



ENGLISH LANGUAGE ARTS AND SOCIAL SCIENCES

Amanda's Trail

ESSENTIAL UNDERSTANDINGS

- Identities
- Treaties with the United States
- History
- Genocide, federal policy, and laws

LEARNING OUTCOMES

By the end of the lesson, students will be able to:

- Describe the impact of Indian Removal on individual Indigenous people, families, and Tribes.
- Think critically about designing public memorials and how to best include Indigenous perspectives in public history.

ESSENTIAL QUESTIONS

- How did Indian Removal on the Oregon Coast impact individuals, families, and Tribal people?
- How can the people designing public monuments ensure that their work includes the perspectives of those traditionally excluded from historical accounts?

LOGISTICS

- Where does the activity take place?
Classroom
- How are the students organized?
 - ☑ Whole class
 - ☑ Teams: 3 – 5
 - ☑ Pairs
 - ☑ Individually

TIME REQUIRED

2 hours

Overview

In this lesson, students will explore the story of Amanda DeCuys, a Coos woman forced from her home near Coos Bay to the Coast (Siletz) Reservation in the 1860s, as an example of the many Tribal families that faced the same treatment. Students will engage primary sources to gain an understanding of Amanda's story before considering modern day attempts to memorialize her struggle on a trail near the original Removal route. Using classroom discussion, guided exploration of primary sources, and project-based learning, students will develop a deeper understanding of the history of Indian Removal in Oregon as well as the factors involved in public memory, history, and memorialization.

Background for teachers

Indian Removal, the federal policy of forcibly removing Native people from their homelands, has proven to be perhaps the most destructive of many misguided federal Indian policies. Removal meant not just the loss of homes, access to food, and life itself but the interruption of lifeways, religions, and connections developed over thousands of years. The pain and dislocation of Removal destabilized individuals, families, villages, and entire Tribes and its legacy continues to play



a role in the struggles faced by Indigenous people to this day. Conveying the devastation and impact of Removal can be difficult as federal record keepers had little interest in reckoning with the destructive impact of their handiwork, but many Tribal families continue to pass on stories about the difficulties and trials their ancestors faced.

Removal was a slow-motion disaster along the central and southern Oregon Coast, punctuated by decades of conflict and heartbreak. Beginning in 1856, large numbers of people from the region were forcibly removed to the Coast (Siletz) Reservation following a series of genocidal wars in southern Oregon. Others hid out in their homelands or ran away from the reservation, prompting federal officials to commit significant resources to capturing runaways and returning them to the agency headquarters at Siletz or the Alsea sub-agency located near present day Yachats. Each of these encounters reinscribed the pain of loss and dispossession, a pattern replicated in subsequent years as the government illegally reduced the size of the Coast (Siletz) Reservation and forced those who had attempted to make a life on the reservation to seek a new home once again.

The turbulence of Removal and the insistence of Native people on remaining connected to their homelands split families, communities, and even entire Tribes among different places at different times. In practice, Removal meant not just separation from the land but separation

STANDARDS

Oregon social sciences standards

7.15 - Identify and describe how the relationship to land, utilization of natural resources, displacement, and land ownership impacts historically underrepresented identities, cultures, and communities in the Eastern Hemisphere.

7.25 - Identify the motivations, tools, and implications of power, authority, and governance as it relates to systems and tools of oppression (e.g., bias, injustice, discrimination, antisemitism, and stereotypes) and its impact on ethnic and religious groups and other historically marginalized groups of the Eastern Hemisphere.

7.27 - Critique and analyze information for point of view, historical context, distortion, propaganda, and relevance including sources with conflicting information.

Oregon English language arts standards

7.RI.6 - Determine an author's perspective, and/or purpose in a text and analyze how the author distinguishes his or her position from that of others.



from other Native people and family. During Removal, some people were killed, others left behind, and others disappeared when they tried to return to their homelands. The impact of this loss remained long after military enforcement of the reservation ended in the 1870's. Hanis and Miluk people living in the area around Coos Bay, for instance, were removed to the Alsea sub-agency on the Coast (Siletz) Reservation in the mid-1860s. With the liquidation of the southern portion of the reservation in 1875, some stayed in former Reservation lands or filtered back to old homelands, while others moved yet again, seeking homes on the remaining portion of the Reservation. Today, three Tribal governments have Hanis and/or Miluk peoples as citizens, descendants of those ancestors swept into the maelstrom of Removal: The Confederated Tribes of Siletz Indians, Confederated Tribes of Coos Siuslaw and Lower Umpqua, and the Coquille Indian Tribe. All continue to grapple with the impact and trauma of Removal and the disruption and pain involved in the decision to force Native people away from their land.

Recognizing and conveying this painful history and its continuing impacts while at the same time acknowledging the ongoing existence, persistence, and future of Native people can be difficult. One of the most visible attempts to reckon with this history on the Oregon Coast is Amanda's Trail, an interpretive hike near the Removal route to the sub-agency at Yachats. Inspired by the experiences of a Coos woman named Amanda DeCuys as

MATERIALS

- Each student needs five index cards or sticky notes, a pencil, a pen, yellow and blue highlighters (alternatives may be used if necessary and should be considered as part of activity 2's mapping activity), paper, and art materials (or access to a word processing program as part of activity 5's flyer activity)
- **Classroom writing surface** (i.e., blackboard, whiteboard, chalkboard, chart paper and markers)
- **Classroom audiovisual technology** to display PowerPoint slides and videos (see next items)
- **Internet access** to enable groups of students to conduct online research in the classroom
- Handouts and resources as noted in the appendix

Online materials

- Amanda's Trail and the Forced Relation of Oregon Peoples available at <https://trailkeepersforegon.org/amandas-trail-forced-relocation-oregon-peoples/>
- Amanda Trail | Cape Perpetua | Yachats, Oregon from Visions of Oregon available at <https://youtu.be/aUsb2Wv-Fjc>

recorded by a soldier in his private diary, the trail—near the original Removal route to the Alsea sub-agency—includes several interpretive signs and a commemorative statue dedicated to Amanda and memorializing the larger experiences of Removal. The project was started by local non-Tribal community members and has grown to include expensive trail improvements and an annual “Peace Hike” held on January 1. The trail represents the collaborations among different Tribes along the Oregon Coast, community members, and state and federal agencies that manage public lands and serves as an example of the way that modern people have tried to grapple with the destructive legacy of Removal.

