pot

INFORMATION FOR TEACHERS –

<table>
<thead>
<tr>
<th>BUILDING</th>
<th>PRE-CONTACT (before 1540)</th>
<th>POST-CONTACT (after 1540)</th>
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<tbody>
<tr>
<td></td>
<td>stone knife, stone axe</td>
<td>steel knife, steel axe,</td>
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<tr>
<td></td>
<td></td>
<td>steel adze</td>
</tr>
<tr>
<td>FARMING</td>
<td>stone, bone, wood hoe &amp;</td>
<td>steel plow, hoe, shovel</td>
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<tr>
<td></td>
<td>shovel</td>
<td></td>
</tr>
<tr>
<td>STORAGE</td>
<td>gourd, basket</td>
<td>wood and/or metal boxes</td>
</tr>
<tr>
<td>COOKING</td>
<td>clay pot, sharp stone</td>
<td>iron pot, steel knife</td>
</tr>
<tr>
<td></td>
<td>knife</td>
<td></td>
</tr>
<tr>
<td>HUNTING</td>
<td>bow &amp; arrow (stone tip),</td>
<td>steel knife, flint-lock</td>
</tr>
<tr>
<td></td>
<td>blow gun, wooden spear</td>
<td>rifle</td>
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</table>
One of the greatest improvements that came to the Cherokee after they encountered Europeans was the introduction of metal tools. Before, they only had tools made of natural materials – stone, clay, wood, river cane – that they worked themselves and fashioned into a tool. However, useful these tools were, they were difficult and time-consuming to craft and were easily broken. When steel knives and farm implements, and iron pots were introduced by Europeans, American Indians were amazed and quickly saw the advantages of using metal tools. Guns held a special attraction to the Native Americans. Those who possessed them held a definite advantage in hunting and warfare. In order to acquire these tools, the Cherokee and other Native peoples willingly joined a trade network in which they provided millions of deer hides in exchange for the much coveted iron and steel tools.

LESSON –
Pass the clay and iron pots around the class and allow students to feel the texture and weight of each object. Ask the students to imagine a clay pot the same size as the cast iron pot. Discuss how these cooking tools were used by the Cherokee. Where did the Cherokee get each kind of pot? Did they make them? Buy them? Trade for them? What would happen if each of these pots was dropped or something heavy was dropped on it? Which one would be more likely to break? Which kind of pot do students think is best in terms of being easy to acquire, sturdiness, and being better for cooking? Which kind of pot is more similar to the kind of pots we use today? How so?

ACTIVITY –
Have students make and decorate a simple clay pinch pot using the instructions provided.

WAYS OF MAKING A LIVING
INFORMATION FOR TEACHERS –
Early Cherokees fished, farmed, and hunted to make a living. All of these ways of making a living were guided by gadugi (ᏚᏲ) – the Cherokee ideal of working together in cooperative labor within a community with the goal of getting a job done.

Therefore, fishing was often a communal endeavor in which community members of all ages took part. Instead of using a hook and line like Americans do for recreational fishing, Cherokee community members waded out into a mountain stream and herded schools of fish downstream into a stone fish trap where they were funneled into large baskets at the end of the narrow opening. Basket loads of fish were then cleaned and dried so that they could be stored for future needs. Today, stone fish traps of this type are found in streams and waterways all over north Georgia and stand as reminders of the Cherokees’ ingenious way of catching large quantities of fish so that they’d be able to feed the entire communities during the coming months.

During the fall and winter, small, cooperative groups of men traveled long distances to reach the hunting grounds, and they were sometimes away from their homes for months at a time. Some went as far as the Mississippi River to hunt, mostly for deer. Deer meat was preserved by smoking and drying. The hides were traded to Euro-Americans for metal tools, glass beads, and guns.
Women were in charge of the fields of corn, beans, and squash (the Three Sisters). Men and strong boys helped them prepare the fields for planting, but women made decisions about what, when, and how much to plant, and they were responsible for caring for the fields. Women also made decisions about how to distribute the food crops. This responsibility for the food crops and the fact that they remained on the home front for long periods of time while many of the men were away at the hunting grounds gave women a lot of power and authority in Cherokee society. In fact, women were well-respected and influential family and clan leaders who had a say in Cherokee council meetings.

By Sequoyah’s time, the early 19th century was a period of great social upheaval for the Cherokees. They were under great pressure from the U.S. government and Euro-Americans to change and do things in a “civilized” manner. Men were being told to do what the Cherokee considered to be women’s work (farming), and since the deer were just about hunted out, men could no longer go out in hunting parties as they’d been doing for decades. Wars with the Europeans and Americans had simmered down, so there was no outlet for warriors to prove their skill and bravery. In contrast, women were being told by the government that their place was in the home, and they soon lost responsibility for growing food and distributing it to people in their communities.

Cherokees were still primarily farmers, but the United States government encouraged the Cherokee to do their farming the same way the Euro-Americans did – they thought men should work in the fields and women should do housework and take care of the children. The government introduced new kinds of farming and household tools to the Cherokee. Men were given steel plows, harvesting equipment, and wagons. Women learned to milk cows, churn butter, spin fiber into yarn, and weave the yarn into cloth and blankets. While women still tended kitchen gardens where they continued to grow small plots of the Three Sisters, pumpkins, and cabbage, this food was only enough for the family’s daily subsistence. As men took control of production of food and other produce for the market and women were relegated to doing housework, women began to lose much of their authority in their Cherokee communities. This change was solidified when the Cherokee adopted a constitutional form of government and women were excluded from participating in council meetings.

Some Cherokees, especially those who had Euro-American fathers and Cherokee mothers, had little trouble adopting the farming and business strategies of their fathers, while incorporating traditional social strategies of their mothers. These mixed-descent individuals were considered fully Cherokee, because their mothers and grandmothers were Cherokee. The majority of Cherokees, however, changed at a much slower pace, because they were isolated from and not as closely connected to Euro-Americans. While some adopted new customs and tools that they thought would make their lives better while rejecting elements of Euro-American culture they didn’t like, there was great pressure to change, and this pressure exerted a lot of stress and anxiety on the Cherokees.

If you visited a thriving Cherokee settlement like the capital town of New Echota, you would find about 50 permanent residents engaged in a variety of occupations. There were some general store owners. The general store was a place where you could buy or trade for some things that you might need, such as soap, candles, cloth to make clothes, a knife to use in your kitchen, or
school supplies. Sometimes the general store also had a few rooms and a restaurant where, if you were a traveler, you could stop, rest and eat overnight. At New Echota, you would also find a ferry boat operator to carry people, their horses, and wagons over the Conasauga River. There was a blacksmith who shoed horses and made all kinds of tools from raw iron. A missionary, named Rev. Samuel Worcester, taught the Cherokees about Christianity. His wife, Ann, and a woman by the name of Sophia Sawyer were teachers at New Echota. They taught the Cherokee children reading, writing, and arithmetic, social studies, English and other languages, like Latin. There was a man at New Echota, Galagina (Buck) Oowatie aka Elias Boudinott, who was the publisher of the Cherokee Phoenix newspaper. He and Rev. Worcester wrote all the articles for the paper and translated some of them into Cherokee so that everyone could read the news. There was also a Cherokee man by the name of Stephen Foreman, a translator, who was hired by Rev. Worcester to translate from English into Cherokee at the weekly church services so that everyone could understand the sermon.

Of course, some people at New Echota were farmers. A white man by the name of John Rogers lived at New Echota. He was married to a Cherokee woman and they had five young children. He had a small farm and barely produced enough food to feed his own family. There was no extra to sell so that he and his wife could buy things they wanted. People liked him well enough, but John Rogers barely scraped by, and they called him a poor man. His log cabin was very small and sparsely furnished. Sometimes, after a long winter, the Rogers’ food started running out and some of the citizens of New Echota who were better off shared some food with them so the kids wouldn’t go hungry.

