

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



St. Augustine National Cemetery Mini-Tour Teacher Notes

NB: Before you begin preparations for your tour or classroom lesson please note we have created a short orientation presentation. If you plan to go to the cemetery, you may want your students to do the [UCF VLP Mini Tour Cemetery Tour Intro](#). It provides helpful information for any tour. If you plan to do your lesson in your classroom, please use the [UCF VLP Mini Tour Classroom Intro](#). If you would like an editable PowerPoint version of this presentation, please reach out to Dr. Amelia Lyons at UCF ucf.vlp@ucf.edu.

Me'etano'ta: Remembering and Recognizing Native American History and Resilience

**CONTENT WARNING: DISCUSSION OF RACISM, GENOCIDE, VIOLENCE,
AND DEATH.**

*****TOUR NOT RECOMMENDED FOR STUDENTS UNDER 15**

Florida State Standards

SS.4.A.1.2 Synthesize information related to Florida history through print and electronic media.
SS.4.A.3.2 Describe causes and effects of European colonization on the Native American tribes of Florida.
SS.4.A.3.3 Identify the significance of St. Augustine as the oldest permanent European settlement in the United States.
SS.4.A.3.4 Explain the purpose of and daily life on missions
SS.4.A.3.10 Identify the causes and effects of the Seminole Wars.
K SS.5.A.1.1 Use primary and secondary sources to understand history.
SS.5.A.6.6 Explain how westward expansion affected Native Americans.

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



Overview of the Tour

This mini tour focuses on a variety of events and experiences of some Native Americans both here in St. Augustine and elsewhere. The history of Native Americans is deep, and this tour is not an exhaustive overview. See bibliography for additional reading.

Land Acknowledgment

- **What is a Land Acknowledgement?**
 - A Land Acknowledgement is a formal statement which “acknowledges” the original indigenous peoples who occupied the land that an event/building/institution resides on.
- **Why?**
 - It is important to formally recognize the original indigenous people who inhabited these lands prior to colonization.
- **Read Aloud:**
 - We want to recognize the land we are on today. Because St. Augustine is the oldest city in the nation, it also means that it carries the longest history of colonialism. We hope our work does more than simply recognize this history; we want to honor all the original inhabitants of this land—including the Seminole, Creek, Timucua, and Miccosukee tribes—as well as the countless visitors who came here, either willingly or not, and faced violence at the hands of colonial powers.

Historical Context

- **Early colonial synergism in St. Augustine**
 - **Why does this matter?**
 - The ways that Native Americans have helped and been hurt by this country are often ignored or forgotten. The purpose of this tour is to explain the history that has ran alongside ours.
 - **What should students gain from this tour?**
 - Students should come out of this tour with an understanding of how Native Americans have both been involved in and affected Florida history since before it became a colony to the end of the

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



- 19th century.
- **Historical Context:**
 - The Spanish and French had complicated relationships with many of the chiefdoms in Florida when they arrived in the 1500s. While both nations relied on Native support for much of their colonization efforts, both the Spanish and French tried to convert to Christianity.
 - The Spanish initially claimed ownership of the entire continental United States when they touched down in Florida because of a treaty they had signed with Portugal called the Treaty of Tordesillas. This treaty split the world between Spanish and Portuguese domains.
 - The Spanish eventually succeeded in driving out the French from Florida largely in part by their alliance with many Native American chiefdoms like the Timucua, Yamasee, and Apalachee. They aided the Spanish in transporting cattle and farming food leading to the Spanish being better equipped.
 - The exact site of landing of Ponce de Leon is still contested with many cities including St. Augustine staking claim.
 - **Additional Historical Context:**
 - Theodor de Bry was an engraving artist who is most famous for his engravings depicting indigenous peoples in North America. However, de Bry's engravings are largely accepted to be very inaccurate. He often had never seen many of the groups, animals, items, activities, etc relying instead on written accounts of explorers. This led him to depict odd combinations of many different groups in every piece.
 - His engravings were curated for his audience back in Europe to sell his book *Grand Voyages*. Thus, included many European tools, farming techniques, and clothing on his native subjects.
 - De Bry also depicted indigenous peoples in very European ways; drawing them as he would people back in his home of Belgium.
 - **Optional Activity:**
 - Using the images in the slides entitled "*What was Florida like before Colonization?*" and "*European arrival in La Florida*", ask students what they notice about the depictions of Native Americans by early European explorers.

The purpose of this exercise is to get students to think critically of biases in the depictions of Native Americans. Students should be

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration

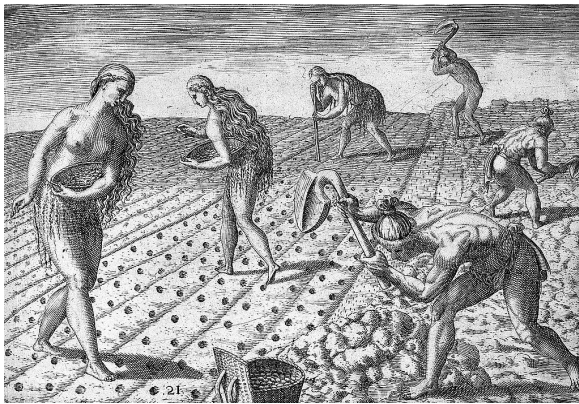


**Department
of History**



told of who de Bry was and his intentions for his depiction of native peoples.

