

## Situation initiale

Nous sommes dans le Sud-Est américain au pied des Blue Ridge Mountains entre l'Alabama et la Géorgie, 1837. Que se passe-t-il quand un riche entrepreneur veut faire construire un chemin de fer et doit pour cela exproprier fermiers blancs et indigènes, qui ne s'entendaient déjà pas très bien entre eux? Qu'un agent du gouvernement doit traiter de la "Question Indienne" dans la région? Qu'un prêtre missionnaire catholique s'emmêle? Et que tout le monde est prêt à prendre son revolver pour défendre ses idées?

Nul ne le sait, si ce n'est que le sang coulera.

## Histoire et contexte

Les Blue Ridge Mountains, sont une chaîne de montagne de l'est des États-Unis. Elles forment la partie orientale des Appalaches et s'étendent de la Géorgie au sud à la Pennsylvanie au nord.

William Bartram:

"The Cherokee...are tall, erect and moderately robust; their limbs well shaped, so as generally to form a perfect human figure; their features regular, and countenance open, dignified, and placid, yet the forehead and brow are so formed as to strike you instantly with heroism and bravery; the eye, though rather small, yet active and full of fire, the iris always black, and the nose commonly inclining to the aquiline. Their countenance and actions exhibit an air of magnanimity, superiority, and independence. Their complexion is a reddish brown or copper colour; their hair, long, lank, coarse, and black as a raven, and reflecting the like lustre at different exposures to the light. The women of the Cherokees are tall, slender, erect and of a delicate frame; their features formed with perfect symmetry; the countenance cheerful and friendly; and they move with a becoming grace and dignity" (R. C. Pritchard, *Researches into the Physical History of Mankind* (Volume V, 1847), p.403-4)

The Trail of Tears was the forced relocation of [Native Americans](#) from their homelands to Indian Territory (present day Oklahoma) in the Western United States. The phrase originated from a description of the removal of the [Choctaw Nation](#) in 1831. Many Native Americans suffered from exposure, disease, and starvation while en route to their destinations, and many died, including, for example, 4,000 of the 15,000 relocated Cherokee. Thousands of enslaved and free African-Americans (as slaves accompanying their Native American slaveowners and as former runaway slaves that were assisted by, assimilated by, or married to members of the tribes) accompanied the removed nations on the Trail of Tears. In the [Cherokee language](#), the event is called Nunna daul Isunyi—"the Trail Where They Cried", another term is Tlo va sa for Our Removal.

In 1830, the [Cherokee](#), [Chickasaw](#), [Choctaw](#), [Muscogee \(Creek\)](#), and [Seminole](#) (sometimes collectively referred to as the [Five Civilized Tribes](#)) were living as [autonomous](#) nations in what would be called the American [Deep South](#). The process of cultural transformation (proposed by [George Washington](#) and [Henry Knox](#)) was gaining momentum, especially among the Cherokee and Choctaw. [4] Indian removal was first proposed by [Thomas Jefferson](#). [Andrew Jackson](#) was the first U.S. President to implement removal with the passage of the [Indian Removal Act of 1830](#). In 1831 the Choctaw were the first to be removed, and they became the model for all other removals. After the Choctaw, the Seminole were removed in 1832, the Creek in 1834, then the Chickasaw in 1837, and finally the Cherokee in 1838.

The Indian Removal Act, part of a United States government policy known as [Indian removal](#), was signed into law by [President Andrew Jackson](#) on [May 26, 1830](#).<sup>[1]</sup>

President Andrew Jackson called for an Indian Removal Act in his 1839 "[State of the Union](#)" message.

The Removal Act was strongly supported in the [South](#), where states were eager to gain access to lands inhabited by the "[Five Civilized Tribes](#)". In particular, [Georgia](#), the largest state at that time, was involved in a contentious jurisdictional dispute with the [Cherokee](#) nation. President Jackson hoped removal would resolve the Georgia crisis. The Indian Removal Act was also very controversial. While Indian removal was, in theory, supposed to be voluntary, in practice great pressure was put on American Indian leaders to sign removal treaties. Most observers, whether they were in favor of the Indian removal policy or not, realized that the passage of the act meant the inevitable removal of most Indians from the states. Some Native American leaders who had previously resisted removal now began to reconsider their positions, especially after Jackson's landslide reelection in 1832.

