

Field Trip Guides



Adventures outside the museum



Pearls Airport

Discovering archaeological artifacts found at Pearls

Address

- Pearls, St. Andrew

Visiting Details

- Free admission; Explore land area opposite air strip



Before You Visit

The Legend of Leaper's Hill

Overview

Students will learn about artifacts found at Pearls and make inferences about what Amerindian society was like.

Background

The Pearls airport presents two fascinating features of Grenada's history: its early Prehistory and the American Intervention in 1983 [Note: This lesson will only discuss the Prehistory aspect].

The area around Pearls may have been known as an Amerindian site before the airport, but it wasn't until the airport was built that it became widely known. When the construction crews bulldozed the area flat in **1941** (notice the "push-piles" on the sides of the airstrip) they found Amerindian artifacts all over the place. It turns out that Pearls was an enormous, thriving port in prehistory



Field Trip Guide

Grenada National Museum: Teacher Kit
Adventures Outside the Museum



At A Glance

Grade Levels

- 4th +
- Extension Activities for Secondary Forms 1+

Duration

- Pre-Visit: 20 minutes
- Visit: 20-30 minutes
- Post-Visit: 10-15 minutes

Topics

- Archaeology
- Ceramic artifacts
- Prehistoric Grenadian history

Materials

- Copies of *Images of Pearls* Handout to pass around class
- Replica artifacts from Pearls (optional)

Museum Exhibit Tie-Ins

- Amerindian Display: *What is Archaeology?* and *Protecting Grenada's Heritage*

Pearls Airport

Field Trip Guide

Objectives

SWBAT identify the uses of various artifacts collected at Pearls, and gain a deeper understanding of what life in prehistory was like.

Procedure

1. Tell the class you're going to look at some pictures of artifacts similar to the ones found at Pearls.
2. Show the class the first image of "Images of Pearls" (handout) and ask what they think it is. What was it used for? After a brief discussion, reveal its actual use.
3. Ask students what it means about the society that had that kind of artifact? (e.g. agricultural tools and griddles = farming, cooking over a fire; size of artifacts could mean communal vs. individual eating. Types of artifacts indicate full-time artists, etc.). What are the modern equivalents of these objects? Note that ceramics are still used for kitchenware, bathroom tiling, etc.
4. Repeat Step 3 for each image.

Extension

Artifacts like the ones we were looking at can be found in and around Pearls and many other areas in the country. BUT, you should know that it is against the law to remove these objects from their resting place. This is because they are educational and cultural resources that, like many resources, are finite and limited.

Debriefing

Have students choose one artifact that they saw during the lesson and write a brief journal entry describing its potential uses. They should consider the size, shape, and characteristics of the object (e.g., Is it water tight? Does it have handles?) to gather clues regarding the object's use.

Adaptations for Struggling Students

- Have students work in pairs or small groups and assign a strong writer as the group's recorder. This will take the pressure off of writing while still allowing struggling writers to contribute their ideas.
- Give adequate 'think time' when asking questions. Some students need extra processing time to formulate their answers.

Pearls Airport

Field Trip Guide

At the Site

Settlement Patterns

WARNING: You may see Amerindian artifacts on the ground at the old airport at Pearls. It is ILLEGAL and PUNISHABLE BY LAW to take objects from ancient sites in Grenada. Please advise your students against touching or taking artifacts they find. In connection with this, it is equally against the law to purchase LOOTED artifacts from persons selling in the area. (Note that there is a man that sells jade stone replicas on the road by the planes- these are legal and encouraged.)

Overview

Students will examine the terrain at Pearls and think about why Amerindians chose this area to be a major trading site.

Background

What about this area would make it an ideal spot for a large town?

Given its volcanic makeup and presence of mountains and valleys, there aren't many naturally flat areas in Grenada. Another famously flat area (Queens Park) was also a big Amerindian site. Lead students to the conclusion that flat land was chosen because it is perfect for agriculture.

Objectives

Students will be able to recognize that Pearls was an ideal site for agriculture (because it is flat) and trade (because of its location on the coast).

Procedure

Gather students and read the **Background** information aloud.