De Bry Engraving



Inaccuracies

- European farming tools.
- European farming techniques.
- Renaissance-esque depictions of the Timucua.



- Mountains or hills in the background.
- Some of the Utina are carrying European weapons and wearing European armor.

Stop One: ETIQUETTE, MAIN GATE

When you are in a cemetery, we are there to honor those who have passed away. The earliest marked burial is from 1828. The cemetery is closed to new interment or burials, but spouses and children of currently buried Veterans are still able to be buried there in Section E.

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



Please do not stand, sit or climb on any of the monuments, gravestones, or headstones. You do this out of respect for those who have passed, but also with the cemetery being so old, we want to avoid damaging it so other people can see it as well.

Have a respectful voice level and always have walking feet.

Stop Two: NUESTRA SEÑORA DE LA PUNTA, SOUTHEAST GATE

The Nuestra Mission:

Nuestra Señora del Rosario de la Punta was one of ten Spanish colonial refugee missions constructed during the 18th century after the destruction of the La Florida Franciscan mission during the 16th century.

While this site is not directly within the cemetery, understanding the existence of La Punta and history of St. Augustine as a site that perpetuated Native control and colonization is critical for the entire tour. When looking for the location of the marker for the site, the marker is near a gated community on Bonita Bay about 0.5 miles east of the cemetery. For practical purposes, visiting the marker itself is difficult, but the text of the marker is included in the powerpoint.

What was the mission used for?

- Besides being a site of religious conversion, the mission worked as a sanctuary for displaced refugees from early wars in South Carolina. It also was used as a point of communication between Apalachee and the Spanish for trade and transportation of cattle.
- The mission existed in a strategic position for the Spanish Empire. It acted as a point of protection for the Spaniards' assets in La Florida.

Who lived at the mission?

- The population of the missions were primarily made of Native Americans from groups including the Timucua, Apalachee, and Guale, all of which were the prominent populations devastated by Spanish missionization and British and allied Native American attacks in the St. Augustine and Matanzas River area.
- The Yamassees, which migrated to Florida following the Yamassees War of 1715 were critical allies for the Spanish forces during the early 1700s in their military conflicts against British forces and their Native American allies. The Yamassees were closely tied to enslaved and

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



self-emancipated Africans in Carolina and were known themselves as slavers who traded with Europeans and profited from the chattel slave trade.

- Archaeological excavation of the area has determined a significant presence of pottery, cookware, middens (trash heaps), alongside trenches, and ditches associated with agricultural activity, demonstrating continued subsistence and working of the land to support the population of Spanish colonial forces and Native peoples.

Additional Notes:

The significance of this stop is to highlight the way native peoples and settlers interacted and how the founding of St. Augustine (and Florida) would not have been done without Native aid and contributions.

Stop Three: SEMINOLE WARS, DADE MONUMENT AND PYRAMIDS

- Seminole Wars
 - When was each of the three wars?
 - First 1817-1818
 - Second 1835-1842
 - Third 1855-1858
 - What caused each of them?
 - First: Tensions between the U.S. and natives living in Florida; at this time, Florida was a Spanish territory, but clashes were happening in southern Georgia. The U.S. military attacked a Seminole village, Fowltown, and the Seminole retaliated by attacking a military vessel on the river - this became known as the "Scott Massacre". Andrew Jackson and his men invaded Florida and destroyed Seminole villages. He also captured the Spanish capital which led to Florida becoming a U.S. territory.
 - Second: A series of treaties with undesirable results for the Seminole, that aimed to remove or relocate them all from Florida, led to the Dade Battle in 1835, where over 100 American soldiers were killed. Battles continued, and multiple American generals were sent to Florida to rid it of Seminole. After multiple attempted treaties, deception, and years of violence, the war finally ended in 1842. The remaining Seminole were permitted to live in

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



Southwest Florida.

- Third: When Florida became a state in 1845, concern arose about the remaining Seminole and the impression people had of them; Florida was not a desirable location to settle due to the violence of the previous wars. The government pushed for Seminoles to leave for Oklahoma, and when Chief Billy Bowlegs refused, the third war began. Battles continued, and troops patrolled the Everglades and other areas looking for Seminoles. In 1858, Bowlegs agreed to go west, and the war ended. Approximately 300 Seminole remained in Florida, and since no treaty was signed, the Seminole do not view this as a surrender.

What is the Dade Monument Obelisk?

- On December 28, 1835 a 'column' (formation of soldiers) of 107 officers and men were headed from Fort Brooke on the Tampa Bay to Fort King in present-day Ocala. Their commander was Brevet Major Francis Langhorne Dade. On the way, they were attacked by 180 Seminole warriors in a pine forest in current day Bushnell. All but three soldiers were killed and only six Seminole warriors fell during the battle. In 1835 it was named 'Dade's Massacre,' and now is known as Dade's Battle. This event marked the start of the Second Seminole War.
- The Dade Monument Obelisk was erected in 1844 at the close of the Second Seminole War. It is in memory of Major Dade and his men who died during Dade's battle, as well as others that perished during the period of conflict with the Natives of Florida. This monument has special meaning because its construction was funded with the pay of soldiers and officers of the barracks. Many men donated a day's pay towards the construction.

What is the obelisk's message?