To prepare for lesson teachers should

1. Review all materials for this lesson.
2. Review the Introduction, “The Western Oregon Treaties of 1853-1855”, “Creating the Coast (Siletz) Reservation” and “The End of the Wars and Removal” from the Confederated Tribes of Siletz Indians page, Our Heritage <https://www.ctsi.nsn.us/heritage/> and grade 8 Removal lesson plans from this curriculum.
3. Ensure students have access to all materials (printed and/or electronic) needed to participate in this lesson (see the “Materials” and “Online materials” sections above).

¹ www.un.org/en/genocideprevention/genocide.shtml

² www.bia.gov/frequently-asked-questions

VOCABULARY

Treaties – Legally binding agreements and promises made between governments. U.S. law recognizes treaties as the supreme law of the land. Treaties are a granting of certain rights from Tribes to the United States, and reserve all rights not specifically granted by the Tribe.

Extermination or genocide – Acts committed with the intent to destroy, in whole or in part, a national, ethnic, racial, or religious group.¹

Reservation – “A federal Indian reservation is an area of land reserved by or for a tribe or confederation of tribes under treaty or other agreement with the United States, executive order, or federal statute or administrative action as permanent tribal homelands”²

Empathy – Having the capacity to understand or be aware of the feelings, thoughts, and experiences of others.

Removal – Used as a proper noun to indicate the forced and often violent relocation of Indigenous peoples from their homelands as part of federal U.S. policy.

Observation – A fact obtained by direct viewing that can be confirmed by others. The act of knowing and recording something.

Inference – A statement or assumption that is based on observed facts, personal experiences, and other connected learnings.

4. Prepare classroom audiovisual technology to display the PowerPoint slides and video listed in the “Online materials” section above.
5. Write the lesson objectives and key vocabulary on a classroom writing surface.

References

Kent, W. E. (1973). The Siletz Indian Reservation, 1855–1900. https://pdxscholar.library.pdx.edu/cgi/viewcontent.cgi?article=3116&context=open_access_etds

The Early Treaty Making Period of 1851 | Confederated Tribes of Siletz Indians. (n.d.). <https://www.ctsi.nsn.us/the-early-treaty-making-period-of-1851/>

Wilkinson, C. (2012). *The people are dancing again: The history of the Siletz tribe of Western Oregon.* University of Washington Press.

Yunker, J. (2023). Nasomah massacre of 1854. *The Oregon Encyclopedia.* https://www.oregonencyclopedia.org/articles/nasomah_massacre_of_1854/

ADAPTIONS FOR DISTANCE LEARNING



The lesson is primarily structured around group discussion and exploration, but much of it can be adapted for distance or independent learning purposes. Be sure all students have either print or electronic access to the materials described. A suggested sequence follows:

1. In activity 1, during a class meeting online, assign student groups to use a chat feature or breakout rooms to discuss elements of a home. Then use a virtual display board like Jamboard or Padlet to have students identify their characteristics of home.
2. In activity 2, have students access the **Story Map worksheet**. Share the slide deck in an online class meeting. Instead of asking students to trace the information, ask them to discuss some of the changes and perspectives during each slide. Put students into breakout rooms to discuss the impacts of Removal.
3. In activity 3, read the diary entries from **Royal Bensell Diary Excerpt** as a class. Ask students to use the chat function or a shared writing tool to write summaries and questions for each entry. Monitor reading comprehension and connection as they do so. Have students individually complete **Royal Bensell Diary Text Questions worksheet**.
4. In activity 4, share the slide deck and ask students to discuss the **Reading the Census worksheet** in breakout rooms.

(Continued on next page)

Considerations for teachers

Assessment

The activities in this lesson are primarily built around student discussion and engagement with printed and online reading material. Teachers can assess student learning by monitoring pair and small-group discussions. In addition, teachers may choose to evaluate student learning by reviewing:

- Activity 1. Student discussion on items of meaning and slide 3 reflection questions
- Activity 2. Classroom observations of map and discussion of traveling perils, student map, and labeling
- Activity 3. Close reading of diary, student discussion of journal entries, jigsaw discussion; **Royal Bensell Diary Text Questions** worksheet
- Activity 4. Student discussion on Royal Bensell's perspective; **Reading the Census** group worksheet
- Activity 5. Student input on Amanda's Trail's signs; student-created flyer
- Activity 6. Reflection entry questions

Practices

- *Classroom discussion* – Large group, whole-class discussion allows students to express their thoughts and hear the thoughts of others. For the instructor, this practice is a good way to take the pulse of the group and see what

ADAPTIONS FOR DISTANCE LEARNING



(Continued)

5. In activity 5, share the video and slide deck. Have students discuss ways to improve perspective and balance in breakout rooms. Have students use a digital program to create a flyer.
6. In activity 6, Have students discuss the reflection questions in breakout rooms, then share a document with their individual answers.

general themes emerge. For students, large group discussion can be a way to express themselves or to hear differing perspectives from others.