Down the road, on the other side of New Echota was another farm family who had several older children who could work hard and help out by helping with the farm work. This family took huge bags of corn in their wagon to be ground at the grist mill every year and also produced enough food to last them all year. Some of their produce was traded or sold for cash money to buy things they wanted for their large two-story log cabin, like iron cook pots and skillets, clothes, furniture, and livestock such as cattle and hogs. They were one of the families that helped John Rogers and his family when times were hard.

Another kind of farm, called a plantation, was located 17 miles north of New Echota at Spring Place. The plantation was owned by James Vann and later by his son, Joe Vann. They were rich – the very richest of all the Cherokees. The plantation, called Diamond Hill, was like a town in itself. There were a blacksmith shop, six barns, five smokehouses, a trading post, a brick kiln, and 42 small houses for all the people who worked on the plantation. The Vanns’ plantation was very large – about 800 acres, so big they couldn’t farm it by themselves. Their solution to the dilemma was to bring African slaves to Diamond Hill to help them work the land. They grew corn, cotton, indigo, trees for lumber, and huge orchards of more than 1000 peach trees and 147 apple trees.

As you can tell from this information, similar to the people in our society today, there were all kinds of Cherokees doing all kinds of jobs. In economic terms, some were rich, some were poor, and some were middle-class.
TRANSPORTATION
INFORMATION FOR TEACHERS –
In Sequoyah’s time, it was common to walk 5-10 miles (or more) along a trail or improved road to get from one place to another. Some people had the luxury of a horse to ride or a horse and wagon to carry their farm produce to a mill or market. Ferries were necessary, because there weren’t very many bridges in those days. A traveler followed the road until it came to a river, then boarded a ferry, paid a fee to the ferry operator, and was transported across the river where he or she continued on down the road. Ferries took walkers, horses, and even loaded wagons from one side of the river to the other.

Long distance travelers often took advantage of the Southeast’s vast water routes in boats or canoes. In fact, in prehistoric times, rivers were the highways of the day and facilitated vast trade networks.

LESSON –
Discuss different forms of transportation with the students. How much walking do the students do? Has anyone walked more than a mile to get somewhere? Do any of the students use a horse and wagon to get to school? A boat? Have any of the students ever been on a ferry? Did their car go on the ferry with them? How do the students typically get from one place to another?
Compare and contrast Cherokee transportation methods with the kinds of transportation we commonly use in our society today.

RECREATION / GAMES
INCLUDED IN TRAVELING TRUNK –
Handmade Cherokee ball stick and hide ball
Handmade Cherokee cloth doll

INFORMATION FOR TEACHERS –
Cherokee men played a game called stickball

Stickball

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<th>English</th>
<th>Cherokee</th>
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<tr>
<td>a</td>
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<td>ah</td>
<td>neh joe dih</td>
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| D        | ᎔ A ᎙ J ᎙ | Cherokee syllabary

Stickball is played using ball sticks which are made by hand from hickory. A small ball, made of deer hair and hide, is tossed into the air by the medicine man, and the men can only use their sticks to handle the ball, not their hands. When the French saw Native Americans playing stickball in the area around the Great Lakes, they called the game “lacrosse.”
In earlier times, only the men with the greatest athletic ability played the game, and women were not allowed to touch the ball sticks. The game was oftentimes played to settle disputes. Sometimes the game went on for days and there were hundreds of men on the field. The game was very rough and some men got hurt or even killed. The Cherokee called the game “little brother of war” for that reason. Legend has it that the Cherokees and Creeks played a ball game at the place that is now called Ball Ground, GA. The Cherokees won the game and a large portion of Creek territory as their prize. The Creeks were pushed south of the Chattahoochee River at that time. Today, stickball is an important part of traditional ceremonies and is also played as a recreational sport played by men and women.

Cherokee children had lots of chores to do around the farm. Every day, boys chopped wood for the fire, milked the cows and kept varmints out of the corn fields. Girls learned to cook, sew, spin, and weave, churned cream into butter, tended the kitchen garden, and helped with the younger children. Most Cherokee children went to school. Most schools were run by Christian missionaries. Some Cherokee children continued to live at home while attending school, while others boarded at the mission or with a nearby family.

When their work was done, Cherokee children liked to play, just like kids do today. For example, girls played with corn husk or cloth dolls, and boys played stickball and with blowguns. These toys were usually made by an adult member of the family, perhaps the girl’s mother or mother’s mother for the dolls and mother’s father or mother’s brother for the ball sticks and blowguns.

LESSON –
Ask students what kinds of chores they do around the house. Do they work as hard as Cherokee children did in Sequoyah’s time? Pass the stickball equipment and cloth doll around and ask students what they think of Cherokee games and toys. Do they think they would have fun playing with them?

COMMUNICATION
Go to PART 2 – SEQUOYAH AND THE CHEROKEE SYLLABARY
CHEROKEES OF GEORGIA
TRAVELING TRUNK
For 2ND grade

Written by Donna J. Myers, PhD
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PART 2 – SEQUOYAH AND THE CHEROKEE SYLLABARY

GEORGIA STANDARDS
SS2H1 The student will read about and describe the lives of historical figures in Georgia history.
a. Identify the contributions made by these historic figures:
SEQUOYAH (development of a Cherokee alphabet)

SS2CG3 The student will give examples of how the historical figures under study demonstrate the positive citizenship traits of honesty, dependability, liberty, trustworthiness, honor, civility, good sportsmanship, patience, and compassion.

Common Core State Standards for ENGLISH LANGUAGE ARTS & Literacy in History/Social Studies, Science, and Technical Subjects
Reading Standards for Literature K–5
Describe how characters in a story respond to major events and challenges. Use information gained from the illustrations and words in a print or digital text to demonstrate understanding of its characters, setting, or plot.

INCLUDED IN TRAVELING TRUNK –
Copy of Cherokee Phoenix newspaper
Portrait of Sequoyah
Cherokee syllabary chart
Writing Words in Cherokee worksheet
Rumford, James

INFORMATION FOR TEACHERS –
The topic of communication provides a segue to Sequoyah and his accomplishments. Before Sequoyah, all of the Cherokees’ communication was oral. He created a writing system for his people, because the Cherokee did not have a way to read and write their own language. Sequoyah saw Euro-Americans using their “talking leaves” [words on paper] to communicate and thought the Cherokee ought to be able to do that, too. In Sequoyah’s writing system, called a syllabary, each symbol represents a larger unit of the language [complete syllables] than the letters in the Latin alphabet that we use for English [parts of syllables]. After Sequoyah developed his writing system, he taught it to his daughter, Ayoka, who was about the same age as the students. Very quickly, most Cherokees learned Sequoyah’s syllabary and could read and write their own language. They began writing letters to their distant friends and relatives, and even used the syllabary to record their beliefs and sacred formulas [ref. James Mooney, History, Myths, and Sacred Formulas of the Cherokees]. Meanwhile, Cherokee leaders decided it would be good to have a newspaper so that all Cherokees could keep up with the news. They established the Cherokee Phoenix newspaper at their capital, New Echota. The editor of the paper, Galagina (Buck) Owatie, aka Elias Boudinott, published a new edition every week and it was distributed all over the Cherokee Nation, New England, and even Europe. The newspaper office also printed parts of the Bible and church hymns in the Cherokee language.

Cherokee          Phoenix           English
Tsa la gi            Tsu le hi sa nv hi  Cherokee
Sah lah gee          Sue lay hee sah nuh hee pronunciation
G W Y                đ đ ʊ 0 ฮ  Cherokee syllabary

LESSON –
The DVD Trail of Tears includes a short segment, about 10 seconds, on Sequoyah in scene selection “Cherokee Homeland,” at about the 3 minute mark that you may want to show again.

LESSON –
Begin the students’ in depth exploration of Sequoyah and his contributions by gathering students in a circle to read the book Sequoyah: The Cherokee Man Who Gave His People Writing by James Rumford. Teacher may do the reading or may want to have students take turns reading.