- While there was no official "end" to the war in the typical sense of a treaty or defeat, the monuments represented to the U.S. that the conflict was over and offered a sense of resolution. The Seminole did not see the end of the war as a defeat and did not surrender to the U.S. You can take some time to read (or have students read) the sides of the obelisk. The four sides of the obelisk share messages to memorialize those lost in the wars. It references a list of officers buried here or elsewhere, which has only just recently been rediscovered and used to further identify and honor these men.

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



- The author of a published version, Colonel John Titcomb Sprague, is also buried in SANC. As you complete a circle around the obelisk, stop between the pyramids and the obelisk to view the pyramids.

What are the Dade Pyramids?

- In 1842, at the end of the Second Seminole War, Dade and his men were reburied (reinterred) here. At the time, the site was still called the St. Francis Barracks, which was eventually designated as the St. Augustine National Cemetery in 1881. The three pyramids we see here were built above their burial sites as a memorial - which is believed to be the oldest memorial in any national cemetery.
- The pyramids were constructed of coquina and were originally stuccoed white as seen in the photograph from 1873. Over time, the white stucco has worn off, and today the pyramids appear in their original exposed coquina.

What is coquina? Why is it important to St. Augustine?

- The coquina found in St. Augustine was created from the remains of dead clams native to the area who lived thousands of years ago. These remains settled to the bottom of their habitat where they mixed with sediment and other natural materials. Similar to limestone, it is very porous.
- The importance of coquina to St. Augustine history cannot be understated. The material was used in many of the older structures found in the city. The Castillo de San Marcos (or as it is referred to later in this tour as Fort Marion) is the largest coquina structure in the world, built over 300 years ago and still standing.
 - **What is stucco?**
 - Stucco is a mixture of cement, sand, and water. It is plaster, used on outdoor projects.

Who is buried here?

- The plaque under the pyramids states that 1,468 men are buried here, however, according to the recent research and discoveries of Dr. Amy Larner Giroux, Associate Director of the Center for Humanities and Digital Research at the University of Central Florida, there are actually closer to 140 men buried in this location. Different sources will share discrepancies of whether 2 or 3 men survived Dade's Battle.

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



- As research continues to properly identify the men buried under the pyramids, more information is being gathered about their identities. The UCF Veterans Legacy Program is working to identify and document the stories of these Veterans to preserve their legacy. Currently, there are seven published biographies through the UCF VLP specifically about Veterans interred under the Dade Pyramids. They can be accessed here:

<https://vlp.cah.ucf.edu/biographies.php>

- John Craig (1805–1835)
- Edwin DeCourcy (1808–1835)
- Cornelius Donovan (1813–1835)
- Samuel Hall (1810–1835)
- John Keirns (1805–1835)
- Michael Kenny (1802–1835)
- Richard Bourke (1808–1835)

Additional Notes:

Osceola is not mentioned above because he was not a part of the Dade Battle. However, he was a fierce warrior and hunter for the Seminole, and a huge target of the U.S. government. He was tricked into capture under the impression of a peace/truce talk and was taken to a prison in South Carolina, where he died. It is worth noting that Osceola was briefly held in Fort Marion before being transported to the prison.

Stop Four: EGMONT KEY, SECTION A, GRAVE 316

- Egmont Key is a small island that sits in the mouth of Tampa Bay. Many ships foundered on the reefs along this section of the Gulf coast and Congress funded the construction of a manned lighthouse on the key in 1848.
- The U.S. military had a presence on the island with both naval and eventually army usage. Towards the end of the Third Seminole War (1855-1858), camps of captured Seminoles were living on Egmont Key. And by the time of the Civil War, there was a cemetery on the island that had members of the various lighthouse keepers' families, military men, and Indians.
- The cemetery at the Lighthouse was close to the shoreline and the land was

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



eroding. In May 1909, the Quartermaster's Department disinterred burials from the cemetery and moved them to St. Augustine National Cemetery. There were 25 tin-lined wooden boxes of remains, plus the cast iron coffin of Azaline Bahrt (Section A, 316).

- Among the remains were 14 sets of unknowns, and one listed as "Human remains said to be those of an Indian" (American), who was interred in grave 277 of Section A in May 1909. Around 1932, the superintendent of the cemetery moved the burial of the Egmont Key Indian to the combined grave (B-339) along with 5 other Native American burials that were in the southwest portion of Section A. Other burials were then made in the now vacant graves.

What is the connection between Egmont Key and Native Americans in St. Augustine National Cemetery (SANC)?

The moved burials included an unspecified Native American. He was originally buried in his own lot before being moved into a combined grave with other Natives already in SANC.

Why is this connection important?

This is another example of mismanagement and disregard of Native remains. Native Americans were not considered important enough to be given their proper dues; this maltreatment was done because of racism. *This history of racism in SANC and other official capacities should be stressed when teaching.*

Stop Five: BUFFALO SOLDIERS, SECTION A, GRAVE 130, WILLIAM H WALDEN

Before 1866, African Americans were not allowed to serve as soldiers during times of peace. In 1866, Congress formed new infantry and cavalry which would be filled by African American citizens ushering in a new era where they could serve during peacetime. The name Buffalo Soldiers has many different stories purporting where the name came from, but none have been validated. Some believe it refers to their bravery and courage in battles.

What did Buffalo Soldiers do?

- Buffalo Soldiers had many responsibilities while on duty: they kept out intruders from native lands, watched over Indians on the reservations, and enforced

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



common laws throughout the territory.