- *Small group activities/discussions* – Small group activities allow students to share and analyze ideas with one, two, or three other people. This practice can be good for students who do not want to share their ideas with the whole class and/or who may be afraid of others’ reactions. The teacher should monitor group discussions to determine the degree to which students understand the concepts.
- *Student group reporting and presentation* – When groups report what they have discussed or provide a brief presentation, it is important to have clear norms and expectations they can use to ensure their success. The teacher should be prepared to explain to the class how to listen respectfully when a classmate is reporting on group work. The teacher should also be prepared to help students gather their thoughts and explain main ideas if they are struggling to do so.
- *Close reading* – A process of reading text, determining main ideas and details, author intent, vocabulary, and connections to other learning using text-dependent questions. See additional examples at <https://achievethecore.org/page/2734/close-reading-model-lessons> and <https://files.eric.ed.gov/fulltext/ED565336.pdf>.
- *Jigsaw* – A group learning strategy in which teams become “experts” in a certain area and then share with a different team to expand their knowledge. Additional examples and details are available at <https://www.facinghistory.org/resource-library/jigsaw-developing-community-disseminating-knowledge>.

Learning targets

- I can describe the impact of Indian Removal on individual Indigenous people, families, and Tribes.
- I can think critically about designing public memorials and how to best include Indigenous perspectives in public history.

Options/Extensions

- Plan a class field trip to hike Amanda’s Trail.
- Expose students to additional census materials, including the United States Census Bureau lesson “Diversity: Census Questions Over Time,” available at <https://www.census.gov/programs-surveys/sis/2020census/2020-resources/k-12/census-questions-over-time.html>
- Research other Removal stories and lessons. “Native Knowledge 360’s: American Indian Removal: What does it mean to remove a people?” is available at <https://americanindian.si.edu/nk360/removal#titlePage>

Appendix

Materials included in the electronic folder that support this lesson are:

- Amandas_Trail_Slides.pptx
- Story_Map_Handout.pdf
- Royal_Bensell_Diary_Excerpt.pdf
- Royal_Bensell_Diary_Text_Questions.pdf
- 1860_Census.jpg
- Reading_the_Census.pdf
- 1870_Census.jpg
- Census_Organizer.pdf
- Amandas_Trails_Signs.pdf

Activity 1

What Makes a Home?

Time: 30 minutes

Overview

Students will participate in an activity to identify key elements that make up a home. Then they will think about the impact of suddenly losing those elements to build an understanding of the potential impacts of forced relocation.

Step 1

Ask students to reflect on the things that make up a home. Ensure each student has five index cards or sticky notes to write things that signify a home to them. Use slide 3, discuss with your partner, for additional visual reference.

Say:

In this lesson we are going to learn about forced Indian Removal along the Oregon Coast. Before we begin, let's spend some time thinking about the meaning of home and how being forced to leave home would impact a person. We can think with empathy, trying to understand people's thoughts and feelings, even if they lived in very different times and places in the world and had very different identities than we do.

Say:

First, let's think a little bit about the concept of home. One conception of home is a house, a place where someone lives with family and pets, keeps their clothes, cooks and eats, or sleeps at night. But Native people weren't just forced to leave their houses—they were forcibly removed from an entire area where they had lived for thousands of years. I'm going to pass out some sticky notes for you to write some thoughts. As you write, I want you to think about what makes a place a home—both in the smaller and larger conceptions of the word. Write one thought on each sticky note and then turn and talk with a partner about:

Activity 1 (Continued)

1. *What makes a place a home?*
2. *Does how long your family has lived in a place change the way you feel about home?*
3. *What parts of home are most important to you?*

Step 2

Categorize student thought as an entire class. Allow students to finish paired discussion. Next, lead students in coming to the board and placing their sticky notes in ways that group ideas by categories. Lead a general discussion about the themes and categories that emerge from the thoughts that the class brainstormed together. One possible set of categories might be physical elements (shelter, knowing where to get food), social elements (being near friends or family, places to have fun and connect), community elements (places for community interaction), spiritual or religious elements (connection to nature or places of worship), and emotional elements (feelings of familiarity, memories of a place). If any of these categories are missing, challenge students to consider these additional categories and how they might fit into the meaning of home.

Say:

Thanks for sharing. Let's work as a class to see what sort of ideas we came up with together. We're going to group our thoughts together on the board and see what sort of categories we came up with. Let's take turns coming to the board and placing our sticky notes.

Step 3

Use small group discussion to consider the impact of losing a home.

Divide students into small groups. Use slide 4, discuss with your group, for additional visual support if necessary.

Activity 1 *(Continued)*

Say:

Thanks for thinking about this! We can see how a home is much more than a physical structure like a house. A home is also about connection to the people, plants, animals, and places around you that is built over time through memories, connection, and experiences. Now that we've considered the different meanings of home, let's think about the impact of being forced to leave your home, as many Native people were in the United States. In a small group, talk through these questions, considering empathy and how others who truly experience this may feel and act:

- 1. How would being forced to leave your home be different than choosing to move?*
- 2. If someone forced you to leave your home, would you try to return even if it was dangerous? How would you make that decision?*

Finish by allowing groups to share with the entire class.

Activity 2

Mapping Removal

Time: 45 minutes

Overview

In this activity, students will learn about Indian Removal on the central Oregon Coast through a short teacher presentation. Students will take notes and follow along with the presentation by filling out a story map.