LESSON –
Show students the portrait of Sequoyah and ask them what they recall about Sequoyah from the DVD and the book you just read. Emphasize the length of time it took Sequoyah to create his system and the fact that he did not know how to read and write before inventing his writing system.
LESSON –
Show students the syllabary chart and ask them to look closely at the symbols used for the Cherokee writing system. What symbols do students see that look familiar (like the letters we use to write in English)? Which ones appear to be completely unique (because Sequoyah copied them from a language that is foreign to us or because he made them up)? Why do we call it a ‘syllabary’? How is this writing system different from the alphabet speakers of English use? Discuss why Sequoyah created this writing system. Why is it important? How did Cherokees use the syllabary?

ACTIVITY –
Writing Words in Cherokee
Have students practice writing some common words in Cherokee syllabary using the supplied worksheet.

After completing the activity, ask students if they found writing in Cherokee easy or difficult. Discuss the patience and perseverance Sequoyah must have had to create the writing system and endure ridicule from his family and friends, even his wife, while he worked on it over 12 long years. Do students think he cared about the Cherokee people? What other qualities are illustrated by Sequoyah’s work and contribution to his people?
PART 3 – CHEROKEE ACCOMPLISHMENTS AND THE TRAIL OF TEARS

GEORGIA STANDARDS
SS2H1 The student will read about and describe the lives of historical figures in Georgia history.
b. Describe how everyday life of these historical figures [Sequoyah and the Cherokee of his day] is similar to and different from everyday life in the present (food, clothing, homes, transportation, communication, recreation, rights, and freedoms).

SS2H2 The student will describe the Georgia Creek and Cherokee cultures of the past in terms of tools, clothing, homes, ways of making a living, and accomplishments.

Accomplishments
LESSON –
Review with students the major 19th century accomplishments of the Cherokee. Although concepts of government will be new to 2nd graders, they will already know about Sequoyah’s syllabary and establishing the Cherokee Phoenix from the previous lesson.

- Established the first Native American newspaper, called The Cherokee Phoenix; this was a bilingual newspaper printed in English and in Cherokee using Sequoyah’s syllabary
- First tribe of Native Americans to be able to read and write their own language
- Established a constitutional government in 1827 with constitution patterned after the U. S. Constitution
- Established their capital at New Town, GA and renamed it New Echota.
**Rights and freedoms**

INCLUDED IN TRAVELING TRUNK –
Map – National Park Service / National Trails Intermountain Region, *Trail of Tears National Historic Trail* map showing the Cherokee removal routes

INFORMATION FOR TEACHERS –

Thomas Jefferson supported **Indian Removal** from the Southeast and other areas of the United States as early as 1802. Pressured by the U. S. government, migration from the Old Cherokee Nation began in the early 1800s. Some Cherokees, wary of white encroachment, moved west on their own and settled in other areas of the country. A group known as the Old Settlers voluntarily moved in 1817 to lands in Arkansas where they established a government and a peaceful way of life.

By the 1820s, the Cherokee Nation had adopted a constitutional government that included executive, legislative, and judicial branches. At the same time, Georgia’s population swelled, and Georgians clamored to take over the Cherokees’ land. The discovery of gold near Dahlonega in 1828, led to the “Georgia Gold Rush,” much of it taking place within the Cherokee Nation.

Although Senators Daniel Webster and Henry Clay eloquently spoke out against Indian removal, Congress passed the Indian Removal Act in 1830, and President Andrew Jackson quickly signed it into law. By 1832 lotteries were being held in Georgia to appropriate Cherokee land. Reverend Samuel Worcester, missionary to the Cherokees, challenged Georgia’s attempt to extinguish Indian title to land in the state and actually won his case before the Supreme Court (*Worcester v. Georgia*, 1832). Along with an earlier suit against the State of Georgia (Cherokee Nation vs. Georgia, 1831), Worcester’s case is considered one of the most influential legal decisions in Indian law. The U.S. Supreme Court ruled for Georgia in the 1831 case, but in *Worcester v. Georgia*, the court affirmed Cherokee sovereignty. However, President Andrew Jackson arrogantly dismissed the decision of the court and ordered the removal of thousands of Indians.

The Cherokees resisted removal and looked to Principal Chief **John Ross** and other leaders to sway political opinion. Yet, a small group of Cherokee men, led by Major Ridge, and acting outside the authority of the tribal government, signed the Treaty of New Echota on December 29, 1835. The conditions for removal included a payment to the tribe of $5 million in exchange for relocation to Indian Territory (present-day Oklahoma). Although the majority of Cherokees rejected the agreement, Congress ratified the treaty in May 1836. The treaty allowed the Cherokees two years to voluntarily vacate their homeland.

Most Cherokees refused to recognize the Treaty of New Echota, and few had moved during the ensuing two years. Under orders from President Jackson, Gen. Winfield Scott led about 7,000 soldiers into the Cherokee Nation to enforce the Removal Act in the summer of 1838. Cherokee families were forced from their homes and marched to “round-up” camps, and then concentrated
in larger removal camps near Chattanooga where they started a journey of almost 1000 miles to Indian Territory. In June 1838 the army loaded many Cherokees onto flatboats that travelled the Tennessee, Ohio, Mississippi and Arkansas Rivers into Indian Territory. The first boat arrived in Indian Territory in 13 days, but the next two groups were plagued by fatalities, desertions, short supplies, and disease.

Principal Chief John Ross petitioned General Scott to let the Cherokee organize their own removal of several detachments of about 1000 people each. They traveled by foot, horse, and wagon more than 800 miles, taking up to eight months to reach their destination. The people departed as early as August and as late as October following several different land routes. As cold weather set in, the people suffered terribly, despite prearranged supply points. An estimated 4,000 died from hunger, exposure and disease in the internment camps, along the trail itself and even after their arrival as a result of the hardships they endured.

The journey became a cultural memory for the Cherokees as the "trail where they cried." Today it is widely remembered by the general public as the "Trail of Tears". In order to honor the Cherokees who lost their lives and those who survived, nine state chapters of the Trail of Tears Association are working with the National Park Service to protect and preserve historic resources, mark the routes, and promote awareness of the Trail’s legacy.

Again, concepts of government and conflict between the governments of the United States, Georgia, and the Cherokees will be difficult for 2nd graders to grasp. However, most if not all 2nd graders have personal experience with one person being mean or unfair to another and the hurt generated by those behaviors. They may not understand all the underlying events that led up to the Trail of Tears, but they will understand that it was sad and people were hurt. Emphasize that the Georgians wanted the Cherokees’ land and resources and talk about what the Cherokees experienced on the Trail of Tears and its aftermath. Emphasize that the majority of Cherokees were strong enough to endure the hardships of the Trail of Tears and survived the journey to Indian Territory.

Sources:
Cherokee Nation Cultural Resource Center www.cherokee.org
National Park Service / National Trails Intermountain Region, Trail of Tears National Historic Trail map
Trail of Tears Association http://www.nationaltota.org

The Trail of Tears = The Trail Where They Cried

Nu na hi du na tlo hi lu i

noo nah hee doo nah tlo hee loo ee

pronunciation

Cherokee syllabary
LESSON–
Show segments of DVD *The Trail of Tears*, about 7 minutes [The Roundup (11:45-15:40), On the Trail (15:40-18:40)]

GEORGIA STANDARDS
Social Studies Skills Matrices MAP AND GLOBE SKILLS GOAL: The student will use maps to retrieve social studies information.
1. use cardinal directions / A: indicates grade levels where students will continue to apply and improve mastered skills
2. use intermediate directions / M: indicates grade level by which student should achieve mastery, the ability to use the skill in all situations
3. use a letter/number grid system to determine location / I: indicates when a skill is introduced in the standards and elements as part of the content
4. compare and contrast the categories of natural, cultural, and political features found on maps / I
5. use inch to inch map scale to determine distance on map /I
6. use map key/legend to acquire information from, historical, physical, political, resource, product and economic maps / I
7. use a map to explain impact of geography on historical and current events /I

LESSON –
Use the map *Trail of Tears National Historic Trail* showing the different removal routes to discuss the Trail of Tears.