Organize students into groups of 4-6 and tell them to imagine they are Amerindian scouts from 2000 years ago, and are looking for a new location to settle their clan. They've just landed at Pearls. Have them look around and discuss with their group members why this site might suit their needs. They should be able to decide why or why not they would settle here. Give them 5 minutes.

Gather everyone back into a big group and ask student groups to share whether they would choose this site to settle and why. If they haven't come up with it by themselves, discuss the terrain's potential for agriculture and trade.

If you completed the pre-visit lesson

Look for Michael John, the craftsman who pounds replica stone artifacts by the planes, on the main road. Ask him to show the class a replica he's made based on real artifacts found in the area. He might also be willing to show students how he carves his artifacts from stone. Again, DO NOT BUY REAL CERAMIC POTTERY- IT IS AGAINST THE LAW. Only stone replicas are legal to buy.

Pearls Airport

Field Trip Guide

Debrief

Back on the bus, have students again pretend to be Amerindian scouts looking for a new place to settle. Ask students compare Pearls to their own home village and discuss with their neighbor which they would choose, as ancient Amerindians, and why.

After Your Visit

Extensions/Post-Visit Activities

1. Visit the museum, and study the Heritage Trail map in the Amerindian Room. Have students compare natural resources and terrain features of the different Amerindian sites in the country. What do they notice about many of them?
2. Have students visit the website for the 1990 archaeological project at Pearls:
<http://www.flmnh.ufl.edu/Caribarch/grenada.htm>

General Reflection/Wrap-Up Questions

1. What types of artifacts have been found at Pearls?
2. What do those artifacts tell us about the ancient people who settled there?
3. Why is it against the law to purchase or dig up Amerindian artifacts in Grenada?
4. What makes a site potentially desirable for settlement?
5. What resources or terrain features would you look for if you were planning a new settlement?

Pearls Airport

Student Activity Handout: Images of Pearls



Amerindian Heritage

Grenada National Museum: Teacher Kit

Artifacts at Pearls

What do you think each artifact is, and what was it used for?



Photos 1 and 4 are similar to specific artifacts found at Pearls, though not the originals.

Duquesne Beach Petroglyphs

Understanding symbols and their meaning to the people who created them

Address

- Duquesne Beach, St. Mark's (southern end of beach)

Visiting Details

- Free admission
- Car park at corner shop

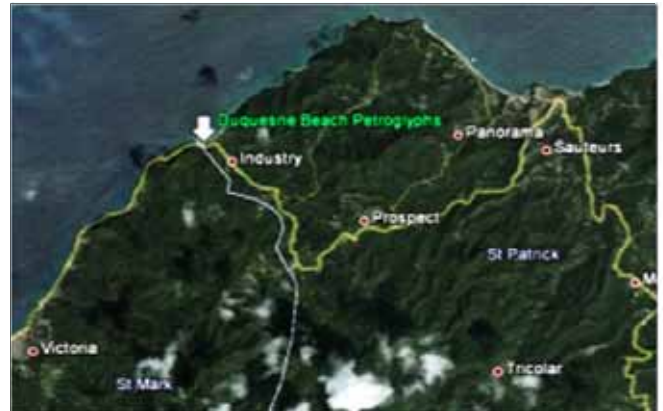
Other Attractions in Area

- Leaper's Hill (below)



Field Trip Guide

Grenada National Museum: Teacher Kit
Adventures Outside the Museum



Before You Visit

Cultural Symbols

Background

Symbols are representations of people, places, things, and ideas. The purpose of a symbol is to communicate meaning. For example, a red octagon may be a symbol for "STOP". Likewise, written language represents spoken language, which in itself conveys meaning about the world. The word "tree" is not a tree itself- it simply represents something in reality and achieves this purpose by conveying the image of a tree in your mind. Personal names are symbols representing individuals. On rocks throughout the Caribbean, Amerindians carved permanent symbols that still exist today. Their meanings are unknown, as their culture has been



At A Glance

Grade Levels

- 4th +
- Extension Activities for Secondary Forms 1+

Duration

- Pre-Visit: 30-40 minutes
- Visit: 20-30 minutes
- Post-Visit: 15 minutes

Topics

- Cultural symbols
- Petroglyphs
- Archaeology and history

Materials

- Pictures of other petroglyphs (Handout)
- Symbols worksheet
- At the Site: Exercise books and pencils for each student