Step 1

Introduce students to story map. Pass out **Story Map worksheet** and ensure students have a pen, a pencil, a yellow highlighter, and a blue highlighter.

Say:

I'm going to give you some background information about Indian Removal on the Oregon Coast. You can use this primary source map to help keep track of the people, places, and events that we are talking about today.

Let's start by looking at this map. What do you notice or observe?

Allow time for students to share observations such as the labeling, the lines for rivers, the different fonts, the different colors, etc.

Say:

Great! This map was created in 1864 by the Oregon Superintendent of Indian Affairs, J. W. Perit Huntington—it's been edited slightly to make it easier to read and some place names have been updated to make them closer to the ones that we use today. The main purpose of this map was to report to leaders in Washington, D.C., about the ongoing work of taking ownership of Native lands for use by settlers and to record the locations of reservations where Native people had been confined by federal officials.

If we want to understand the perspectives of the Tribes in this area, what might be missing from this map?

Activity 2 (Continued)

Allow time for students to discuss what might be missing, such as the names of Indigenous towns and villages or important hunting, fishing, or sacred sites.

Step 2

Students document teacher presentation on story map.

Say:

I'm going to tell you more about the history of Removal on the Oregon Coast. We'll use this map to keep track of the events that we are talking about today. For this lesson, we are focusing on the people Indigenous to the area around Coos Bay—often called Coos Bay Indians by settlers of the time. Let's talk first about who those people are and where their homelands are. We will use our pencil when labeling things significant to settlers and our pen for things significant to the Coos Bay peoples.

Use slide 6, **Find Coos Bay**, for additional visual support if necessary

Say:

Find Coos Bay on your map and trace it with your pen. Then draw a line out to label it.

Although settlers tended to group all Coos people together, people from the villages around Coos Bay actually spoke two different languages.

Hanis-speaking people lived in many villages with different names but one of the largest was Ha-nis-ich which became the settler town of Empire City.

Activity 2 (Continued)

Use slide 7, **Ha-nis-ich and Empire City**, for additional visual support if necessary.

Say:

Find Empire City, which is on the southwest side of Coos Bay, on your map. Draw a line out with your pencil to label it. Then use your pen to draw a line and make a label for Ha-nis-ich.

Use slide 8, **Hanis homelands**, for additional visual support if necessary.

Say:

Using your blue highlighter, mark the traditional homelands of the Hanis speakers. Hanis homelands go north along the coast to a major creek which is halfway to the Umpqua River, then up to the top of the Coast Range mountains, following the mountains to include the eastern side of Coos Bay, then looping back toward Empire City.

Looking carefully at the map, take your best guess at an outline of Hanis homelands.

Use slide 9, **Mi-lukw-itch and Miluk homelands**, for additional visual support if necessary.

Say:

Miluk-speaking people also lived in many different villages. One of the largest is Mi-lukw-itch. Using your yellow highlighter, highlight the areas of those traditional lands. Highlight the area on the shore of Coos Bay near where it turns toward the ocean, then south along the coast a little past the mouth of the Coquille River, looping back north to include the lower few miles of the Coquille River and the very southern parts of Coos Bay. Use your pen to mark and label Mi-lukw-itch.

Activity 2 (Continued)

Looking carefully at the map, take your best guess at an outline of Miluk homelands.

Say:

These two communities and their neighbors on all sides were very close. Many people had family across these communities and spoke multiple languages. Oral tradition is very clear that Coos Bay was a busy and populous place before the many hardships, like disease, that came along with settlement. Before the 1850s not many settlers lived along the central or southern Oregon Coast. Most of the non-Native people in the area worked for fur-trading companies and only passed through the region to trade with Indigenous people for beaver and sea otter pelts. Things were not always peaceful, but fur traders had a business interest in working with Native people and forming relationships with Tribes.

That shared interest changed with the discovery of gold in the 1850s. The miners who flocked to the region weren't interested in any peaceful interaction with Native people. Miners were greedy. They wanted gold and to get that gold they needed access to land where Indigenous people had lived since time immemorial. In their rush to claim the best spots to mine, miners (and other settlers arriving in the region to support the mining economy) aggressively harassed and attacked individual Native people, small groups, and even entire villages.

Use slide 10, **Nasomah**, for additional visual support if necessary.

Say:

Find the mouth of Coquille River and mark that area with your pen. On the central Oregon Coast, one of the most infamous of these attacks occurred in 1854 when an armed group of vigilantes massacred and destroyed the entire village of Nasomah. With your pen, draw a line to label the village with its name. Relatives of survivors recalled that entire families burned to death inside their homes or were shot as they tried to escape the unprovoked attack. This was just one example of an escalating

Activity 2 (Continued)

number of massacres and attacks up and down the southern Oregon Coast and other parts of southern Oregon during this period.

Use slide 11, **Mining towns and U.S. forts**, for additional visual support if necessary.

Say:

Using your pencil, mark some of the U.S. military sites and mining towns from which attacks on Native people often started. One of the largest mining towns was Jacksonville in southern Oregon. Find the town, circle the name, and label it on your map. The U.S. Army built Fort Lane and another fort at Port Orford to prepare to go to war with any Native people who might try to retaliate. Use your pencil to label these U.S. military installations.

In the two years that followed the Nasomah massacre, the most brutal fighting occurred to the south—the epicenter of Oregon’s gold rush—where scattered attacks escalated to full-scale warfare between Indigenous people and a combined forces of settler militias and the U.S. Army. These were called the Rogue River Wars. This fighting included people from other Tribal nations. You’ll notice that this area is labeled “purchased from Rogue River’s.” That’s because the Tribes in this this area were promised clothes, tools, and money as part of treaties negotiated to avoid massive conflicts.