Identify some of the different routes shown on the map. What are some reasons there might have been so many? What are some reasons it might have been difficult for everyone to travel together as one big group?

1-2 cardinal and intermediate direction
In general, what direction did the Cherokee travel to get to Indian Territory from their homeland in the Old Cherokee Nation? [cardinal direction]
Locate the Northern Route on the map. When the people set out from Blythe Ferry, in which direction did they travel? [intermediate direction]
When the people following the Northern Route left Berry’s Ferry on the Ohio River, in which direction did they travel? [cardinal direction]
Locate the Water Route on the map. When the people were on the Mississippi River, in which direction did they travel [intermediate direction]

4 compare and contrast the categories of natural, cultural and political features found on the map
How does the author of the map indicate bodies of water on the map? How are they marked?

Besides rivers and lakes, do you see any other natural features on the map?

Find some of today’s modern roads on the map. How can you tell they’re modern roads and not old Indian trails? i.e. what symbol does the author use to mark them?
Besides modern roads, what other cultural features are indicated on the map? What symbol does the author use to mark them?

Political features such as the names of states and their boundaries are not marked very prominently on the map. What ideas do students have about why this might be so?

What other information is given on the map that might be useful to someone who wants to learn about the Trail of Tears?

**5 inch to inch map scale**

Use the inch to inch map scale to determine how far the Cherokees traveled. Choose one or two routes, and see if you can determine the approximate mileage for each.

**7 impact of geography**

Many Cherokees followed one of the land routes. What does this mean? What kind of transportation did the people get from the starting point to their destination? These people were taken from their homes in the summer of 1838 and didn’t leave Tennessee until late fall 1838. They arrived in Indian Territory in March 1839. What problems do you think they might have encountered on the journey? Lead students to think in terms of the clothes they might have been wearing, the weather, and food resources in terms of the time of year and distance travelled.

Find the water route. What rivers does it follow? What advantages to you think travel by river might have compared to an overland route? What difficulties might the water route present?

Locate the Benge route. How does it compare with the other routes? What major rivers did it cross? What advantages and what disadvantages did people on the Benge Route have?

**COMMON CORE STATE STANDARDS FOR ENGLISH LANGUAGE ARTS & LITERACY IN HISTORY/SOCIAL STUDIES, SCIENCE, AND TECHNICAL SUBJECTS / WRITING STANDARDS K–5**

Write informative/explanatory texts in which they introduce a topic, use facts and definitions to develop points, and provide a concluding statement or section.

Write narratives in which they recount a well-elaborated event or short sequence of events, include details to describe actions, thoughts, and feelings, use temporal words to signal event order, and provide a sense of closure.

Recall information from experiences or gather information from provided sources to answer a question.

Writing The student writes clear, coherent text that develops a central idea or tells a story. The writing shows consideration of the audience and purpose. The student progresses through the stages of the writing process. The student’s writing reflects the conventions of written English.

ELA2W1 The student begins to demonstrate competency in the writing process.
WRITING ASSIGNMENT –
Assign students to write about the Trail of Tears addressing the following questions. What is the Trail of Tears? Why did the Cherokees have to go on the Trail of Tears? At what time of year did they make their journey to Indian Territory, and how did the weather affect their journey? About how long did the journey take? Why do they call it “the trail where they cried?” What things happened to make the Cherokees cry?

This assignment will assess whether or not students grasp important facts about the Trail of Tears. It will also give them the opportunity to practice their writing as outlined in the Common Core Standards above.

THE CHEROKEES TODAY
INCLUDED IN TRAVELING TRUNK –
Letter from a Cherokee student to the class

INFORMATION FOR TEACHERS –
So much emphasis is placed on the Trail of Tears and the loss of life, land, and possessions experienced by the Cherokee. Young students often ask, “Are the Cherokees still alive today?” One of the Cherokees’ major accomplishments was that many survived the forced removal to Indian Territory during the winter of 1838-39. With determination and fortitude survivors settled, re-established their farms and businesses, and by perseverance, cooperation, and innovation, they thrived, and the Cherokee population grew. Students are comforted to know that although the Trail of Tears was a horrible and sad episode of U. S. history, and many lives were lost, today the Cherokee Nation of Oklahoma is the largest federally recognized tribe in the United States, with almost 300,000 enrolled members. Also in Oklahoma are the United Keetoowah Band of Cherokees.

At the same time, some Cherokees did not have to go to Indian Territory, but remained in the Southeast, mostly in North Carolina. Today, many of their descendants are members of the Eastern Band of Cherokee Indians, another federally recognized tribe that has about 14,000 members.

The three federally recognized Cherokee tribes are sovereign nations, yet their members are also American citizens. The tribes provide many services to their members, such as language and cultural education programs, elder health care, Head Start pre-school programs, housing, energy assistance, and other human services. Similar to other Americans, adult Cherokees have varied personal interests and are engaged in a number of occupational pursuits.
SOME OCCUPATIONS CHEROkees ENGAGE IN TODAY:

<table>
<thead>
<tr>
<th>Occupations</th>
<th>Authors</th>
</tr>
</thead>
<tbody>
<tr>
<td>School teachers</td>
<td>Journalists</td>
</tr>
<tr>
<td>Health care professionals</td>
<td>Attorneys</td>
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<tr>
<td>Farmers</td>
<td>Accountants</td>
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<tr>
<td>Businessmen</td>
<td>Musicians</td>
</tr>
<tr>
<td>Politicians</td>
<td>Military soldiers, airmen, and marines</td>
</tr>
<tr>
<td>Artists</td>
<td>Church pastors</td>
</tr>
<tr>
<td>Athletes</td>
<td>Office workers</td>
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<tr>
<td>Horticulturalists</td>
<td></td>
</tr>
</tbody>
</table>

Students want to know something about their Cherokee counterparts. Most Cherokee children live in northeast Oklahoma [Cherokee Nation of Oklahoma and United Keetoowah Band of Cherokees], and many are in western North Carolina [Eastern Band of Cherokees]. Just like students in the 2nd grade classroom, Cherokee kids go to school, speak English, play sports & video games, ride bikes & skateboards, watch TV, and wear jeans, t-shirts, and tennis shoes. At the same time, many Cherokee kids work hard to preserve tribal traditions, such as speaking the Cherokee language, making clay pots and baskets, cooking and eating traditional foods, playing stick ball, showing respect for their elders, and participating in ceremonies like their ancestors did.

LESSON –
Show the rest of The Trail of Tears DVD, about 3 minutes [scene selections Trail dedication (18:40-20:00), The Cherokee today (20:00-21:35)]

ACTIVITY –
Read the letter from a Cherokee student and have your students compare and contrast their lives with the life of the Cherokee student described in the letter. Help them identify the similarities and differences. Are they surprised by the similarities and differences?
VOCABULARY

Students should be able to recognize and define the following words by the end of the lessons:

**Cabin** – log house, style of home typical of the American pioneer on the Western frontier of the United States in the great westward expansion after 1765

**Cherokee Phoenix** – a newspaper published at the Cherokee capital at New Echota with articles written in English and Cherokee

**Euro-American** – a citizen or resident of the United States who has origins in any of the original peoples of Europe; an American of European and especially white European descent

**Ferry** – a type of boat that carries people, animals and wagons or cars across a river, usually for a fee

**Gadugi** – the Cherokee ideal of working together in cooperative labor within a community with the goal of getting a job done

**Indian Removal** – a 19th century policy of the government of the United States to relocate Native American tribes living east of the Mississippi River to lands west of the river.

**Indian Territory** – the territory established in the early 19th century in present-day Oklahoma, where Indians were forced to settle by the U. S. government after being removed from their homes in the east.