Museum Exhibit Tie-Ins

- Amerindian Exhibit Displays: *Prehistoric Grenada 'Heritage Trail' Map*;
- *What is Archaeology?*

Duquesne Beach Petroglyphs

Field Trip Guide

lost in many ways. Archaeologists and others that have studied them believe most to be of religious/spiritual importance (images of gods, protection from evil spirits, etc.), but we don't know for sure. Scientists call these images "petroglyphs" [>petro=rock, >glyph=symbol] but many people just call them "rock art." The term "Carib stone" is used as well, but the word Carib (more correctly, *Island Carib*) refers to the people living in the Lesser Antilles during European colonization- not necessarily the same ones who created the stones. We simply do not know what these people called themselves, so archaeologists use the general term "Amerindian." At some sites, pottery has been found associated with rock art, and thus specific ceramic types (e.g. Saladoid, Suazoid, Troumassoid, etc.) can indicate a specific time period.

Lesson objectives

SWBAT make a connection between the petroglyphs at Duquesne beach (and elsewhere) and the symbols we use in modern society.

Procedure

1. Explain to students that they're going to look at symbols from the past and present. Ask students to define "symbol" and give an example of ones we use at school or in the country. Discuss.
2. Read the Background Information to the class.
3. Display the worksheet on the board, or pass out copies (if available).
4. Explain Section 1 and clarify any concepts students are unfamiliar with. Give them 5 minutes to complete this section. Discuss answers.
5. Explain directions for Section 2- students can work in pairs. Given them 5 more minutes.
6. Discuss students' answers. When done, reveal the true meaning of the image, and read the explanation on the Answer sheet.
7. Display images of other petroglyphs (attached) and discuss their possible meanings. Remind students that they were created by a very different culture, so it's difficult to understand their meaning.

Adaptations for Struggling Students

- Have students work in pairs or small groups and assign a strong writer as the group's recorder. This will take the pressure off of writing while still allowing struggling writers to contribute their ideas.
- Give adequate 'think time' when asking questions. Some students need extra processing time to formulate their answers.

Duquesne Beach Petroglyphs

Field Trip Guide

At the Site

What Do You See?

Overview

We are going to spend a few minutes on Duquesne beach, looking at the petroglyphs, drawing what you see, and discussing their possible meanings.

Background Information

Duquesne beach is good place to get up close to a number of ancient petroglyphs. A petroglyph is a symbol engraved into rock. In the Caribbean, they represent an unanswerable puzzle for archaeologists. There was no system of writing before Columbus, so all we have to go on are the interpretations of early Europeans who wrote down what they understood. We can also compare rock art across the Caribbean and Amazon to see similarities. But the meanings we assign may have nothing to do with the original meaning.

The first, most obvious point of interest on Duquesne Beach are the twin faces side-by-side. Some archaeologists have supposed that each represents the radiant head of the rainbow serpent in Amazonian mythology. They appear here as twins, a common element in New World mythology. However, the combined meaning of twin rainbow serpents (if that is what they are), is unknown. On the bottom of the southern side of the same stone, more carvings can be seen (one is quite similar to the beach petroglyph just south of Gouyave). On the next stone to the South are the indented lines of a work stone- perhaps the same work stone used to sharpen the carver's tools! (Remember, they didn't have metal chisels.)

The name Duquesne was given by the French to the "Caribe" chief in the area. In 1994, archaeologists found evidence of a prehistoric site on the plantation to the West, but it's not known if this was associated with the rock drawings. Archaeologists who study petroglyphs in the Lesser Antilles believe this style of petroglyph to be from the Suazoid period (900-1200 AD). As with other petroglyphs on the island (excepting Mt. Rich), the beach location could represent the boundary between the world of the Sea and world of Land. Rock Art throughout the Caribbean is different from the images seen on Amerindian pottery, though a few figures such as bats (men) and frogs (women) do show up on both.

Objectives

- SWBAT examine a real petroglyph, first hand, and create a sketch of it.