Although Indigenous people on the central Oregon Coast didn’t see the same level of warfare, they suffered under the general environment of fear and intimidation provoked by the fighting. Beginning in 1855, most Native people living near settler towns like Empire [ask students to recall the location of Empire City on the map] were rounded up at gunpoint and kept under armed guard at Fort Umpqua.



Activity 2 (Continued)

Use slide 12, **The Coast (Siletz) Reservation**, for additional visual support if necessary.

Say:

Use your pen and find the Coast (Siletz) Reservation (in pink) on your map. Trace the outline of the reservation and label it. The Coast (Siletz) Reservation is huge—over a million acres and nearly one-third of the Oregon coastline—and was intended to be a permanent location to which all the different Tribes from across western Oregon would be removed at the end of the fighting. Since the U.S. government considered this a large reservation with many people, the government set up different bases or agencies on the reservation. Find the Alessea sub-agency and label it with your pencil. The headquarters of the reservation are labeled “agency” on the map. Find agency and label it—today that is the town of Siletz. Finally, find Fort Umpqua and label it. Fort Umpqua was just south of the Coast (Siletz) Reservation boundary but it served as the southern post for soldiers patrolling the boundaries of the reservation.

Use slide 13, **Forced March from Port Orford**, for additional visual support if necessary.

Say:

The U.S. government had forts like Fort Umpqua because they wanted to be able to control the Native people that were forced to live on the reservation. Beginning in 1856, many Native people from southern Oregon were shipped up the coast via steamship all the way from Port Orford to Portland and on to Oregon City before being forced to march over to the Coast (Siletz) Reservation.

Pause to have students trace the route in pencil.

Say:

Others, especially those deemed “troublesome” by military commanders, were forced to march straight up the coast from Port Orford to the reservation. Many Siletz families remember this as a forced death march.

Activity 2 (Continued)

Ask students to trace this route in pen.

Step 3.

Students discuss forced relocation efforts and hardships and continue map labeling. Use slide 14, **Forced March from Fort Umpqua**, for additional visual support if necessary.

Ask students to observe the map features and identify obstacles and difficulties for people walking through this terrain. Encourage students to use online map tools to measure the length of the journey and understand the landscape. Inquire about seasons and weather conditions that would affect the journey. Expand student thinking by asking what supplies might be necessary for this, and what they think the Native people were allowed to have. Ask them to consider the physical conditions of the people making the journey.

Say:

Most Coos people from the central Oregon Coast imprisoned at Fort Umpqua saw a shorter but no less traumatic trek. In 1860, they were made to walk up the coast to the Alsea sub-agency, located not far from present-day Yachats.

Direct students to find the Alsea sub-agency.

Say:

None of the people removed to the Coast (Siletz) Reservation wanted to leave their homes. Many did all they could to avoid Removal. Some people, especially women, managed to remain in their homelands by partnering with settler men. Other people hid out and continued their lives in their homelands as fugitives. Many of those forced onto the Reservation fled back to their homelands, often attempting escape multiple times after being caught and returned by the army or settler mercenaries. Although the bulk of Removal occurred between 1856 and

Activity 2 (Continued)

1860, people's ongoing attempts to return and remain home meant that the forced Removal of people to the Coast (Siletz) Reservation continued to play out over a period of many years.

Resistance was so widespread that the government invested significant resources into capturing fugitives and returning them to the reservation. Soldiers guarded the southern boundary of the reservation from Fort Umpqua and made periodic sweeps south to hunt down and capture Native people. The government even paid mercenaries to capture and return people to the reservation—often veterans of the Indian Wars who had no qualms about abusing Native people as they brought them back to the reservation or killing Native people if they attempted to escape. To this day, many Siletz families remember this painful history of Removal and of the individual impact this loss and separation had on their families. Siletz people keep these stories alive to remember where they come from and what they endured and overcame to continue to exist as a Tribe today.

Step 4.

Ask students to work in pairs to discuss what they learned from this mapping exercise.

Ask them to think about how the experience of Removal might have been different for different people. For example, how might the experience of a mother or father with young children be different from that of an elderly person.



Activity 3

Amanda's Story

Time: 45–60 minutes

Overview

In this activity students will consider the value of a historic case study by learning about the life of Amanda DeCuys and her daughter Julia. Through a close reading of primary source documents students will contextualize the events in Amanda's life within the larger history of Removal on the Oregon Coast.

Step 1

Introduce value of a historical case study

Say:

When we talk about history, we often generalize complicated events and talk about the experiences of large groups of people. We might say things like “most people were removed” or “many people ran away.” This is important because it gives us a general impression of what was going on at the time, but it can make it easy to forget that these events happened to real people and real families. Talking about things in the abstract can obscure individual stories and paper over personal connections and conflicts during events.

This is especially true of Removal. We've learned that Removal was a long process that played out over many years as people tried to avoid displacement by hiding out or running away from the Coast (Siletz) Reservation. Each of these interactions between Indigenous people and soldiers, mercenaries, and federal officials created different moments of conflict and different instances of loss, pain, and separation. Almost none of these moments left a written record but they had a tremendous impact on the Native people caught in the web of Removal—trauma that continues to impact Tribal people to this day. Looking at the documentation that does survive can help researchers understand this impact and give insight into the ways Removal disrupted the lives and families of Indigenous people.