**John Ross** – Principal Chief of the Cherokee Nation from 1827 to 1863; led the Cherokees during the time of the Removal
**Leather britches** – beans that have been strung on thread and hung to dry in order to preserve them for future use

**New Echota** – the 19th century capital of the Cherokee Nation where the Cherokees operated their constitutional government

**Sedentary** – abiding or staying put in one place; not migratory

**Sequoyah** – the Cherokee man who created a writing system for the Cherokee

**Stickball** – a game played by Native Americans of the Eastern Woodlands using a small deer hide ball and sticks instead of their hands; the object of the game was to use the sticks to throw the ball into a goal (or in one variation to hit a carved wooden fish) to earn points for the team

**Surplus** – an amount or quantity that is greater than what is needed

**Syllabary** – a set of written symbols, each of which represents a syllable used to write a given language, such as Japanese or Cherokee

**Three Sisters** – the main crops grown by the Cherokees and other Indians-corn, beans, and squash

**Trail of Tears** – the routes along which the U. S. government forced several tribes of Native Americans to relocate west of the Mississippi river in the mid-19th century. Those on the march suffered greatly. Relocated tribes included the Cherokees, Seminoles, Chickasaws, Choctaws, and Creeks. The Cherokees called the experience “the trail where they cried.”

**Turban** – a kind of headwear, usually worn by men, that consists of a long cloth wrapped around the head

**Wattle and daub** – a kind of house constructed by plastering woven sticks with mud to form the walls; the sticks are the wattle and the mud is the daub. This kind of house usually has a roof made of grass thatch or sheets of bark.
SUMMARY:
Trail of Tears exposes one of the darkest chapters in American history: the forced removal of the Cherokee Nation from the southeast United States to a new home in the west, and the Cherokee people’s determined struggle to maintain their cultural identity.

Stories of hardship, endurance, love, and loss come alive as a Cherokee grandfather endures the Removal experience with his granddaughter. Filmed on historic ground, Trail of Tears depicts the homeland that the Cherokee lost, the trail they followed, and the modern Cherokee people of today.

The National Park Service and the Cherokee Nation invite you to experience history and learn more about this story by visiting the sites on the Trail of Tears National Historic Trail. For more information, please log on to www.nps.gov/trte.

APPROX. TIME SCENES:
00:00-03:10 Cherokee homeland
03:10-06:15 Legal threats
06:15-11:45 Supreme Court
11:45-15:40 The roundup
15:40-18:40 On the trail
18:40-20:00 Trail dedication
20:00-21:35 The Cherokee today
21:35-22:53 Credits
Roop, Peter and Connie Roop

This book answers students’ questions about what it was like to grow up in a Cherokee family in the Smokey Mountains about 200 years ago, from about 1740 to 1838. Full-color illustrations compliment the narrative set in a question and answer format that addresses Cherokee dress, marriage customs, family relationships, religion, foods, recreation, and more. The book includes information about the Trail of Tears, contemporary Cherokee life, a timeline, Cherokee syllabary, and a historical map.

**Product Details**
- **Reading level:** Ages 7 and up
- **Paperback:** 80 pages
- **Publisher:** Scholastic Paperbacks (October 1, 1998)
- **Language:** English
- **ISBN-10:** 059095606X
- **ISBN-13:** 978-0590956062
- **Product Dimensions:** 8.8 x 0.2 x 7.5 inches
- **Shipping Weight:** 6.2 ounces
Rumford, James


The story of Sequoyah is the tale of an ordinary man with an extraordinary idea—to create a writing system for the Cherokee Indians and turn his people into a nation of readers and writers. The task he set for himself was daunting. Sequoyah knew no English and had no idea how to capture speech on paper. But slowly and painstakingly, ignoring the hoots and jibes of his neighbors and friends, he worked out a system that surprised the Cherokee Nation—and the world of the 1820s—with its beauty and simplicity. The text is given in Sequoyah’s syllabary as well as English, and a copy of syllabary is included.

Product Details

- **Reading level:** Ages 4 and up
- **Hardcover:** 32 pages
- **Publisher:** Houghton Mifflin Books for Children; None edition (November 1, 2004)
- **Language:** English
- **ISBN-10:** 0618369473
- **ISBN-13:** 978-0618369478
- **Product Dimensions:** 11.8 x 7.7 x 0.4 inches
- **Shipping Weight:** 14.1 ounces
CHEROKEES OF GEORGIA
TRAVELING TRUNK
For 2nd grade

Written by Donna J. Myers, PhD
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EARLY 19th CENTURY CHEROKEE TIME LINE

1799- With support from wealthy Cherokee, James Vann, building of the Augusta to Nashville Road, later known as the Federal Road, passes through the Cherokee Nation.

1804 Return J. Meigs appointed federal Indian Agent.

With support from wealthy Cherokee, James Vann, Moravian missionaries establish a mission at Spring Place.

1801 Georgia Compact is signed establishing an agreement between Thomas Jefferson’s administration and the state of Georgia to remove American Indians within the boundaries of Georgia in exchange for the state's claim of western lands.

1810 Death of James Vann.

1811 New Madrid earthquake is felt throughout the Cherokee Nation (actually three separate earthquakes with its epicenter near New Madrid, Missouri), resulting in a religious revival among the Cherokee.

1812 Shawnee warrior, Tecumseh, agitates American Indians on the frontier to rise up and destroy the settlers. A faction of the Creek Indians, the "Red Sticks," revolt, attack Fort Mims, Alabama and massacre 250 men, women, and children.

1813- Cherokee warriors fight against the Red Sticks alongside future president Andrew
1814  Jackson, saving both his army and his life in separate battles, including the battle of Horseshoe Bend (AL).

1814  Jackson demands cessions of 2.2 million acres from the Cherokee.

1817  Cherokee representatives negotiate the Treaty of Turkey Town, a cession of land east of the Unicoi Turnpike, instead of the 2.2 million acres demanded by Jackson.

1819  The Cherokee cede lands east of the Chattahoochee River.

1821  Cherokee warrior, Sequoyah, finishes working on a syllabary for the Cherokee language. Within six months more than 25% of the Cherokee learn how to read and write their own language.

1822  Georgia begins to pressure the federal government to support their claim for Cherokee lands within Georgia’s boundaries, citing the 1802 Georgia Compact.

1828  Publication of the Cherokee Phoenix begins with Elias Boudinot as editor.

Gold is discovered in north Georgia, leading to the “Georgia Gold Rush.”

1829  Gold is discovered inside the Cherokee Nation and Georgians and other intruders begin to enter unlawfully.

1830  Congress passes the Indian Removal Act, and it is signed into law by President Andrew Jackson.

1832  Lotteries are held for appropriated Cherokee lands in Georgia

In Worcester v. Georgia the U.S. Supreme Court confirms that the Cherokee Indians are a nation holding distinct sovereign powers.

Elias Boudinot resigns as publisher of the Cherokee Phoenix under pressure from John Ross because of his editorial support for removal.

1834  Cherokee Stand Watie (Elias Boudinot’s brother) and the Georgia Guard destroy the printing press in the offices of the Cherokee Phoenix.

1835  (Dec 29) Twenty “treaty party” leaders sign the Treaty of New Echota, which leads to the Cherokee removal.

1838  (May) Cherokee are forcibly removed from their homes and marched to nearby temporary camps and forts.
(Aug 23) Cherokee, Hair Conrad, leads the first land route detachment out of Fort Cass, Tennessee. Twelve more detachments depart over the next two months, most traveling by the northern route.

(Sep 28) Cherokee leader, John Benge, leads a detachment out of Fort Payne, Alabama.

(Oct 11) John Bell, a white man married to a Cherokee woman, leads 660 pro-treaty Cherokee to Indian Territory.

A group of North Carolina Cherokee avoid removal because they live on land ceded to them by earlier treaties. These Cherokees, along with some who escaped the forced removal, are the basis for today’s Eastern Band of Cherokee Indians.

1839 (Jan 4) First land route detachment, led by Cherokee Elijah Hicks, arrives in Indian Territory.

(March) Final detachments arrive in Indian Territory.

(Jun 22) Treaty Party leaders, Major Ridge, John Ridge, and Elias Boudinot, are almost simultaneously assassinated for their part in the Treaty of New Echota that led to the forced removal of the Cherokee from their homeland.

(Sep 6) Cherokee delegates in Indian Territory sign a constitution for the reunited Cherokee Nation.