- The infantry also worked to build and maintain roads, telegraph lines, and forts.
- They assisted the cavalry in military affairs during the Spanish American war, where they played an integral part in many key battles of the war.

What was their experience while serving?

- At first, Buffalo Soldier regiments were commanded by white officers such as George Armstrong Custer. The soldiers faced racism and prejudice from their commanding officers.
- At times, the Buffalo Soldiers encountered violence from civilians in the area.

What was the Spanish American War?

In 1898, the United States went to war with Spain after years of fighting between Cuba and Spanish Colonial rule. Because of its close proximity to America, the US wanted to intervene on behalf of Cuba to end the fighting and establish a stable government in Cuba. Spain rejected this proposal and declared war on the US on April 25th, 1898.

Buffalo Soldiers in the Spanish American War:

- Troops of the 9th and 10th Cavalry, and the 24th and 25th Infantry served on the battlefields of Las Guasimas, El Caney, and San Juan Hill.
- In addition to battling on the field, Buffalo Soldiers worked as nurses in military hospitals caring for sick and injured soldiers.
- Supported the Rough Riders in the San Juan and Kettle Hill battles where they helped bring the war to a close.

Additional Notes:

Students should be exposed to the concept of Westward Expansion in order to understand why Buffalo Soldiers were in Native Lands.

It is important to touch on the prejudice toward the Buffalo Soldiers due to their skin color. While they have been lauded for their impact in major battles, there were many detractors and people, including the President, who would go on to downplay their importance in the Spanish American war after the fact.

Stop Six: PLAINS WARS, SECTION B, GRAVE 551, AMANDA SHELLENBERGER

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



The Plains Wars is a name given to the period of conflict between the United States and the Native American Plains tribes. While the name is a “catch-all” for the battles and massacres which occurred between 1850 to the 1890s, the wars were fought between a multitude of tribes. These wars were a large facet of the period of American Imperialism as the United States first set out to remove Native Americans from the plains during Manifest Destiny and onward.

Why did the Plains Wars happen?

American policy towards Native Americans largely followed European nations’ with treaties or agreements with tribes being signed for land acquiescence, “peace,” goods, etc. Most treaties, however, unilaterally benefited the United States as many were signed with either incorrect or no translations and impressed their own ideas of government onto the tribes leading to misunderstandings and loopholes. This belief in “white exceptionalism” led to the systematic policy of removal of tribal peoples from their ancestral lands to reservation territories. These territories were often on land in poor condition leading many battles to be fought for tribes not to die of starvation as they left the reservation. Additionally, land that was found to be particularly mineral-rich or strategic were commandeered without consent and in spite of standing treaties. All these grievances, as well as racial violence (perpetuated by fear and propaganda) led to the “Plains Wars” as the United States expanded west.

Why is this important to Florida History?

Although this section speaks on the battles and massacres which occurred in the Great Plains, Florida (and specifically, St. Augustine) has played a part in the genocide of Native Americans as the state was utilized for both its far location and military outposts. Fort Marion, now known as the Castillo of San Marcos, in St. Augustine is the site of many such operations. From Pratt’s experiment to the Apache incarceration, the Plains Wars campaigns are tied to Florida.

Additional Historical Context:

Up to teacher discretion for how much additional context is needed

- **Fort Laramie Treaty 1851:** Treaty established due to the increased encroachment into Native territory in modern-day Wyoming and Nebraska. The treaty stipulated that commercial travel and emigration would be allowed so long as the participating tribes (the Sioux, Arapaho, and Cheyenne) were allocated their own territories for living and hunting. This treaty introduced and enforced the concept of land-ownership on the tribes. It would be unilaterally shortened by congress, shortening the agreement from fifty years to ten.

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



- **Sand Creek Massacre 1864:** On November 29, 1864, Col. John M. Chivington ordered the slaughter of a “friendly” Cheyenne and Arapaho encampment. They had been allowed to stay at Sand Creek under the military protection of the commanding officer at nearby Fort Lyon; however, Gov. John Evans, who was spurred by failure to get mineral-rich land during past treaty conferences, seized the opportunity to try and wipe out the Cheyenne and Arapaho as they slept—ultimately, killing mostly women, children and elders.
- **The Medicine Lodge Treaty 1867:** After the conclusion of the Civil War and construction of the transcontinental railroad, traffic across Native territory by westward settlers increased inflaming relations. Looking to try and end conflict between the Plains Indians and the U.S. government after Gen Hancock destroyed Cheyenne and Lakota settlements, congress offered gifts in exchange for another revision of Indian territory. The treaty would be broken almost immediately by U.S. forces as they continued to push into the allocated land.
- **Washita Massacre 1868:** Military offensive against Southern Cheyenne and Arapaho by Custer when he was fighting Black Kettle. United States forces slaughtered women and children, reportedly clubbing many to death.
- **Red Cloud’s War:** In the years after the signing of the Fort Laramie Treaty (1851), settlers and gold prospectors quickly started looking for alternate paths and shortcuts to make it west. Of these, The Bozeman Trail became a popular route— it cut through Sioux territory cutting down the journey west significantly. This caused friction as the trail became so popular the US military began to utilize it; ultimately, this culminated in Red Cloud’s War (named after the Oglala chief) in 1866.
- **Fort Laramie Treaty 1868:** After the years of conflict preceding, the US government closed the Bozeman Trail and decided to meet with the Sioux to redo territory perimeters. The conference ended with a portion of the Oglala and Brule signing to stay on the Black Hills reservation in South Dakota.
- **Battle of Little BigHorn 1876:** Lt. Gen Custer was ordered by the Army to scout the Black Hills reservation territory— the same territory outlined for the Sioux in the Fort Laramie Treaty (1868). Custer was looking for a place to put a military outpost when he found gold. News of gold increased white settlement and interest in the reservation— directly going against the treaty. This breach in contract led to the Battle of Greasy Grass River (known as Little BigHorn by the United States), a victory for the Lakota and Cheyenne who successfully defended their camp against Custer.
- **Red River War 1874-1878:** The Red River War happened in the Texas/Oklahoma/Arkansas territory after Native American groups who were promised reservation territory in the Treaty of Medicine Lodge left due to