Activity 3 (Continued)

Step 2

Introduce Amanda DeCuys

Say:

Today we are going to look at one special case that did leave some documentary history. This is the story of Amanda DeCuys, a Coos woman forced onto the Coast (Siletz) Reservation by one of the patrols that we learned about earlier. We know about Amanda chiefly through the diary of one of the U.S. Army soldiers responsible for forcing her onto the reservation, a man named Royal Bensell. Since the start of Removal many of the Coos people who had been deported to the southern part of the Coast (Siletz) Reservation fled back to their homelands. Bensell was part of the group of soldiers ordered to return the runaways. He recorded his perspective of the expedition in his diary in May 1864. By carefully reading and interpreting his diary and comparing it with other historical sources we can start to get a sense of the violence, pain, and disruption that Removal caused at the family level.

Step 3

Prepare students to read primary sources

Ensure all students have a copy of the handout **Royal Bensell Diary Excerpt**. You may choose to use a screen display of the text while you write.

Say:

Before we begin, I want to make a note about language. This diary was written in the 1860s when many white Americans considered themselves to be superior to other races and set up a society, economy, and political system to reflect those expectations. One way this sense of racial superiority is expressed is through language. This diary contains words that most people would consider to be slurs against Native people today. These words are clues about how settlers at the time viewed Native people so they are important to understand the history but could harm someone today if we repeated them in class or in our daily lives outside of class.

Activity 3 (Continued)

The diary also contains some very specific information and other vocabulary and names that we might not be familiar with today. Before we begin, let's review some of the people and vocabulary words mentioned in these passages:

Roughs: Settlers working in mining, timber, and other physically demanding jobs

Harvey: Amos Harvey, the federal official (often called an agent) in charge at the Alsea sub-agency

Herzer: Lt. Louis Herzer, Bensell's commander

Lame: Having difficulty walking or moving

Bensell also writes some words in Chinuk Jargon, a regional trade language that many speakers of different Tribal languages, English, and Spanish used to communicate at the time. Chinuk Jargon remains an important language today at Siletz and across the Pacific Northwest.

Step 4

Model close reading of primary sources

Say:

When reading primary source documents and other meaningful texts we need to take our time to make sure that we understand what is written. This process is called close analytical reading. It can be helpful to use a pencil to help take notes and jot down ideas. We'll read this document a couple of times. First, we'll read to get a general impression. Then, we'll read it again to make meaning of the writing.

Read the May 1, 1864, journal entry aloud.

Say:

In this first read, I am trying to understand the main idea and what is happening in this journal entry. I see "clear" which might refer to the weather or what they can see. Then a list of people and a description of what they are doing ... it seems like

Activity 3 (Continued)

this is an account of some type of mission. Reading on, I note, “Find at the head of the tide water is a small ranch” and a description of the people there. If I were to paraphrase or summarize this entry, I might say something like [write the summary close to the entry—letting students know that meaningful text will have a lot of markings on it] “Soldiers are on a mission to capture Native people on a clear day. They encounter the DeCuys ranch where they find a young girl named Julia and her mother, an older Native woman named Amanda DeCuys. Another Native woman and man are also there.”

Now I’m going to read again and really focus on vocabulary, the text structure, and the author’s intent.

Reread the section with students, adding details to the general narrative and noting questions needing clarification or further research.

Step 5

Whole group practice—close reading

Continue to model taking notes on the document while allowing students to contribute their thinking to the whole group.

Say:

We are going to practice this skill so that you can soon do it independently. Read the second journal entry aloud with me. Then we will write a summary statement.

Read aloud together. Then ask for students to contribute to a summary statement that you write and students copy.

Say:

Now we’ll reread the same section adding details, and noting vocabulary words or any questions or important passages that really help explain what is going on.

Activity 3 (Continued)

Ask for terms that students may not know—or words that others might not know.

Step 6

Whole class contribution to close reading

Say:

As we move on to the next journal entry, I am going to write what you are telling me. I modeled the process in the first entry, we did the second one together. I want to hear you practice this one with me. Then you will split into teams to read the other journal entries.

Have students say the first step is to read aloud and then have them read aloud. Next, create a summary statement. Then prompt students for the next step of additional details, vocabulary, and questions.

Step 7

Group reading and meaning making

Organize the class into four groups. If you choose you can have pairs or triads and assign each a single journal entry. Have them follow the close reading process for their own journal entry. Let them know they need to be able to explain the entry to others who have not read it. These students will be considered the “experts” of the single journal entry for the next step.

Step 8

Jigsaw

Reorganize classroom groups so that each group includes student experts with different journal entries. Have each group read the journal entries. Then the team member expert who read the entry closely in step 7 should explain their summary, vocabulary, and additional questions to the rest of the group.

Activity 3 *(Continued)*

Repeat so that each expert shares with the group, and all students have some experience with all the journal entries. Have students discuss connections among the different entries.

Step 9

Independent reflection

Pass out the **Royal Bensell Diary Text Questions** sheet to each student. Allow them to answer the questions independently with the Diary Excerpt and their notes.

Activity 4

Verifying Primary Sources— Census Records

Time: 45–60 minutes

Step 1

Encourage students to consider the reliability of historical documents

Say:

What people say or write about the past can sometimes be distorted by their own perceptions ... or how they want to be perceived. Primary sources like diaries can be great resources but we can't rely on them alone to tell us the complete truth about an event. Historians must work to compare different sources of information to construct a complete version of a story. Let's think about some ways that Royal Bensell's diary might be unreliable.

If students have trouble with this question, ask about how Bensell portrays himself. Do they notice the spots where Bensell sets himself apart from the raiding party? He calls other soldiers “more irritable than me” and curses Indian Agent Harvey in his mind. Do you think he really acted any differently than the others, or just felt privately guilty for participating?