Sources:
National Park Service / National Trails Intermountain Region, *Trail of Tears National Historic Trail* map

About North Georgia website:
http://ngeorgia.com/history/cherokeetimeline.html
CHEROKEES OF GEORGIA
TRAVELING TRUNK
For 2ND grade

Written by Donna J. Myers, PhD
© GA Chapter of the Trail of Tears Association, 2012

CLAY CRAFT STEP-BY-STEP INSTRUCTIONS

MATERIALS NEEDED –
• 1 pound clay per student (Hobby Lobby has natural earthen clay, 25 pound box, $14.99)
  NOTE: completed bowls may be fired in an electric or earthen kiln, glazed, etc., although
  these steps may not be appropriate for young children who do not have the expertise and
  dexterity to create a bowl that will withstand the firing process without cracking. If you decide
  to fire the bowls, make sure you purchase clay that is appropriate for that purpose.
• various wooden sticks for punctating and incising Cherokee-style designs in the soft clay;
  wood popsicle and manicure sticks work well.
• small Styrofoam cereal bowl with water for working and smoothing the clay—1 for each
  student
• paper plate—1 for each student
• plastic sandwich bags
• pictures of Cherokee pottery (following page and on enclosed CD)

BEFORE GIVING PROJECT TO STUDENTS –
• using a piece of wire, PVC cutter, or old guitar string, cut clay into 1 pound pieces
• place each clay piece into a plastic sandwich bag

INSTRUCTIONS FOR STUDENTS –
• remove clay from plastic bag
• knead clay, working all air bubbles and grit out of the clay (the clay we bought at Hobby Lobby
  was very smooth and clean, enabling us to omit this step)
• when clay is very smooth, form a ball; use wet fingers to smooth out all cracks
• stick thumb in the middle of the clay ball
• use wet fingers to shape a bowl, making the sides smooth and even; avoid leaving the clay too
  thick or stretching it too thin (especially important if bowls will be fired)
• When happy with the shape of the bowl, use the sticks to decorate it; use the pictures of Cherokee pottery for ideas for how to decorate the bowls
  o punctuate = use pointed sticks to create dots
  o incise = use flat sticks to create lines
• When bowl is finished, write student’s name on paper plate and place bowl on plate until dry; drying process will take several days
• Fire and glaze if desired
CHEROKEE HISTORY & CULTURE QUIZ

Name __________________________ Date ________________

FILL IN THE BLANK
Directions: Using the words in the square, write your answers in the spaces below.

| Three Sisters | turban | wattle and daub | stickball | ferry |

Part 1

1. Before the Cherokees lived in log cabins, their houses were made of ______________ G________.

2. Cherokee men never wore big feather headdresses. Instead, they liked to wear a kind of hat called a ______________ G________.

3. The Cherokees ate a lot of corn, beans, and squash. Together, these are known as ______________ G________.

4. The Cherokees and other Native Americans played a game called ______________ G________.

5. A Cherokee family was taking a load of corn to a mill to be ground into flour. When the road ended at a river, they paid a man 10 cents to take them across the river on his ______________ G________.

Part 2

John Ross  Sequoyah  Cherokee Phoenix  Trail of Tears
syllabary  Indian Territory  New Echota

6 – 11. ____________________________ was the Cherokee man who invented a set of symbols, called a ______________ G________ that made it possible for the Cherokees to read and write their own language. After many of the Cherokees learned the symbols, the Cherokee
government established a newspaper called the ______________________ at their capital, known as _______________________. Unfortunately, the Georgians wanted the Cherokees’ land and forced them to leave their homes and move to a place called ______________________________. The Cherokee called this event the _____________________.

MULTIPLE CHOICE
Directions: Circle the letter that corresponds with the correct answer

12. The Cherokee lived in which of these states?
a. Georgia
b. California
c. South Dakota

13. What was the name of the Cherokee man who developed a way of writing the Cherokee language?
a. Tomochici
b. Sequoyah
c. John Ross

14. Cherokee lived in:
a. wattle and daub houses
b. cabins
c. both a and b

15. How did the Cherokees get most of the things they needed?
a. They went to towns and bought them in stores.
b. They went online and bought them on the Internet.
c. They made them using things in the environment in their natural surroundings.

16. What was another way the Cherokee got some of the things they needed?
a. They bartered and traded with other villages, tribes, and Euro-Americans.
b. They went to other villages and stole them.
c. They went on the Internet and bought them with their credit cards.

17. Why did the Cherokee have to leave their land?
a. There was a flood that washed many villages away.
b. The Georgians wanted it for themselves, so they forced the Cherokees to leave.
c. The soil was no longer good for farming, and the land was no longer good for hunting.

18. What are some of the main crops that the Cherokee farmed?
   a. corn, beans, and squash
   b. sugar cane, bananas, and mangos
   c. carrots, collards, and cabbage

19. What are some of the main animals the Cherokee hunted for food?
   a. cows, pigs, and sheep
   b. chipmunks, mountain lions, and lizards
   c. deer, wild turkeys, and rabbits

20. What kinds of transportation did the Cherokee have?
   a. walking
   b. horses
   c. both a and b

21. The capital of the Cherokee Nation was
   a. Washington, DC
   b. Atlanta
   c. New Echota

22. In Sequoyah’s time, the Cherokee preserved their food by
   a. drying it
   b. covering it with a lot of salt
   c. both a and b

**TRUE OR FALSE?**
Directions: Read each sentence. Based on what you have learned, decide if the statement is true or false. *If it is TRUE, write a T on the line. If it is FALSE, write an F on the line.*

23. _____ Georgia’s Cherokees lived in triangle-shaped teepees.

24. _____ The Cherokee practiced a spirit of cooperation, meaning they often helped each other out to get a job done.

25. _____ The Georgians were always willing to share their land with the Cherokee.

26. _____ During the time of Sequoyah, most Cherokee made their living by hunting.

27. _____ John Ross was the Principal Chief of the Cherokee for 38 years.

28. _____ Some Cherokee lived in log cabin homes like the Euro-Americans.
29. ______ The Cherokee are still alive today, and live mostly in the states of Oklahoma and North Carolina.

30. ______ Today, all Cherokees are farmers.

DISCUSSION

Directions: Read the question below. Write your answer in complete sentences. Be sure to include as many details as you can.

Question: Describe three ways the lives of Cherokee people in the time of Sequoyah were like the lives of today’s Georgians. Then, describe three ways the lives of Cherokee people in the time of Sequoyah were different from the lives of today’s Georgians.
NOTE: Some of the following entries include Dewey Decimal classification numbers. Some libraries use 970.1 for their basic Dewey number for American native peoples; some use 970.00497; others use Dewey numbers more reflective of American native peoples as separate groups.

**Encyclopedias and Dictionaries of American Native Peoples**

Birchfield, D. L., ed.
*Encyclopedia of North American Indians*, 11 volumes, Marshal Cavendish (grades 4 & up) v.2 includes Cherokee; v.3 includes Creek Indians; v.5 includes Georgia and Mound Builders.
970.1 (970.004/97/003) Native Americans--Dictionaries & encyclopedias.

Griffin-Pierce, Trudy
*The Encyclopedia of Native America*. Viking Penguin (grades 6 & up). The section on “The Southeast” has material on Cherokees and Creeks, but not Mound Builders.
970.1 (970.004/97/003) Native Americans--Dictionaries & encyclopedias.

The editors of Grolier Press
970.1 (970.004/97/003) Native Americans--Dictionaries & Encyclopedias

Malinowski, Sharon Malinowski, ed.
*The Gale Encyclopedia of Native American Tribes*, 4 volumes, Gale Group v.1. The Northeast and the Southeast (grades 6 & up)
970.1 1 (973/.0497) Native Americans--Dictionaries & encyclopedias.
Patterson, Lotsee & Mary Snodgrass
*Indian Terms of the Americas*, Libraries Unlimited
850 terms (grades 6 & up) Presents & explains such terms as tepee, wampum, wigwam, Yankee, etc.
970.1 (970.004/97/003) Native Americans--Dictionaries.