Procedure

1. Gather the class in front of the Petroglyph (south end of the beach).
2. Ask someone to point out the two biggest drawings
3. Have students make some educated guesses about what they think it could mean
4. Read the **Background** Information aloud to the class

Duquesne Beach Petroglyphs

Field Trip Guide

5. Give students 5 minutes to make a quick sketch of the petroglyphs
6. Have a few volunteers share their drawings
7. Give them another 5 minutes to explore for other petroglyphs in the immediate area (sketch them if they find any). *Note: if the tide is low, you can find others in the rocks to the south.*

If you completed the pre-visit lesson

Ask a student to summarize what they learned about symbols already. How can they compare the Maya monkey hieroglyph to the Duquesne Beach petroglyphs? (Answer: We can't understand either of them without more information about the society that created it. Just as a monkey is a common thing, this image could represent something common as well. It could also mean something nobody has thought of yet!)

Debriefing

Back in class or on the bus, have students look at each other's drawings to notice similarities and differences in what they each saw. If you did not do the pre-visit lesson, ask a student now to summarize what they've learned about symbols and petroglyphs.

After Your Visit

Extensions/Post-Visit Activities

1. Imagine what life was like in Grenada 1000 years ago, long before the modern world. Now write a back-story to the Duquesne petroglyphs. Who and what are they? Are they twins? Are they married? What is something that happened to them in their life?
2. Research on the internet to learn about symbolism, language, and culture. A good starting point is in semantics, the word used to describe meaning in language. A short video on this can be found here: <http://www.youtube.com/watch?v=9ZDkp8dUWYw>

General Reflection/Wrap-Up Questions

- What is a petroglyph?
- Who created the Duquesne petroglyphs? Why?
- How do we use symbols in modern life?
- Compare and Contrast our use of symbols to ancient uses.

Duquesne Beach Petroglyphs



Field Trip Guide

Grenada National Museum: Teacher Kit
Adventures Outside the Museum

Student Activity Handout: Symbols

Cultural Imagery

Section 1: Next to each symbol, write its meaning. Think about its context (where you usually see this symbol). What might someone think if they knew absolutely nothing about its physical or cultural context?



Section 2: This is a symbol from an ancient culture. What do you think it means?



Answers

Student Activity Handout: Symbols

Section 1 Answers (left to right)

Slippery Surface	Grenlec
Firefox (internet browser icon)	Caution
Winding Road Ahead	No Diving
Facebook “Like” button	Love
Support for HIV/AIDS	Peace

Section 2 Answers

This symbol is an ancient Maya hieroglyph that stands for “monkey.”

Tell Students: it’s hard to know the meaning of a symbol without being part of the society that created it. If you were to create a symbol that stands for “monkey,” you would probably come up with something a little different because we think about monkeys differently than the ancient Maya. Likewise, why does a “heart” stand for “love”? or a red ribbon for “HIV/AIDS” or a circle with an upside down Y for “peace”? We automatically recognize many of these symbols because they come from within our culture, but their meanings are much deeper than their simple imagery suggests.

Extension Question (If You Completed the Culture Lesson):

- How do symbols relate to the iceberg example of culture?

Leapers' Hill

Learning the true story of Leapers' Hill

Address

- Sauteurs, St. Patrick's

Visiting Details

- Free admission

Other Attractions in Area

- Town of Sauteurs, Grave of Walter Noel (see *Info on Sickle-Cell* below)



Before You Visit

The Legend of Leapers' Hill

Overview

Students will learn about the “legend” of Leapers' Hill, as told by the 1660s Anonymous History of the Island of Grenada in America, 1649-59. Following repeated battles with the Island Caribs, the French sought ways to rid them from Grenada. That chance came when an Island Carib named Thomas revealed the place where many Island Carib men assembled. On the 30th of May, 1650, the French made their way to Duquesne and waited for nightfall. After confirming that the men were there, the French decided to attack. With their guns loaded and bayonets drawn, the French fell on the Caribs. With no other escape around 40 Island Caribs jumped over the cliff later called le Morne des Sauteurs to a watery grave.



