



## Ohio Frontier

<b>Team Members:</b>	Deb Everett Mary Jane Markley
<b>Instructional Unit:</b>	Ohio Frontier
<b>Title of Lesson:</b>	Conflict & Compromise: Wyandot Removal
<b>Grade Level:</b>	Fourth & Fifth
<b>Description:</b>	In this lesson students will use primary sources to examine the points of view of the Wyandot Removal the last Indians to leave Ohio.
<b>Standards:</b> Include Standard, Benchmark Letters, and GLI numbers	<p><b>Social Studies</b></p> <p><b>History Benchmark:</b> Students use materials drawn from diversity of human experiences to analyze &amp; interpret significant events, patterns &amp; themes in history, the United States &amp; world GL4/5 Construct time lines to demonstrate an understanding of units of time &amp; chronological order, &amp; relationships <b>People in Societies Benchmark:</b> Explain reasons people from various cultural groups came to North America and consequences of their interactions with each other. GL 4/5 Describe the impact of expansion of settlements on American Indians in Ohio. <b>Social Studies Skills &amp; Methods Benchmark:</b> Obtain information from variety of primary &amp; secondary sources using components of the source. GL 4/5 Differentiate between primary and secondary sources. GL 4/5 Identify main idea and supporting details from factual information. GL 4/5 Read information in order to identify, author, perspective and purpose. GL 4 Distinguish between fact and opinion GL 4/5 Use Problem-solving / design making process GL 5 Compare points of agreement and disagreement among sources.</p>
<b>Duration:</b>	1 week

### Materials and Resources:

Paper & pencil

Primary sources



Computer/Projector

Analysis Worksheets for Written Documents, Cartoons, and photographs designed and developed by the Education staff, National and Records Administration, Washington, DC: <http://www.archives.gov/education/lessons/>

**Primary Source Materials:**

- 1 "The Grand National Caravan Moving East," 1833, HarpWeek "American Political Cartoons, 1766-1876."  
<http://loc.harpweek.com/LCPoliticalCartoons/IndexDisplayCartoonMedium.asp?SourceIndex=Topics&IndexText=Black&UniqueID=22&Year=1833>
- 2 "The Indians," The Daily Enquirer, July 21, 1843, Newspaper copied from microfilm at Ohio Historical Society. (See attached)
- 3 Brough, CH. And Robinson, H. H. "Wyandotte Indians" The Daily Enquirer, July 19, 1843 Newspaper article copied from microfilm at Ohio Historical Society. (See attached)
- 4 Wyandotte Nation of Oklahoma. Wyandot Nation Indian Photos. June 17, 2008.  
<http://www.wyandotte-nation.org/culture/photos/>
- 5 Margaret Grey-Eyes Solomon Photograph, Upper Sandusky (Ohio) 1880 circa Contributor Wyandot County Historical Society.  
<http://www.ohiomemory.org/u/?p267401coll36,14172>
- 6 Wyandot Mission Paintings, Upper Sandusky (Ohio) Wyandot County. Contributor Wyandot County Historical Society.  
<http://www.ohiomemory.org/u/?p267401coll36,24645>
- 7 Departure of the Wyandot Indians, Bill Moose Crawford. Ohio Historical Society  
<http://www.remarkableohio.org/HistoricalMarker.aspx?historicalMarkerId=398>
- 8 Wyandotte Nation of Oklahoma. Wyandotte History Timeline. June 17, 2008  
<http://www.wyandotte-nation.org/culture/history/timeline/1534-1842/>



### Other Primary Sources that may be useful:

- 1 President Andrew Jackson's Message to Congress 'On Indian Removal,' December 6, 1830. <http://www.ourdocuments.gov/doc.php?flash=true&doc=25>
- 2 Life among the Indians, 1865, Reverend James Finley (1781-1856), Thelma Marsh Collection, Upper Sandusky Community Library. Accessed at *Ohio Memory*, <http://www.ohiomemory.org/u/?p267401coll36,12068>
- 3 Indian Affairs: Laws and Treaties, Treaty with the Wyandot, 1832. January 19, 1832 Proclamation April 6, 1832 page 339, 340, 341. <http://digital.library.okstate.edu/kappler/vol2/treaties/wya0339.htm>
- 4 Klopfenstein, Carl. "The Removal of the Wyandot from Ohio." *Ohio History: The Scholarly Journal of the Ohio Historical Society* 1957 (Volume 66 Number 2 April) 119-136
- 5 Foster, Emily, ed. *The Ohio Frontier: An Anthology of Early Writings*. "Last Good-Bye: The Xenia Torchlight Notes the Departure of the Wyandot. 1843," 213-214. The Ohio Valley Series. Lexington: The University Press of Kentucky, 2000.
- 6 Letter from Department of War Office, Indian Affairs. To John Johnston. February 20, 1842 and March 1, 1842

### Warm Up:

Two sides of the coin activity Each student works with a partner. Give each group an opinion card.

Opinion Card One: The Indians should have become us. They stood in the way of change and progress. If they would have changed, they would have survived.