Rasmussen, R. Kent & the editors of Salem Press
*American Indian Tribes*, Salem Press.
(grades 6 & up) Essays arranged by tribe. 2 volumes. Vol. 1 includes Cherokee (9 p.), Creek (6 p.), and Mississippians (2 p.)
970.1 (970/.00497) Native Americans--Dictionaries & encyclopedias.

Waldman, Carl, ed.
*Encyclopedia of Native American Tribes*, Facts on File [lib.bd.]
(grades 5-12) Describes 150 groups including Cherokee, Creek, “Mound Builders,” and (other) “Prehistoric Indians.”
970.1 (970.004/97/00321) Native Americans--Dictionaries & encyclopedias.

Wolfson, Evelyn
*From Abenaki to Zuni: a dictionary of Native American tribes*, Demco
(grades 4 & up) Describes Cherokee, Creek, etc.
970.1 (973/.0497/0032) Native Americans--Dictionaries

**Books for Young Readers**

Ansary, Mir Tamim
*Southeast Indians*, (Native American series), Heinemann
(grades 2-4) A colorful introduction to this subject
970.4975 (975.00497) Native Americans--Southern States.

Bruchac, Joseph
*Between Earth and Sky: legends of Native American sacred places*, Harcourt
(grades 2-6) Cherokee legends – themes are respect for/protection of our world.
398.2 (398.2/08997) Native Americans--Legends.

Bruchac, Joseph
(grades K-4)
P (Picture book) or 398.2 (398.2/089975) Cherokee Indians—Folklore

Bruchac, Joseph
*How Chipmunk Got His Stripes: a tale of bragging and teasing*, Dial/Penguin Group
(grades K-4) [A Cherokee-Iroquois legend]
398.2 (398.24/529364/08997) Native Americans--Folklore*Between Earth and Sky: legends of*
Bruchac, Joseph
Sixteen year old Jesse Smoke records the events leading up to the Trail of Tears as well as the excruciating journey west in this diary-format novel.

Bruchac, Joseph
*Native American sacred places,* Harcourt
(grades 2-6) One Cherokee legend with 10 other legends -- themes are respect for/protection of our world.
398.2 (398.2/08997) Native Americans--Legends.

Bruchac, Joseph & Jonathan London
*Thirteen Moons on Turtle’s Back: a Native American year of moons,* Putnam/Penguin
(grades 2-6) Poems based on legends of the Cherokee & 12 other tribes
811.54 Native Americans--Poetry.

Bruchac, Joseph and Gayle Ross
This Cherokee tale poses an explanation for the Milky Way while stressing the merits of communal labor (*gadugi*).

Bushyhead, Robert H. & Kay Thorpe Bannon
*Yonder Mountain: a Cherokee legend,* Marshall Cavendish
(grades 2-4)
398.2 (398.2/089/9755) Cherokee Indians--Legends.

Dennis, Yvonne W. & Arlene Hirschfelder
*Children of Native America Today,* Charlesbridge school & lib.bd.
(grades 2-6) Photo-essay of 25 cultures; Cherokee, pages 26-27

Duvall, Deborah L.
*The Great Ball Game of the Birds and Animals,* University of New Mexico Press. Illustrated by Murv Jacob
(grades K-6) Who will win the contest -- the animals or the birds?
398.2 (398.2/089/9755) Creek Indians--Legends.

Duvall, Deborah L.
*How Rabbit Lost His Tail : a traditional Cherokee legend,* University of New Mexico Press. Illustrated by Murv Jacob.
(grades 2-6)
398.2 (398.24/52932/0899755) Cherokee Indians--Legends.

Lassieur, Allison
*The Creek Nation,* (Native peoples series) Capstone Press [library edition.]
(grades 2-6) A colorful introduction to Creek history and today’s Creek people
970.3 (975.004/973) Creek Indians.

Reed, Marcelina

Roop, Peter and Connie Roop
If You Lived With the Cherokee. NY: Scholastic, 1998.
The book reveals what it was like to grow up in a Cherokee family long ago. Full-color
illustrations by a Cherokee artist compliment facts about Cherokee games, language, dwellings,
medicine, names, and more.

Ross, Gayle
How Rabbit Tricked Otter and other Cherokee trickster stories, Harper Collins
(grades 2-6) Gayle Ross is a storyteller and a direct descendant of John Ross, Principal Chief of
the Cherokee Nation, 1825-1863.
398.2 (398.2/089/975) Cherokee Indians--Folklore.

Ross, Gayle.
How Turtle’s back was cracked: A traditional Cherokee tale. NY: Dial Books for Young
This Cherokee tale teaches a moral about behavior.

Rumford, James
Sequoyah: The Cherokee Man Who Gave His People Writing. Houghton Mifflin, 2004
32 pages, (ages 6-9) ISBN: 0-618-36947-3

Smith, Cynthia Leitich
Jingle Dancer, Morrow Jr. Books
P (Picture book) or E (Easy fiction) 1. Creek Indians--Juvenile fiction 2. Native American dance-
Juvenile fiction.

List compiled by:
Louise White in collaboration with members of GLMA (Georgia Library Media Association)
Donna J. Myers, PhD
W. Jeff Bishop, President, Georgia Chapter of the Trail of Tears Association
CHEROKEES OF GEORGIA
TRAVELING TRUNK
For 2ND grade

ADDITIONAL RESOURCES FOR TEACHERS

READING AND REFERENCE:
Anderson, William L., ed.

Bass, Althea

Bruchac, Joseph.
Our Stories Remember: American Indian History, Culture, and Values through Storytelling.

Caraway, Caren

Conley, Robert J.

Cotterill, R. S.

Debo, Angie

Debo, Angie
Duggan, Betty J. and Brett H. Riggs

Duncan, Barbara R., ed.

Duncan, Barbara R. and Brett H. Riggs

Etheridge, Robbie

Everett, Dianna

Fariello, M. Anna

Finger, John R.

Fogelson, Raymond D., ed

Foreman, Grant

Foreman, Grant

Foreman, Grant

Fundaburk, Emma Lila

Fundaburk, Emma Lila and Mary Douglas Foreman, eds.
Hill, Sarah

Hill, Sarah and Sue Evans Vrooman

Hudson, Charles

Johnston, Carolyn Ross

King, Duane H., ed.

King, Duane H., ed.

King, Duane H., ed.

Lloyd, Lela Latch

Mankiller, Wilma and Michael Wallis

McLoughlin, William G

McLoughlin, William G

McLoughlin, William G

McLoughlin, William G
Miles Tiya

Miles, Tiya

Miles, Tiya, ed.

Mooney, James
Reprint containing full texts of Myths of the Cherokee (1900) and The sacred formulas of the Cherokees (1891) as published by the Bureau of American Ethnology / with a new biographical introduction, James Mooney and the eastern Cherokees, by George Ellison. This book is arguably the single most significant and comprehensive book on pre-20th century Cherokee history and culture.

Moulton, Gary E.

Myers, Donna J.

Perdue, Theda

Perdue, Theda

Perdue, Theda, ed.

Perdue, Theda and Michael D. Green

Perdue, Theda and Michael D. Green, eds.
Power, Susan C.  

Royce, Charles C.  
[Cherokee-U.S. treaties]

Rozema, Vicki  

Sanders, Brad  

Shadburn, Don L.  

Speck, Frank G. and Leonard Broom  

Starr, Emmet  

Starr, Emmet  

Strickland, Rennard  

Swanton, John Reed, 1873-1958.  

Swanton, John Reed, 1873-1958.  

Ulmer, Mary & Samuel E. Beck, eds.  

Van Doren, Mark, ed.  
Various Authors

Walker, Charles O.

Walker, Charles O.

Walker, Charles O.

Wallace, Anthony F. C.

Waselkov, Gregory A. and Kathryn E. Holland Braund, eds.

White, Max E.

Williams, Samuel Cole, L. L. D., ed.