Most white Americans favored the passage of the Indian Removal Act, though there was significant opposition. Many [Christian missionaries](#), most notably missionary organizer [Jeremiah Evarts](#), agitated against passage of the Act. In Congress, [New Jersey Senator Theodore Frelinghuysen](#) and Congressman [David Crockett](#) of [Tennessee](#) spoke out against the legislation. The Removal Act was passed after bitter debate in Congress.

The Removal Act paved the way for the reluctant—and often forcible—emigration of tens of thousands of American Indians to the West. The first removal treaty signed after the Removal Act was the [Treaty of Dancing Rabbit Creek](#) on [September 27, 1830](#), in which [Choctaws](#) in [Mississippi](#) ceded land east of the river in exchange for payment and land in the West. The [Treaty of New Echota](#) (signed in 1835) resulted in the removal of the Cherokee on the [Trail of Tears](#).

In 1823 the Supreme Court handed down a decision ([Johnson v. M'Intosh](#)) which stated that Indians could occupy lands within the United States, but could not hold title to those lands.<sup>[2]</sup>

\*\*\* Wut-teh, dite Rosa Parks \*\*\*

♠ Main: 3  
♦ Oeil: 2  
♣ Tripes: 3  
♥ Coeur: 5

\* Traits:

Douce comme un agneau.

Tenace comme le lierre.

\* Passé et présent:

Etait jadis une femme soumise par son mari et la tradition (2), et aujourd'hui est une activiste de la cause de la cohabitation (2).

\* Démon intérieur

C'est une **manipulatrice**. Combien?

\*\*\* Tah-Chee \*\*\*

♠ Main: 4  
♦ Oeil: 3  
♣ Tripes: 4  
♥ Coeur: 2

\* Traits:

Féroce comme un tigre.

Discret comme un ange.

\* Passé et présent:

A longtemps travaillé avec les blancs (1), et le regrette amèrement aujourd'hui: il est prêt à tout pour se venger (3).

\* Démon intérieur

Il boit l'**eau forte**. Combien?

\*\*\* Sean McNamus \*\*\*

♠ Main: 3  
♦ Oeil: 4  
♣ Tripes: 3  
♥ Coeur: 3

\* Traits:

Sage comme Salomon.

Généreux comme le bison.

\* Passé et présent:

Autrefois médecin de bonne foi auprès des Cherokee (2), pense à présent que seule la foi peut quoi que ce soit pour sauver blancs et indigènes (2).

\* Démon intérieur

Cet homme est **arrogant**. Combien?

\*\*\* Tom Threepersons \*\*\*

♠ Main: 5  
♦ Oeil: 3  
♣ Tripes: 2  
♥ Coeur: 3

\* Traits:

Rusé comme un renard

Papa poule

\* Passé et présent:

Autrefois père de famille bourgeois sans histoires (3), il représente désormais le gouvernement des Etats-Unis d'Amérique dans la question de la relocalisation des tribus autochtones (1).

\* Démon intérieur

La **peur** le guide. Combien?

\*\*\* Sarah Blumenbrock \*\*\*

♠ Main: 4  
♦ Oeil: 4  
♣ Tripes: 2  
♥ Coeur: 3

\* Traits:

Libre comme le vent.

Louve vêtue d'une peau de mouton.

\* Passé et présent:

Son origine bourgeoise lui semble trop terne (1), elle veut maintenant grimper haut dans la Southeastern Railroad and Canal Company (3).

\* Démon intérieur

Elle est **impatiente**. Combien?

\*\*\* Burt Griffin \*\*\*

♠ Main: 4  
♦ Oeil: 2  
♣ Tripes: 4  
♥ Coeur: 3

\* Traits:

Langue de serpent.

Bâti comme une locomotive.

\* Passé et présent:

Son ex-femme était Cherokee (3), c'est maintenant un fermier qui voit grand sur les terres fertiles de la Géorgie (1).

\* Démon intérieur

Son **amertume** le ronge. Combien?