Field Trip Guide

Grenada National Museum: Teacher Kit
Adventures Outside the Museum



At A Glance

Grade Levels

- 4th +
- Extension Activities for Secondary Forms 1+

Duration

- Pre-Visit: 20 minutes
- Visit: 20-30 minutes
- Post-Visit: 15 minutes

Topics

- Narrative history
- Amerindian resistance against European colonialization
- Grenadian local history

Materials

- 5-6 copies of the Story of Leapers' Hill Handout (enough for student groupings of 4-5)
- At the Site: Exercise books and pencils for each student

Museum Exhibit Tie-Ins

- European Invasion Displays: *French Settlement of 1649* “Bloody confrontations”

Leapers' Hill

Field Trip Guide

Background

The *Historie de l'isle de Grenade en Amérique, 1649-59* is an anonymous, 17th century manuscript that details the first ten years of the French in Grenada and their battles with the Island Caribs for control of the island. It is believed to be written by Father Benigne Bresson who was a missionary in Grenada between 1656 and 1659. Amazingly, this manuscript went unknown to historians for over 200 years until a French librarian came across it in 1872. The Jesuit school where he found it, however, has since closed and the original document disappeared. But 100 years later, in 1972, a copy transcribed by the librarian was discovered in a Paris bookstore by a visiting professor from the University of Montreal. Realizing its significance, he bought the book and sent it to Jacques Petitjean Roget, a Caribbean historian in Martinique. Together they investigated the document's authenticity and history. Petitjean Roget then translated it to English and sent a copy to the Grenada National Museum. Historians believe that the information in this manuscript is more accurate than that written by later authors. Because of its obscurity, however, many authors continue to be unaware of its existence. Today you will read the Leapers' Hill story as recorded in that document.

Objectives

SWBAT retell the true story of Leapers' Hill

Procedure

1. Tell students they're going to read the Leapers' Hill story described in the "Anonymous History"
2. Make a KWL chart on board. Under K, record what students know about what happened at Leapers' Hill. Under W, ask them what they want to learn from the story.
3. Read the **Background** information aloud to the class.
4. Split the class into groups of 4-6 students, and give each group a copy of the story.
5. Have the groups read the story aloud in a round-robin format. Each student will read 1 paragraph and the pass until story is finished. They should read the story twice.
6. Have students come back to whole group. Ask: *Why did the French attack the Caribs? Who told the French that it was a good time to attack? Why did he tell them that?*
7. Return to KWL chart; ask students what they learned from the story. Did they look back at the W column and learn what they wanted to learn? If not, how could they get that information? Look back at K, do they have to revise what they thought they knew about the Leapers' Hill story.

Debriefing

Have students point out the main differences between what they thought they knew about Leapers' Hill and what they learned.

Adaptations for Struggling Students

- Have students work in pairs or small groups and assign a strong writer as the group's recorder. This will take the pressure off of writing while still allowing struggling writers to contribute their ideas.
- Give adequate 'think time' when asking questions. Some students need extra processing time to formulate their answers.

Leapers' Hill

Field Trip Guide

At the Site

Using Narrative to Tell History

Overview

After having read the true story of Leapers' Hill (**Pre-Visit Activity**), students are going to create a narrative to share what happened while in the same setting that the story took place.

Objectives

SWBAT use their background knowledge of Leapers Hill to respond to a journal prompt.

Procedure

1. Gather the class at the Leapers' Hill monument. Ask a student to retell the story, as they learned from the Pre-Visit activity.
2. Tell students they'll have 10 minutes to respond to a journal prompt in their exercise books.

Pretend you are a Carib at the party. You're having a great time, when all of the sudden you see armed French soldiers running towards you.

Students can choose:

- a) Write what they see, think, feel, and do as the soldiers attack; or,
 - b) Sketch the scene they imagine as the French soldiers attack and prepare an oral narrative (spoken story) to go along with it.
3. Have one or two students share their work and tell their versions of the narrative.

Debrief

Back in class or on the bus, have students share their drawing or journal entry with their neighbor and discuss.

Extension

"Communal" suicide was not uncommon amongst Amerindians. The Spanish had seen this happen from their earliest attempts to enslave the Taino in Hispaniola. As Dr. Lennox Honeychurch has explained:

"Kalinago society was one where the world of the here and now and the world of the spirit interwove with each other like the fibers of a basket. The shaman practicing his 'spells' and consuming local narcotics travelled out of this world and returned with solutions to the problems of the present. Armed with this perception of continuous life in different zones of reality, the Kalinago were more than a match for Europeans. Western domination relied on the concept that the enslaved person would do everything possible, including forced labour, to continue living regardless of the conditions. Faced with a society that was prepared to die rather than surrender, the colonizers conquered land but found it impossible to control the living people."