WEBSITES
Cherokee Nation of Oklahoma (federally recognized tribe):
http://www.cherokee.org

Cherokee Nation website-Cherokee culture:

Cherokee Nation website-Cherokee history:
http://www.cherokee.org/AboutTheNation/History/Default.aspx

Cherokee Phoenix newspaper (current edition):
http://www.cherokeephoenix.org
Cherokee syllabary:  
http://www.native-languages.org/cherokee_alphabet.htm

Chief Vann House State Historic Site  
http://www.gastateparks.org/ChiefVannHouse

Eastern Band of Cherokee (NC) (federally recognized tribe):  
http://nc-cherokee.com

GA Chapter of Trail of Tears Association blog:  
http://www.trailofthetrail.blogspot.com/#!/  

GA Chapter of Trail of Tears Association website:  
http://gatrailoftears.com/

Information for kids about the Cherokee and other tribes:  
http://www.bigorrin.org/cherokee_kids.htm

National Park Service Trail of Tears National Historic Trail  
http://www.nps.gov/trte/index.htm

National Park Service pictures of Cherokee historic sites:  
http://www.nps.gov/history/nr/twhp/www1ps/lessons/118trail/118visual1.htm

New Echota State Historic Site:  
http://www.gastateparks.org/NewEchota

Sequoyah Birthplace Museum, Cherokee information and history:  
www.sequoyahmuseum.org

United Keetoowah Band of Cherokee Indians in Oklahoma (federally recognized tribe):  

VIDEOS

500 Nations – 1994/disc release 2004; 374 min  
500 NATIONS is an eight-part documentary that explores the history of the indigenous peoples of North and Central America, from pre-Colombian times through the period of European contact and colonization, to the end of the 19th century and the subjugation of the Plains Indians of North America. 500 Nations utilizes historical texts, eyewitness accounts, pictorial sources and computer graphic reconstructions to explore the magnificent civilizations which flourished prior to contact with Western civilization, and to tell the dramatic and tragic story of the Native American nations' desperate attempts to retain their way of life against overwhelming odds.  
Disc 3, episode 6: Removal – approx. 45 min  
Shawnee leader Tecumseh challenges the tide of history, sparking a return to traditional ways and seizing upon the War of 1812 as the means to restore Indian sovereignty. In 1830 the Indian Removal Act
becomes law. Many tribes stoically accept its decree. Others resist. In a dramatic showdown, Tsali bargains his life for the fate of his Cherokee people – and for a Smoky Mountains homeland that exists to this day.

**Black Indians: An American Story** – 2004, Rich-Heape Films; 60 min
(as seen on ABC, narrated by James Earl Jones)
BLACK INDIANS brings to light a forgotten part of America’s past – the cultural and racial fusion of Native and African Americans. The film explores what brought the two groups together, what drove them apart and the challenges they face today. With their heritage ignored and their contributions denied, today, they are all but invisible. [also available on TRAIL OF TEARS, a four part DVD; 2009, Rich-Heape Films, 4 hr, 23 min]

**Cherokee Culture 1500-1820** – 26 min
Life and tradition prior to European contact

**Cherokee Odyssey 1825-1850** – 26 min
Examines conflicts and consequences between 1825-1850 (1995 Telly Award Winner).
Both available from Prentice Robinson/CHIEF Productions
Cherokee Language and Culture
4158 E. 48th Place
Tulsa, OK 74135
(918)749-3082

**The Cherokee Nation: The Story of New Echota** – GA Dept. of Natural Resources, 17 min
In the early 1800s, the Cherokee Indians located the capital of their nation in the foothills of the north Georgia mountains. This program traces the history of this community through 1838, when the Indians were driven out of Cherokee territory. [Available for purchase at New Echota State Historic Site]

**Cherokee Stories** – Cherokee Nation, 16 min
CHEROKEE STORIES A fusion of animation and live-action, this film offers a glimpse of the pre-European world through Cherokee eyes with inspiration drawn from the tradition of Cherokee oral history. The three segments were shot entirely on location in the Cherokee Nation of Oklahoma and prominently feature the Cherokee language

**Chief Braveheart** – 2005, Les Wilson (Caledonia TV – Scotland), 60 min
CHIEF BRAVEHEART is a documentary that tells the story of John Ross (1790-1866), the Scottish trader who rose to become Principal Chief of the Cherokee Nation from 1828-1866. Although only one-eighth Cherokee, Ross's achievements overshadowed those of the famous war chiefs Red Cloud, Sitting Bull and Geronimo as he led the Nation through tumultuous years of development, relocation to Indian Territory, and the American Civil War. The film was shot on location at several historic venues in the old Cherokee Nation and includes interviews with some of Ross' descendants, who still bear his name and revere his memory.

**Plants and the Cherokee** – 2005, Laurel Hill Press, 30 min
PLANTS AND THE CHEROKEE tells the story of the relationship between the Cherokee and the plants that are a part of their world. The close cultural connection to plants is conveyed in the first half of this video. The second half of the video is devoted to the special stories of seven plants representative of the over 800 kinds of plants used for food, clothing, housing, or medicine. Each story takes a close look at the plant as it lives in the natural world, then explores the way in which the Cherokee people use and appreciate it.
Snowbird Cherokees – 1995, South Carolina ETV, 57 min
This documentary looks at life in the Eastern Band of the Cherokee Indians, particularly in the relatively isolated traditional community of Snowbird, deep in the mountains of western North Carolina. When Cherokees were evicted from their native lands by the United States government in 1838, many of the ancestors of Snowbird managed to flee in advance of the soldiers, returning to their homes after months of hiding in the forests of the Smoky Mountains. In addition to exploring the daily lives and culture of the Eastern Cherokees, this program delves into the history of the Cherokees, especially since the arrival of European whites in their territory. Descriptions of traditional and contemporary Cherokee beliefs and worldview and how the Cherokees view their future.

The Southeastern Indians – GA Dept. of Natural Resources, 15 min
For thousands of years, a series of vast and complex civilizations arose and then vanished in the woodlands of the southeastern United States. This program tells the story of the rise and fall of these ancient cultures. [available for purchase at Etowah Indian Mounds State Historic Site]

The Trail of Tears: Cherokee Legacy – 2006, Rich-Heape Films, 105 min
With Wes Studi, narrated by James Earl Jones
THE TRAIL OF TEARS: CHEROKEE LEGACY explores one of the great historical tragedies of America's aboriginal people. In 1830, eager to gain access to lands inhabited by Native Americans, President Andrew Jackson enacted the Indian Removal Act which forced the Cherokee Nation to leave their homeland and relocate into uncharted territory. Many of these settlers suffered from exposure, disease and starvation. [also available on TRAIL OF TEARS, a four part DVD; 2009, Rich-Heape Films, 4 hr, 23 min]

Walking in Two Worlds: The Vann Family and the Cherokee Nation – GA Dept. of Natural Resources, 15 min
James Vann and his son Joseph were two of the wealthiest and most influential men in the Cherokee Nation. But all their power and money couldn’t protect them from the pressures of European colonization. Through the lives of these two men, this program explores a tumultuous time in our nation’s history. [available for purchase at the Chief Vann House State Historic Site]

We Shall Remain – 2009, PBS, 250 min
WE SHALL REMAIN is a five-part television series that shows how Native peoples valiantly resisted expulsion from their lands and fought the extinction of their culture -- from the Wampanoags of New England in the 1600s who used their alliance with the English to weaken rival tribes, to the bold new leaders of the 1970s who harnessed the momentum of the civil rights movement to forge a pan-Indian identity, WE SHALL REMAIN represents an unprecedented collaboration between Native and non-Native filmmakers and involves Native advisors and scholars at all levels of the project.

Episode 3 – Trail of Tears – 50 min.
Though the Cherokee embraced “civilization” and won recognition of tribal sovereignty in the U.S. Supreme Court, their resistance to removal from their homeland failed. Thousands were forced on a perilous march to Oklahoma. This episode was filmed at New Echota and Chief Vann House in northwest Georgia.

List compiled by:
Donna J. Myers, PhD