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



subpar conditions. American buffalo hunters ignored treaty stipulations, killing off the main source of much of the Plains Natives' way of life, leading them to leave their reservation in search of livable conditions. The US government fought the Southern Plains Indians for four years, rounding up many during battles like Sand Hill and sending 74 warriors to Fort Marion, FL.

- Sand Creek survivors moved onto the reservation outlined in Medicine Lodge--buffalo hunters ignored treaties and impoverished the reservation land leading Native groups to rely on sub-par or withheld rations. Eventually, because of the poor conditions, native groups left the reservations which the US gov took as an aggressive move and excuse to restart conflict. The Red River War occurred with captured Cheyenne/Arapaho/Kiowa/Comanche/Caddo and taken to Fort Marion; many were survivors of Sand Creek.
- **Wounded Knee 1890:** Daniel F. Royer, Indian agent for the Oglala Lakota, came into his position despite knowing very little about Native Americans and fearing them. The Lakota were practicing a religious ritual called the Ghost Dance, which was a movement that spread through the Plains from the Indian prophet Wovoka. The Ghost Dance is a ritual dance that was done in the belief that it would better the conditions of the Native groups who practiced it. Royer saw the dance as a provocation of war, calling in the Seventh Cavalry. The Seventh eventually rounded up Lakota outside their reservation territory as they were trying to flee at Wounded Knee Creek; there, US soldiers killed more than 250 Lakota, losing only 25 men in the violence.

Additional Notes:

When teaching about this period, it is important to emphasize that the tribes are not a monolith; many had their own system of governance, culture, and language. These differences— especially their differences to the United States— are a key reason why many treaties and agreements were unsuccessful.

It is also important to explain that the westward expansion of the United States as well as the belief in “Manifest Destiny” was a direct infringement on the cultures and lives of the peoples who had been living on these lands. Often, the settlements were encouraged through racist rhetoric and ideas of American and White exceptionalism. While attacks occurred by both Native Americans and American settlers/forces, it is paramount to distinguish the difference between fighting to retain autonomy and fighting to gain land and resources.

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



Stop Seven: RICHARD HENRY PRATT, SECTION B, GRAVE 340, SIX UNKNOWN INDIANS

Who was Richard Henry Pratt?

- Pratt was a Union soldier in the Civil War.
- After the Civil War, Pratt was sent to the Indian Territory in the west where he was tasked with keeping the peace between the Native Americans and the white settlers of the Gold Rush.
- Working through the ranks over the years, Pratt was promoted to second Lieutenant in command of the 10th Cavalry (Buffalo Soldiers).
- Pratt's experiences with the 10th cavalry led him to believe that, if given the right environment, American Indians could become "valuable second-class citizens". This was the impetus behind his assimilation efforts which he experimented with at Fort Marion with the incarcerated Native American men.

Henry Pratt's legacy is a controversial one. Pratt went on to remove Native Americans from their lands and sent them to boarding schools to assimilate them to American ideals. It is essential to have a discussion with students about the context of this period and how Americans viewed Native Americans at the time.

Native American Incarceration at Fort Marion

- After the Red River War ended in 1875, hundreds of Cheyenne, Comanche, Kiowa and Arapaho chiefs and warriors were sent to Fort Sill in present-day Oklahoma to surrender. Lieutenant Richard Henry Pratt was appointed to investigate the supposed war crimes of these men.
- Seventy-two of the investigated natives were arrested and sent to Fort Marion in St. Augustine, Florida (presently called Castillo De San Marcos).
- "Thirty-two Cheyenne men, two Arapahoe men, twenty-seven Kiowa men, nine Comanche men and one Caddo man made the long, frightening journey by wagon, train and steamboat."
- Pratt escorted the warriors to Fort Marion, where they remained prisoners-of-war for three years. During this time, Pratt tried to assimilate the captive Natives by educating them in English, labor, and military drills. He cut their hair and dressed them in military clothing *include picture linked in drive on this slide)
- They attended Christian church services, and performed for audiences at the fort. Eventually many Native Americans earned the opportunity to work in the community.

When presenting this information, mention the name of each tribe specifically as this was a varied group and not just from a singular tribe.

It is important to emphasize that Fort Marion was functioning as a prison at this

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



time for the Native Americans. While they were given opportunities to learn skills, they were still treated as prisoners. During their time there, some prisoners died due to the conditions at the fort such as extreme heat and exhaustion.