Opinion Card Two: We were here first. No one can own land. The settlers should not have taken what did not belong to them.

Each partner has five minutes to study his or her opinion and jot down some ideas. Each partner will then be given 1 minute each to state his position to partner. Then discuss jointly the merits of each other's argument. Discuss the two sides of the coin in class based on prior knowledge of students as a group.



### **Instructional Strategies:**

Use time line as a guideline to review and discuss history of Settlers, Wyandotte and Government.

1723 Wyandotte's moved and living in Ohio

1754-1763 French & Indian War

1787 United States Constitution Written

1795 Treaty of Greenville

1803 Ohio becomes a state

1810 Chief Leather lips executed by fellow Indians due to his involvement advocating peace with the whites and for his part in the Greenville treaty

1817 Treaty – Cession of lands by the Wyandotte's

1824 Wyandot Mission Church and vocational school is built in Upper Sandusky

1830 Indian Removal Act Passed 1833 Shawnee & Delaware have left Ohio 1843 Wyandot sign treaty to leave Sandusky for land in Oklahoma

1 Introduce first primary source using pictures of Wyandotte Indians. In working groups students study pictures and use Photo Analysis worksheet as a guide. After set period of time share with larger group and discuss.

2 Second primary source using Andrew Jackson Political Cartoon. In working group students with study cartoon and use Cartoon Analysis worksheet as a guide. After set period of time share with larger group and discuss in class.

3 Third primary source activity do together using newspaper articles from the Cincinnati Enquirer. Use Written Document Analysis worksheet as a guide.

### **Homework and Practice:**

Have students in pairs on a piece of scrap paper write one fib and two facts about Indian unit. Share in class and allow class to guess the fib.

Choose a person affected by the immigration of settlers, government actions and removal of the Indians. One might chose an Indian chief, Indian child, Indian mother, and father of a settler, mother of a settler or child of a settler for example. Write a letter to the President. If you are the settler you may write about experiences or feelings you have had with the Indians or governments choices, maybe you watched the Indians on their journey as they left Ohio. If you are the Indian you might express your feeling about settlers and or experience with the government, the settlers or journey to the reservation.



**Assessment Question:**

Identify the two parties in the conflict discussed in this lesson and describe what each wanted. Then pick one party and explain how the final removal affected them.

Rubric:

*Point given for identifying 2 parties Point for what government and or settlers wanted Point for what Indians wanted Point for chosen party and how it was affected due to the removal*

**Reteach Activity:**

Give student a blank timeline. Have students cut and paste given times and events with correct interval on a time line of the events discussed in class.

**Extension Activity:**

Student will research path taken from Wyandotte's reservation in Ohio to the Reservation in Kansas. How did the Indians travel to get there and what was the distance?

Write to the current Wyandotte tribe in Kansas or Wyoming.

# The Daily Enquirer

Office, Fifth st., next door east of Bennett's House.  
 Daily Paper 96; Tri-weekly \$1; Weekly \$3 60.

PRINTED AND PUBLISHED  
 BY C. H. BROUGH AND H. H. ROBINSON.

**Cincinnati:**

FRIDAY MORNING, JULY 21, 1813.

## The Indians.

These lords of the forest left our landing yesterday morning and in a few days will land on the shores of the Western Mississippi, where the Government has provided them with a new home.

Many of them are aged, and infirm through age. An old squaw died on Tuesday, who was aged one hundred and twelve years; an old warrior was pointed out to us, said by the agent to be one hundred and twenty-six; another, quite venerable, attracted our notice; his hair collected at the top of the head and confined by a singular knot, his ears perforated, his person peculiarly marked, and his stalwart frame and cunning face the very personification of a Brave, whose prowess had cost many a death groan and bloody scalp and burning roof to his early enemies.

The "fire water" of the white man had been dealt out to many of them liberally while they were tarrying at the wharf making preparations for departure. And who is licensed by this christian city to deal out death to the infuriated Indian for death was produced—one of the young men helplessly intoxicated, fell off the boat into the water and was drowned and another was rescued, just in time to save the flickering life. On every part of the boat reclined the Indian, where his faithful squaw had lain him, pleasantly insensible of the vice that was rioting upon his energies and begging his brethren.

These were but a sorry specimen of the "Noble Indian," of whose traits history and poetry and romance have filled our mind with admiration.—dirty, slovenly and of mean proportions, how did they contrast with the poet's fancy:

And tall, and strong, and swift of foot were they,  
 Beyond the dwarfing city's pale abortions;  
 Because their thoughts had never been the prey  
 Of care or gain; the green woods were their portions.  
 No sinking spirits told them they grow grey,  
 No fashion made them open of her distortions.  
 Simple they were, not savage; and their rifles,  
 Though very true, were not yet used for trifles.

Motion was in their days; rest in their slumbers,  
 And cheerfulness, the handmaid of their toil;  
 Nor yet too many, nor too few their numbers,  
 Corruption could not make their hearts her soil;  
 The lust, which stings; the splendor which encumbers.