Say:

One set of documents that we can use to verify Bensell's account is the U.S. census. Let's look at some census records that might help verify or complicate some of what Bensell writes.

Activity 4 (Continued)

Ensure each student has a handout of the **1860 Census** sheet and **1870 Census** sheet.

Say:

The census is a count taken by the federal government every ten years of everyone living in the United States. You have selected census pages from 1860 and 1870, four years before Royal Bensell’s journal entries and six years after.

Step 2

Review the census location connecting observations to inference.

Show slide 15, **Location information**, for additional visual assistance.

Say:

Census takers didn’t just count people. They also collected information about them including where they were born and their age, sex, marital status, and race (labeled “color” at this time). Since congressional seats are allocated by state and district, the census is also careful to record where people were living. You can find the location of this census page at the top of the sheet. Where is it from? What other categories or information do you notice on this page? REMEMBER, some of the terms used in 1860 are offensive to people today. We want to be careful not to use these terms in daily speech.

Help students identify the other categories listed in the census including value of property, literacy, and school attendance.

Step 3

Have students explore the census information about people and places.

Use slide 16, **People and places**, for additional visual assistance.

Say:

Census takers grouped people according to household. The first column is “dwelling-houses, numbered in the order of visitation.” Each entry in that column represents a

Activity 4 (Continued)

residence that the census taker visited. Each person below that entry was counted as a member of that household.

Let's practice looking at a family. In row 3, find the 730th dwelling visited in this section. The name of the first person recorded at that dwelling is Alfred Culver. The first person listed for each household is usually whoever census takers considered to be the head of the household. Alfred is recorded as a 40-year-old male and a laborer. He reported \$1500 in personal property but no real estate, was born in Ohio, and was married. Also in the house are Beth, 35, noted as female, and Harriet, 12, who was also identified as female. Note that those little quote marks mean that the information on the line above is repeated. Anseth is listed as a 10-year-old male, Phoebe as an eight-year-old female, Gabriel as a six-year-old male, and John as four-year-old male.

This information is interesting on its own, but we can also use it to try and piece together parts of the family story. For example, note that some of the people in the family are listed as born in Ohio, some in Iowa, but others in Oregon. Based on that information, can you make a guess about when the family moved to Oregon from Ohio?

Ask students to pair up and see what other information that they can infer from the entry for this family.

Step 4

Organize students into groups of three or four and distribute the Reading the Census worksheet. Ask students to review the 1860 and 1870 census pages and focus on a dwelling to review—each student should choose their own dwelling. Have them record five observations and at least three inferences on a T-chart using the graphic organizer on the sheet. Students should also note any differences between the two different census pages. Remind students that they will need to be prepared to share these with the whole class.



Activity 4 (Continued)

Step 5

Ask groups share out their different observations and inferences. For time management, you may limit each group to two or three observations and one inference related to those observations. If any students focused on dwelling 739, save it for last.

Step 6

Focus on Ammon DeCuys and Julia. Use slide 17, **DeCuys in 1860.**

Say:

Let's turn back to the story of Amanda and Julia. See if you can find an entry on the 1860 census page that might refer to Julia and Amanda. As you begin, note that misspellings and alternative spellings are common in old documents. The last name "DeCuys" might be spelled a different way. Great! Can you find the corresponding line for the 1870 census?

Have them locate Julia on the 1870 census document (line 18). Use slide 18, **DeCuys in 1870**, for additional support.

Say:

In these two additional documents, we can follow Julia's life a bit more. The documents help us to ask more questions and infer what might be happening to her. What are the things you observe from this entry and what might you infer?

Step 7

Pass out the Census Organizer handout to each student and ask them to complete it individually or in small groups.

Activity 4 (Continued)

Step 8

Recontextualize Amanda's story within the larger history of Removal.

Say:

Thank you for engaging with this very difficult material! We do know some other facts about Amanda's life from other sources. One reason that Ammon—that's the name of Julia's father—might not have fought to marry Amanda and keep his family together is that he was already married ... to a woman named Catharine in Ohio. The couple had several children at the time that Ammon decided to come West. It doesn't appear that Ammon ever returned to his Ohio family, but when he applied for his homestead near Coos Bay he put the application in both his name and his wife's name.

We don't know for sure what happened to Amanda but life at the Alsea sub-agency wasn't easy. It was essentially a prison camp where people's movements were restricted. They often were barely able to subsist on meager rations from the government but were prevented from leaving to gather their own food or look for paid work. Many, many people died at Yachats. Amanda might have been one of them.

Likewise, no one knows if Amanda was ever able to see her daughter again. We do know that Julia did survive into adulthood, and we can track her life from future census records to know that she eventually married and had her own family in the Coos Bay area. However, we can only wonder how she thought of herself and her kids and how the pain of separation from her mother must have impacted her life. Being Indian during this time was difficult, as was being a person with one Native parent and one non-Native parent. People often faced discrimination and prejudice and felt that they needed to hide their ancestry and deny their connections to their own families. Julia might have felt this way too. In 1910, census takers asked Julia about her Tribal affiliation. The census taker recorded "unknown."



Activity 4 (Continued)

This alienation and physical separation of families was one of the most painful legacies of Removal—one that continues to this very day. Many Tribal families have stories of family members who didn't survive the march to the reservation or were killed or lost when they tried to run away to go back home. Others share stories of kidnapped children stolen by settlers during the process of Removal. White fathers refusing to let children be raised by their Native families, like Julia's father, is a common theme as well. One of the first Indian agents at Siletz was a man named Robert Metcalf [a different man than the one mentioned in Bensell's diary]. When Metcalf left the Indian Service, he stole his three daughters from their mother and left them with strangers in central Oregon rather than allow them to remain with their Native family on the reservation—allegedly leaving \$1,000 in gold with the family in central Oregon for the trouble. Each one of these many moments left scars, hurt, and pain that impacted both the lives of the people who remained on the reservation and those who left.