Henry Pratt is known for the phrase “Kill the Indian in him, and save the Man”. This was the foundation of his actions with the imprisonment, culture stripping, and assimilation he oversaw at Fort Marion and eventually the Carlisle Indian Industrial School. This phrase may not be appropriate for all grade levels, so address this with discretion.

Optional Extension: What was the Carlisle School?

- After this experiment at Fort Marion, Henry Pratt would go on to establish the Carlisle Indian School, a boarding school in Pennsylvania. This school was founded on the principals Pratt established at Fort Marion.

While the scope of this mini-tour does not warrant a deep dive into the Carlisle School (and other assimilation boarding schools), the teacher can decide to delve deeper into this topic.

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



Stop Eight: APACHE INCARCERATION, SECTION C, MAIN ENTRANCE GATE, MARINE STREET, VIEW OF THE WATER

Following the Civil War, the U.S. Government turned its attention to the tribes in the west and the “threat” that they posed. It was believed that they needed to be contained, controlled, and assimilated as much as possible. Native Americans were forced from their land onto reservations; these designated spaces soon began to shrink, and tribes were forced into a life very different from their own with little comforts or freedom. Living conditions were poor, and different groups of Apache were forced to coexist in these spaces as well.

Who was Geronimo?/What led to the incarceration?

- Geronimo was a leader of the Chiricahua Apache. Following “the loss of his mother, first wife and three children during a Mexican raid,” Geronimo led a band of fierce warriors to fight back against the foreign intruders. He and others escaped from the reservations and began raiding the southwest U.S. and parts of Mexico. The U.S. hired a team of Apache scouts to locate Geronimo; they were eventually found in 1886 and “negotiated” with the U.S. Government. Geronimo, his band, the entire tribe that was living on the reservation, plus the hundreds of hired scouts were all sent to Florida as prisoners.

Where were the Apache imprisoned?

- The fort should be referenced during this stop of the tour, although it was not the only place in which the Apaches and others were held prisoner.
- There were other tribes held captive in Fort Marion at various times, including the Comanche, the Cheyenne, the Kiowa, and the Arapaho.
- Geronimo and the other men in the tribe were actually imprisoned in Pensacola, per the city’s request. The city hoped that bringing the men to their fort would bring tourists and popularity to their city. They petitioned that they could better secure the prisoners. Their wives and children were kept at Fort Marion until some of them were eventually reunited. Many Native American children were also completely separated and sent to boarding schools.
- While incarcerated, the men were trained in military ways. They (along with their families) learned new skills and were educated in English. These “opportunities” were seen by Pratt and others as a positive thing that would allow the Native Americans to survive in a new society.
- Views of the Native Americans varied from savages from the west to a form of

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



entertainment and attraction in American cities. Ultimately, the goal was to strip them of any defining traditions, looks, and behaviors - to integrate them into American society. Refer back to Pratt's stop for connections.

What happened after the incarceration?

- Many Native Americans complied and took on their role with the military with respect and good behavior, but still, promises were broken repeatedly by the U.S., and trust was often in question.
- This was a tragic time for the Apaches. Their population dropped 95% during this period of incarceration. They lost their freedom for 27 years, and many were never able to truly return to their original way of life with authenticity.
- Much information from this stop can be linked back to Pratt's stop, and also leads into the next stop about ledger art.

Stop Nine: LEDGER DRAWINGS, FLAGPOLE

The fort can again be referenced throughout slides at this stop - a whole "phase" of ledger art is specifically identified as coming from this time of incarceration.

What are Ledger Drawings?

- Art has been a traditional way of expression for Native Americans for centuries, in the past using hides for a canvas and even carving into stone.
- These drawings and carvings often depicted acts of heroism, battles, hunting, and daily life. It memorializes the monumental and the mundane in a way that all can understand and connect to.
- The term "ledger drawings" comes from later work that was drawn on available materials like the pages from "ledger" books. This correlates to the time period in which Native Americans were forced to move to reservations and many were taken into captivity as prisoners. (1860s - early 1900s)
- Four "phases" of ledger drawings include:
 - Warrior artists and military images
 - Fort Marion prisoner drawings
 - Army scouts in Oklahoma
 - "Cheyenne Sundance Priests recording ceremonial information" (not many published)
- Drawings were often communal projects; winter counts depicted important events from the previous year and were collaborated upon by many.

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



How were drawings during incarceration different?

- Pencils, pens, and watercolors became the tools used with the paper; the artwork often still represented times before incarceration/reservations, though they were less likely to display scenes of battles etc. that could be viewed as threatening to the white man.
- In Fort Marion, these drawings began to be noticed, and books were made to be sold. Pratt encouraged this, allowing the artists to keep the money and participate in the American economy. He even bought them supplies to continue to draw.
- Drawing in ledger books often meant changing the orientation of the drawings or having them cover both pages when the book was opened - changes from traditional drawing on single pieces of paper or fabric. Artists used placement on the page to represent energy and power of figures.

What were the effects of the drawings?

- Drawings began to include a balance of traditional Native lifestyles foreign to the eyes of the St. Augustine people, and of interaction with new technology.
- The ledger images are “vehicles of continuity, following historic and personal narratives into the present time.” Much of the history, personal narratives, and tribal secrets/traditions would not otherwise be shared in such an intimate way.