(Honeychurch, 2002). **Discuss this sentiment.**

Leapers' Hill

Field Trip Guide

Other activities in the Sauteurs Cemetery (for Secondary School students):

Have students search for the grave of Walter Clement Noel. Once someone finds the correct grave (watch the dates, there is more than one Walter Noel), gather the class and read the **Sickle-Cell** **handout**.

Additionally, the St. Patrick's Anglican Church was built between 1829 and 1831. It is the oldest Anglican church in St. Patrick and sits on the site of a previous palisade fort and coastal battery. The St. Patrick's Roman Catholic Church was built between 1841 and 1851. It is the oldest Catholic church in St. Patrick's, and was used as a reference to locate the Leapers' Hill precipice (early accounts note that the Catholic Church was built near the site). However, the original RC church (1664-1795) stood where the police station and courthouse is today. It had been confiscated by the Anglicans in 1784 and was subsequently burned down during Fedon's Rebellion (1795). Thus, the RC church noted in historical accounts was not located where the present one is. Might the smaller cliff north of the police station be the *actual* location of Leapers' Hill?

In 1994, archaeologists located an Amerindian site in St. Patrick's Bay, just west of Leapers' Hill that dates to the colonial era. It's likely the same village attacked by the French in 1650. If this was where the attack began, it's likely that the current location of Leapers' Hill is the correct one. Additionally, in 1613 Spanish sailors reported trading with Amerindians at this same location (see figure below).

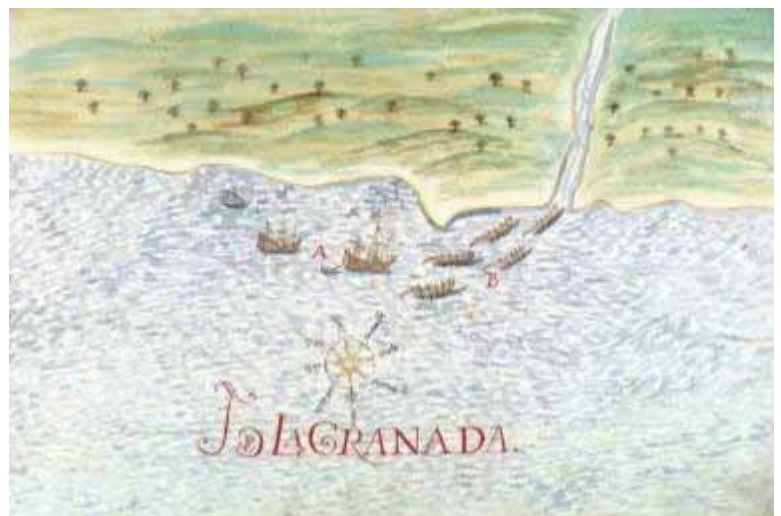
After Your Visit

General Reflection/Wrap-Up Questions

- Why did the French attack the Island Caribs?
- Why weren't they all able to live peacefully in Grenada?
- Was the Carib's Leap event the end of the Island Caribs in Grenada?



Painting of the event by artist Freddy Paul



A 1614 sketch by Nicolas de Cardona depicting Spanish ships meeting Amerindian canoes at either Irvin's Bay or Sauteurs Bay itself

Leapers' Hill

*Student Activity Handout:
1660s Anonymous History*



Field Trip Guide

*Grenada National Museum: Teacher Kit
Adventures Outside the Museum*

1660s Anonymous History of the Island of Grenada in America, 1649-59

The French settled Grenada in March 1649. Within eight months of settlement, they became embroiled in what would be a decade-long battle against the Island Caribs for control of the island. Following repeated clashes with the Island Caribs that resulted in the deaths of many colonists, the French sought ways to rid the island of its natives, or at least kill as many as they could. That chance came in 1650.