Over time, this trauma has played out at the level of modern Tribal politics and governments. Many Hanis and Miluk people were eventually allowed to return to their homelands when the southern portion of the reservation was liquidated in 1875. Life wasn't easy for those who were able to return. They found that the best land and old village sites had all been claimed by settlers and that they had been relegated to second-class status in their own homelands. Other people, sometimes family members of those who had returned south, moved north instead to the remaining sections of the reservation, headquartered at Siletz. The complicated legacy of Removal means that today, three different Tribal governments have Tribal members who are Hanis and Miluk people, descendants of the people originally removed to the Alsea sub-agency in the 1860. The Confederated Tribes of Siletz is one of these Tribes, but so are the Coquille Indian Tribe and Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians, both headquartered in the Coos Bay area. Sometimes cousins in the same family might be enrolled in different Tribes depending on the where their direct ancestors ended up, and how.



Activity 5

Amanda's Trail

Time: 30–60 minutes

Overview

Introduce students to Amanda's Trail and lead them on a virtual field trip before engaging them in thinking critically about the concepts of public history and memorialization of past wrongs.

Step 1

Introduce the concept of public history

Say:

One of the jobs of people interested in history is not just to research the past but also to share those discoveries with the public. Books and research papers are common ways to share research, but historians know that most history books don't reach a very large audience. In fact, there is a whole field of study called "public history" that is focused on finding ways to make history accessible to a wider audience outside of universities and schools.

Step 2

Introduce Amanda's Trail

Show students portions of video tour of Amanda's Trail available at:

<https://youtu.be/aUsb2Wv-Fjc>

Say:

The story of Amanda and her family is one of the ones that researchers have worked to make more available to all Oregonians. Starting in 1988 Norman and Joanne Kittel, non-Tribal community members in Yachats, worked to build a public trail to connect hikers from the town to Cape Perpetua. They learned the story of Amanda DeCuys and insisted that the trail carry her name to honor this painful history. From that time, they worked to make partnerships with the Confederated Tribes of Siletz Indians and Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians to tell

Activity 5 (Continued)

the story and find healing. A statue represents Amanda on the trail. Many people stop there to reflect or offer small gifts or signs about the story. A "Peace Hike" is held on January 1 each year.

Today we are going to look at Amanda's Trail and consider the project and way that this story is told and experienced. First, we'll take a "virtual field trip" and check out some of the interpretive signs. Next, we'll think how we might enhance those signs to help tell the story that we've been learning about.

Step 3

Think critically about existing signs

Introduce students to existing signage. Using what students have learned about Amanda and her family, lead a discussion about the ways that history can be presented to a general audience. Pass out the handout **Amanda's Trail's Signs**. Use slide 19, **Amanda's Trail of Sorrow**, for reference.

Say:

Now that we've seen Amanda's Trail let's talk about it! Presenting history at an individual level like this can be complicated. We've already talked about the tension between needing to explain the general context of an event and the power of looking and individual experiences to build empathy and understanding. This picture shows what the sign looks like at the trail. How do you think that the signage and trail design balances these two things? What might you change or add to help maintain this balance?

Have students pair to discuss ways to balance and improve the sign. Then have them identify one to three ideas to share with the full class. Have student groups share one idea at a time, with each team identifying a unique idea (no repeats of others' ideas).

Activity 5 (Continued)

Use slide 20, **Broken Promises; Forced Internment**.

Say:

Another danger of public history, especially history about Native people, is the impulse to historicize people—to treat people as existing only in the past, but not today. Another issue can be focusing only on the suffering and pain of Native people and not acknowledging the way that they people survived and continue to exist and thrive as a people today. How do you think Amanda’s Trail handles talking about Native people today? How might you improve or add to the signs with the information that you’ve learned so far?

Have students pair to discuss ways to balance and improve the sign. Then have them identify one to three ideas to share with the full class. Have student groups share one idea at a time, with each team identifying a unique idea (no repeats of others’ ideas).

Step 4

Create flyer to support visitors to the trail

Say:

Thanks for all your work and thoughtfulness. In this lesson you have learned about the forced relocation of Native people on the central Oregon Coast and how one family’s experiences are being memorialized through the trail. We’re also talked about some of the difficulties and pitfalls that come with projects that memorialize events and people—especially those about Native American people. To finish this lesson, I want you to combine these lessons and design a flyer to promote Amanda’s Trail.

Try to design a flyer that encourages people to be reflective and acknowledge the emotions they may be experiencing, includes at least five key facts about the history of Removal and Amanda’s family, and is visually engaging. That means you’ll need to use more than just plain text. You may use a computer program to design your

flyer or use other art materials available in the classroom to create it. As you work, think about how you will balance the need to contextualize Amanda's story within larger historical events. You should also think about how to present Native history in a way that is accurate, approachable, and acknowledges the ongoing existence of Tribal people today.

Allow students time to create and then share as a whole class.

Activity 6

Reflection/Closure

Time: 10 minutes

Students reflect on what they learned in the lesson. Use slide 21, **Reflection**.

Step 1

Ask students to complete a journal entry connecting their learnings to answer the prompt:

- What are five new things you learned in this project?
- What are some ways that public history can balance individual stories and experiences with larger stories about events?
- What is one thing that you want to continue to discuss and learn more about?