Hands on option:

- This is a great time to allow students to complete a ledger art activity (either in the cemetery or back in the classroom). Materials can be provided to allow the students to express their creativity in one of the ways learned about. Some suggestions:
 - Hunting
 - War/battles (school appropriate scenes of course)
 - Incarceration/military service
 - Tribal traditions
- Possible supplies:
 - Paper, actual ledger books, cloth
 - Markers, paint, pencils, crayons (traditional colors include red, blue, yellow, green, and black)
- It has been suggested by Native tribes that this activity:
 - Take place on the ground

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



- Include a snack and water (fruit is a great option)

Stop Ten: ROSTRUM, REFLECTION AND FOOD

In Cheyenne tradition, when ending a difficult conversation, food is shared. Allow students to sit down while in front of the rostrum and reflect on what they have felt and learned while on the tour.

Sample Questions:

1. What did you know about Native Americans before this tour? Did you know anything specific to Florida?
2. Did you learn anything new? If so, what did you learn?
3. What was the most impactful part of the tour?
4. What would you like to know more about?
5. Why is learning this history important?

End the tour by giving the students something to eat.

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



Bibliography for Teacher/ Student Use and Further Reading

“1876: Custer defeated; Lakota and Cheyenne prevail,” *National Library of Medicine*, Accessed February 26, 2024.

<https://www.nlm.nih.gov/nativevoices/timeline/354.html>

“Apache Prisoners at Fort Pickens,” *National Park Service History*, Accessed February 27, 2024. <http://npshistory.com/brochures/guis/apache-prisoners-2012.pdf>

“Battles of the Red River War,” *Texas Beyond History*, Accessed February 26, 2024.

<https://www.texasbeyondhistory.net/redriver/battles.html>

“Bozeman Trail,” *National Park Service*, Accessed February 26, 2024.

<https://www.nps.gov/bica/learn/historyculture/bozeman-trail.htm>

“Buffalo Soldiers History and Outreach Program,” *Texas State Parks*, accessed May 3, 2024. <https://tpwd.texas.gov/state-parks/programs/buffalo-soldiers/#history>

“Buffalo Soldiers in the Spanish American War,” *National Park Service*, accessed April 10, 2024. <https://www.nps.gov/articles/000/busospanamwar.htm>

“Buffalo Soldiers,” *Oklahoma Historical Society*, accessed May 12, 2024.

<https://www.okhistory.org/publications/enc/entry.php?entry=BU005>.

“Cheyenne, Arapaho, Kiowa, Comanche & Caddo Incarceration,” *National Park Service*, Accessed June 4, 2024.

<https://www.nps.gov/casa/learn/historyculture/plains-incarceration.htm>

“Coquina: The Rock That Saved St. Augustine,” *National Park Service*, Accessed July 24, 2024.

<https://www.nps.gov/casa/learn/historyculture/coquina-the-rock-that-saved-st-augustine.htm>

“Context and Story of the Battle,” *National Parks Service*, Accessed February 26, 2024.

<https://www.nps.gov/libi/learn/historyculture/battle-story.htm>

“European Exploration and Colonization,” *Florida Department of State*, Accessed June 13, 2024.

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



<https://dos.fl.gov/florida-facts/florida-history/a-brief-history/european-exploration-and-colonization/>

“Fort Laramie Treaty: A Case Study,” *National Museum of the American Indian*, Accessed February 26, 2024.

<https://americanindian.si.edu/nk360/plains-treaties-fort-laramie/#introduction>

“Indian Wars: Battle of Washita,” *The Gilder Lehrman Institute of American History*, Accessed June 4, 2024.

<https://www.gilderlehrman.org/history-resources/spotlight-primary-source/indian-wars-battle-washita-1868>

“Medicine Lodge Treaty,” *National Park Service*, accessed February 26, 2024.

<https://www.nps.gov/fols/learn/historyculture/medicine-lodge-treaty.htm#:~:text=The%20proceedings%20concluded%20with%20the,or%20gifts%2C%20from%20the%20government.>

“Mission of Nuestra Señora del Rosario de la Punta,” *Historical Marker Database*, accessed March 24, 2024, <https://www.hmdb.org/m.asp?m=92980>.

“Past,” *Carlisle Indian School Project*, accessed May 10, 2024.

<https://carlisleindianschoolproject.com/past/>

“Red River War,” *Texas Beyond History*, Accessed February 26, 2024.

<https://www.texasbeyondhistory.net/redriver/>

“Sand Hill Fight,” *Oklahoma Historical Association*, Accessed June 4, 2024.

<https://www.okhistory.org/publications/enc/entry?entry=SA016>

“Seminole Wars Heritage Trail,” *Florida Department of State*, Accessed June 13, 2024.

<https://dos.fl.gov/historical/preservation/heritage-trails/seminole-wars-heritage-trail/>

“The Proud Legacy of the Buffalo Soldiers”, *National Museum of African American History and Culture*, accessed February 27, 2024.

<https://nmaahc.si.edu/explore/stories/proud-legacy-buffalo-soldiers>

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



“The Spanish American War, 1898,” *Office of the Historian*, accessed May 7, 2024.

<https://history.state.gov/milestones/1866-1898/spanish-american-war>

“Theodor De Bry: Engravings of the Timucua,” *FloridaMemory.org*, Accessed June 13, 2024. https://www.floridamemory.com/discover/historical_records/debry/

“Washita, The Battle of the,” Oklahoma Historical Association, Accessed June 11, 2024. <https://www.okhistory.org/publications/enc/entry?entry=WA037>

Administration, N. C. (2015, May 13). “Va.gov: Veterans Affairs”. St. Augustine National Cemetery. Accessed June 13, 2023.