The story of Leapers' Hill begins with the Island Carib called "Thomas," who wanted to marry the daughter of "Captain Duquesne" (the chief). His love's brother (the chief's son), however, rejected the offer. Thomas tried to convince him to give in, but the man refused and in a fit of rage, Thomas killed him! Realizing what would happen to him when the Chief found out, Thomas ran away to Martinique. While in Martinique, he approached Governor Duparquet (governor of all the French colonies) and told him that if he wanted to rid Grenada of the Island Caribs, Thomas could "deliver" them. He said he knew of a place in the north of the island where many of them get together to drink. Believing God had sent him this favor, Du Parquet takes the Amerindian's advice and travels to Grenada. In the afternoon of Monday, 30 May 1650 a force of 60 men, including Thomas, sailed from Port Louis, along the west coast of the island, and on to the northern tip.

"They dropped anchor that evening near a hill called "aux Sauteurs" for the reason that I will tell, across from the bay Duquesne, where everybody landed under cover of night. But before going any further they sent the Savage [Thomas] with two Frenchmen to check if the Savages were there, what they were doing; in other words: the situation. They came back quickly, as if carried by the wings of the wind, and reported that it could never be better, but that they had to hurry to surround them all so no one could escape. They were drinking their wine and feasting, not thinking what might happen to them. This was done, and since they were all in their greatest gaiety, they [the French] discharged their muskets on them. This troubled their wine, and suddenly changed their joy into sadness. Who moved was lying on the ground, who stayed received no better treatment; any way they turned there was nothing but fire and slashing sword. Only one way was open to flee, but it ended on a high cliff that stopped them. What will they do? There is no quarter, they must die, and rather than by sword or by firing weapon, they jumped from the top to the bottom of this very steep hill, into the sea where they died by water while avoiding steel and fire. This is why it was given the name of "Morne aux Sauteurs" [Hill of the Jumpers]. Only eight or nine were killed on the spot; all the others jumped [about 40], and none escaped. None of ours were hurt, because when they were surprised their confusion was so great that they did not think at all about running to their weapons; they thought only about saving their lives by fleeing, since everything was lost. Then everything was destroyed and set on fire, although we preserved what could be of use to us."

Rather than offer an inglorious surrender, the Island Caribs committed an act that today is seen as a symbol of resistance to European domination. A number of writers have said this bloody attack against the Island Caribs represented the total destruction of their population in Grenada. It wasn't, and the Island Carib's survived into the mid-1700s, living on the fringes of colonial, plantation society. Symbolically, however, the Leapers' Hill incident was a turning point in their losing struggle against the French.

Leaper's Hill

*Student Activity Handout:
Sickle Cell Anemia Extension Activity*



Field Trip Guide

*Grenada National Museum: Teacher Kit
Adventures Outside the Museum*

Sickle Cell Anemia

Also in the Sauteurs Cemetery is the grave of Walter Clement Noel, the first ever diagnosed case of sickle-cell anemia. Sickle-cell is a genetic blood disorder characterized by abnormal, crescent-shaped blood cells. The disorder causes a number of blood-related problems and a shortened life span. However, in tropical climates where malaria is prevalent, the shape of these cells actually *prevents* malaria from infiltrating blood cells and hence, protects carriers from contracting malaria.

Over 100 years ago, in 1904, a boy by the name of Walter Clement Noel left Grenada to study dentistry in Chicago. He was 20 years old. After three months in Chicago, he came down with a severe flu and was admitted to the Chicago Presbyterian Hospital. The intern at the hospital treated Noel and took samples of his blood. Upon analysis, he told his supervisor, the cardiologist James B. Herrick, of the man's strange looking blood. Herrick presumed it was the result of parasitic blood infection. No parasites were found, however, and Herrick began keeping track of the patient. Noel did not appear to be all that affected by the strange blood in his body, except that he got respiratory infections very easily. Noel was readmitted several times over the next three years for a variety of colds and coughs, but always recovered well. In 1907, he completed his studies, returned home, and established a dental practice in the town of St. George.

A few years later, in 1910, Dr. Herrick published a landmark paper about Noel's "peculiar, elongated and sickle-shaped" blood cells. It's now known to be the first, definitive case of sickle-cell anemia.

As with other sufferers of sickle-cell, Walter Noel died of pneumonia in 1916, at the age of 32. He never learned of his disease, nor his contribution to medical history.

[Note that there is at least one other "Walter Noel" in the Sauteurs cemetery. Watch the dates on the tombstone to find the right one.]