With the foresters divide no spoil.  
 Borne, not sullen, were the solitudes  
 Of this anshing people of the woods."

The women were, with but few exceptions, like the men, dirty and greasy, and but few of either were full-bloods; many of each were white,—white men with Indian wives, and Indian men with white wives. Two or three young girls, whose forms, the fashions of our white belles had shaped into civilized proportions—that is, corsets had contracted the waist, and dress had fitted the shape,—did not offer in a contrast with many of fairer skin, who had collected around them to wonder and to gaze. One, whose face bore an intelligent expression, but whose shades of countenance betrayed the tinker of secret grief and melancholy reflections, was pointed out to us as the daughter of a chief; she had lost a lover—a white—to follow the fortunes of her tribe, but under the delusive hope and treacherous promise, that he who had stolen her young heart would soon join her in the "pathless woods."

The main chief is a man of decided talent and indomitable energy; but to the advice and counsels of Walker, a half-breed, is he indebted for the wisdom of his actions.—Walker is liberally educated; is a man of more than ordinary capacity, of great conversational powers, experienced in the fashions and doings of the world, resolute in his actions, liberal hearted and companionable,—a better man than thousands who flourish in the forum and call down the admiration of the crowd. He is wealthy, and although enjoying all the pleasures of civilization, and accustomed to all the luxuries which money can ever command, still he endeared to his people and follows them to their distant home to share their fortunes.

We recollect a good anecdote of this man, which may be worth relating.

Some three or four winters since he was at Columbus, while the legislature was in session, and being a jolly fellow when associating with the whites, he some-times indulged in what is facetiously termed a "Spec." With some "hail fellows," some of them members, others the printer's officiers, he went to the Theatre to wit-

and counsels of Walker, a half breed, is he indebted for the wisdom of his actions.— Walker is liberally educated; is a man of more than ordinary capacity, of great conversational powers, experienced in the fashions and doings of the world, resolute in his actions, liberal hearted and companionable,—a better man than thousands who flourished in the former and call down the admiration of the crowd. He is wealthy, and although enjoying all the pleasures of civilization, and accustomed to all the luxuries which money can ever command, still he is endeared to his people and follows them to their distant home to share their fortunes.

We recollect a good anecdote of this man, which may be worth relating.

Some three or four winters since he was at Columbus, while the legislature was in session, and being a jolly fellow when associating with the whites, he some times indulged in what is fashionably termed a "Spree." With some "half fellows," some of them members, others the public's officials, he went to the Theatre to witness an Indian play, during the performance of which one of the braves was required to give the war whoop; but not being practiced in Indian intonations, nor having the lung power of the warrior, his yelp sounded very contemptibly, especially on the ear of Walker. The Wyandot sat composedly, but the flash of his eyes and the twinges of his muscles, indicated displeasure. He sat in moody silence till the actor had made his third effort, and before the company in his box knew what he was about, sprang to his feet and gave the most unearthly "whoop, whoop" ever heard under civilized roof, which terrified the poor player, and for a moment chilled the crowded auditory with an indescribable sensation. "Humph! that's *agin!*" said Walker, and down he sat. When the audience recognized him, they gave him three convulsing cheers and the play proceeded.

This is the last remnant of the Indian tribes in Ohio. They are gone. Once powerful in number and in strength, they are now a melancholy fraction. The fate of the Red man is theirs.

Like the leaves of the forest  
They wither and perish.

YELLOW FEVER IN N. ORLEANS.—The N. O.

Wed. Morning July 19, 1943

N. ENGLAND.—The report of  
 different parts of the world  
 is of the United Kingdom  
 in the importation of the  
 of twenty-seven thousand  
 a, while there is an increase  
 icles during the same period,  
 and fifty-six thousand bales.  
 indications from an increased  
 at Britain, that India cotton  
 is American cotton from the  
 ports.—It was announced in  
 week that the Columbia

WYANDOT INDIANS.—The remainder of this  
 tribe of Indians, who occupied the Reservation  
 of 1880 in Crawford county, in this State, which  
 they recently ceded to the United States, arrived  
 within five miles of the city on Monday evening,  
 on their way to the Far West. They are under  
 the charge of Col. Andrew McElvain, and will  
 depart as soon as arrangements are made for the  
 passage. They number about 630,—and we  
 learn they are all in good spirits. Their desti-  
 nation is some 500 miles up the Missouri, where  
 they join a portion of the same tribe who emi-  
 grated some years since. This is the last Indian  
 tribe in Ohio.

For the Enquirer.

The Cottage.

It stood beside the rivulet,  
 A meadow stretched behind,  
 And old elm trees their branches tossed  
 Above it in the wind.  
 And climbing o'er its whitened wall  
 A vine in beauty great,  
 Its sweetness giving to the gales  
 Which wing'd the valley through.  
 Across the stream a ruin'd bridge,  
 With moss and ivy hung,  
 The twittering swallow's summer home,  
 And eyrie of their young.  
 The lark's gay matins met the morn,  
 The earliest from that vale,  
 The thrush's notes at eventide  
 Oit told their mellow tale.