<https://www.cem.va.gov/cems/nchp/staugustine.asp>

Bottomley–O’looney, Jennifer. “The Art of Storytelling: Plains Indian Perspectives.” *Montana: The Magazine of Western History* 62, no. 3 (2012): 42–95.

<http://www.jstor.org/stable/24414653>.

Candace S. Greene. “Being Indian at Fort Marion: Revisiting Three Drawings.” *American Indian Quarterly* 37, no. 4 (2013): 289–316.

<https://doi.org/10.5250/amerindiquar.37.4.0289>.

Candace S. Greene. “Being Indian at Fort Marion: Revisiting Three Drawings.” *American Indian Quarterly* 37, no. 4 (2013): 289–316.

<https://doi.org/10.5250/amerindiquar.37.4.0289>.

David H. Thompson and Carol Thompson. *Egmont Key: A History*. Charleston: The History Press, 2012. <https://www.floridastateparks.org/learn/history-egmont-key>

Elizabeth Berlin Taylor, “The Treaty of Tordesillas: Resolving “a Certain Controversy” over Land in the Americas,” *The Gilder Lehrman Institute of American History*, Accessed June 13, 2024.

<https://www.gilderlehrman.org/history-resources/lesson-plan/treaty-tordesillas-resolving-certain-controversy-over-land-americas>

Fisher, B. (Ed.). (2023, April 10). “Dade Pyramids Historical Marker”. Historical Marker. Accessed June 13, 2023. <https://www.hmdb.org/m.asp?m=77411>

UCF Veterans Legacy Program



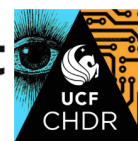
VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



Geronimo and fellow Apache Indian prisoners on their way to Florida by train.

1886-09-10. State Archives of Florida, Florida Memory. Accessed 25 February 2024. <https://www.floridamemory.com/items/show/26504>

Giroux, Dr. A. L., guided tour of St. Augustine National Cemetery for the University of Central Florida's Veterans Legacy Program, St. Augustine, FL, June 8, 2023.

Henrietta Mann, "Sand Creek Massacre," *University of Nebraska–Lincoln*, accessed February 26, 2024. <http://plainshumanities.unl.edu/encyclopedia/doc/egp.war.039>

Jane Landers "Yamasee-African Ties to Carolina and Florida," in *The Yamasee Indians: From Florida to Carolina*, ed. Denise I. Bossy, Lincoln: University of Nebraska Press, 2018.
<https://www.acls.org/wp-content/uploads/2023/02/Landers-Yanmasee-War-chapter.pdf>.

John E. Carter, "Wounded Knee Massacre," *University of Nebraska–Lincoln*, accessed February 26, 2024. <http://plainshumanities.unl.edu/encyclopedia/doc/egp.war.056>

Lesley Wischmann, "Separate Lands for Separate Tribes: The Horse Creek Treaty of 1851," *WyomingHistory.org*, November 8, 2014. Accessed February 26, 2024.
<https://www.wyohistory.org/encyclopedia/horse-creek-treaty>

Lorraine Boissoneault, "How the 1867 Medicine Lodge Treaty Changed the Plains Indian Tribes Forever," *Smithsonian Magazine* (Washington, D.C.) October 23, 2017.
<https://www.smithsonianmag.com/history/how-1867-medicine-lodge-treaty-changed-plains-indian-tribes-forever-180965357/>

Low, Denise. "Composite Indigenous Genres: Cheyenne Ledger Art as Literature." *Studies in American Indian Literatures* 18, no. 2 (2006): 83–104.
<http://www.jstor.org/stable/20737318>.

Native Americans in uniforms confined at Fort Marion - Saint Augustine, Florida. 1875. State Archives of Florida, Florida Memory. Accessed 25 February 2024. <https://www.floridamemory.com/items/show/27882>

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



Department
of History



Peterson, Lindsay, "'Kill the Indian, Save the Man,' Americanization through Education: Richard Henry Pratt's Legacy" (2013). Honors Theses. Paper 696.

<https://digitalcommons.colby.edu/honorstheses/696>

Sarah Kathryn Pitcher Hayes, "The Experiment at Fort Marion: Richard Henry Pratt's Recreation of Penitential Regimes at the Old Fort and its Influence on American Indian Educations," *Journal of Florida Studies*, Volume 1, issue 7 (2018):

<https://www.journaloffloridastudies.org/files/vol0107/HAYES.Fort.Marion.pdf>

Tom Rea, "Peace, War, Land and a Funeral: The Fort Laramie Treaty of 1868," *WyomingHistory.org*, November 8, 2014.

<https://www.wyohistory.org/encyclopedia/peace-war-land-and-funeral-fort-laramie-treaty-1868>

Willet A. Boyer, *Nuestra Senora del Rosario de la Punta: Lifeways of an Eighteenth-Century Colonial Spanish Refugee Community, St. Augustine, Florida*, MA Thesis, (University of Florida, 2005).

<https://ufdc.ufl.edu/UFE0010282/00001/images>

UCF Veterans Legacy Program



VA



U.S. Department of Veterans Affairs
National Cemetery Administration



**Department
of History**

