

The treaty had been signed, but certainly not with the free ~~will~~ will of the chiefs, and this the treaty ~~notes~~ notes make very ~~clear~~ and definite.

And though the ~~Yakima~~ country of the ~~Y~~ instead of being signed, but instead of finding themselves protected from

incursions of settlers and gold hunters, the Yakima country was overrun and settlement of the ~~area~~ ~~was~~ ~~invited~~ ~~welcomed~~ ~~to~~ ~~the~~ bunchgrass

with miners while settlers and cattlemen were inching northward as the

country was encouraged

herds ate away the ~~badlands~~ bunchgrass. And surely the ~~Yakima~~ <sup>People</sup> felt

that their land and their homes were to be ~~wrested~~ <sup>torn</sup> from them as it had

been down south of the Columbia.

The inevitable took place as J. Ross Browne ~~wrote~~ <sup>wrote</sup> in his official report:

"A war took place--an expensive and disastrous war from the effects of which the territories will suffer for many years."

~~It was a war of destiny--bound to take place whenever the causes~~

"... It was a war of destiny--bound to take place whenever the causes reached their culminating point..."

~~Before this, Kamiakin, by the written record, was a friend of the~~

Before this, Kamiakin, by the written record, was a friend of the ~~and~~ King George Men and the Boston Men-- the English and the Americans. He was compelled to become

He became a war chief and emerged a martyr of his race and his people, misunderstood by many but eternally revered ~~and~~ by his people X



even though he was defeated in a contest that could have but one ending.

It is not logical to believe that Kamiakin believed that the Yakima victory over a United State Army force on Top-nish creek, southeast of Fort Simcoe State Park, would be repeated in all encounters that were sure

to come, nor that he did not believe that the defeat of the blue coated troops again at Steptoe Butte, ~~in the battle of Steptoe Butte~~ <sup>may 16, 1858, 16-17, 1858</sup> <sup>(the battle of Tohotoniwin)</sup>

~~in which he and his warriors stood side by side~~ <sup>with his warriors</sup> he and his warriors stood side by side to with the Coeur d'Alenes, Spokanes and

Palouse, be a long-lasting victory. ~~Because could none of his enemies~~ <sup>Owhi's speech revealing how he felt about the Earth may</sup> ~~ever said that Kamiakin lacked in wisdom.~~

~~Explain why he pursued the course he did~~ <sup>But to realize why he acted as he did, one must think back to</sup> ~~the course he pursued the course he did~~

~~Owhi's speech about the Earth.~~

The ~~repeated~~ faith of the Yakima leaders was ~~added~~ in the earth, and

~~was~~ when the inevitable confronted them, they had no fear of dying

and becoming, as they told Governor Stevens ~~at~~ at the Treaty Council,

<sup>the earth</sup> <sup>Kamiakin</sup> <sup>at</sup> a part of it. ~~He~~ spoke prophetically ~~in~~ <sup>at</sup> the Treaty Council &

<sup>He spoke plainly and everyone understood. The</sup> ~~where the~~ Earth heard and it was recorded for all time. <sup>He told Stephens</sup>

"Your chiefs are good, perhaps you have spoken straight, that your children will do right. Let them do as they have promised. This is all I have to

say. <sup>Recall what Owhi said</sup>

~~Owhi~~ God looks down upon his children today as if we were all ~~in~~ in one body. He is going to make one body of us.



Confidentially  
~~Confidentially~~

At the outset of the war Major Granville O. Haller marched

bravely out from the Balles with 100 troops, most of them mounted on

~~unless~~ those who were mounted, riding mules.

65 miles

They headed straight north ~~across~~ across the Simcoe Mountains ~~into the~~ *and*  
*were confronted by*  
~~Yakima country, ran head on into~~ Samiak's warriors on the Top-nish *Creek.*

~~At the north of the openish ridge at the north foot of openish~~

~~Ridge.~~

Haller hauled (which he believed would)

He had taken along a mountain howitzer, to strike fear and terror into

Indian hearts. But their love for their homes was stronger than  
any fear and their

It was a

~~The~~ victory was decisive, and overwhelming for the tribesmen, a regular

Route attended by who retreated and left the  
Route, and with considerable loss for Haller who ~~was~~ ~~mon~~ ~~nowitzer~~  
nowitzer behind with ~~the rest of his equipment~~ ~~with equipment~~  
was left behind when he retreated.

The "Lost howitzer" an ~~eternity~~ unseen. ~~It is~~ monument to

~~It became a legend among the Yakimas that the howitzer was left there.~~

and the legend persisted <sup>has</sup> to <sup>even to</sup> ~~later days~~ <sup>even though</sup> modern days and it ~~is~~ <sup>does</sup> ~~do~~ does

~~not detract from the~~ victory over Haller that Colonel Wright recovered

it in ~~later years~~ and took it back to The Dalles. ~~The Dalles and gave to~~

Haller, had he stopped to think, would have known he was leading his

troops into a hornets nest, warriors who rallied to protect their homes

against what they believed was seizure and appropriation as had taken

place south of the Big River.



Haller's defeat  
of course ~~this~~ spread <sup>hostilities</sup> north ~~to~~ and south of the Columbia ~~and~~  
into the "alla Walla Valley.

It brought concentrations of United States troops and Volunteers  
who, employing superior fire power with more modern weapons terminated the  
hostilities with Col. Wright's campaign, <sup>September 17, 1858</sup> ~~from Walla Walla into the Palouse~~  
~~east of the the Columbia~~  
~~country and to Spokane.~~

But before this there was a campaign into the Yakima Valley, an  
elusive battle at Twin Buttes <sup>just</sup> ~~or Union Gap~~, whose old name was ~~just~~  
~~but~~ Pah Itu Ta Quit [where mountains ~~come~~ make a gap], <sup>and is just below present U.G.</sup>

It was during this period that Fort Simcoe was built for the multiple-  
purpose <sup>of</sup> protecting the Indians from the <sup>(overanxious)</sup> ~~overzealous~~ settlers and as a  
military depot to overawe the tribesmen.

Before the campaigns <sup>ended</sup> ~~were over~~, there were several <sup>letters</sup> ~~letters~~ written  
that reflect the feeling of the times.  
~~that tell what was happening~~

R.R. Thompson, Indian agent writing from The Dalles to <sup>(Supt.)</sup> Palmer ~~on~~  
<sup>referring to</sup>  
January 20, 1856, ~~said of~~ the situation in the Walla Walla Valley because  
of the presence of the ~~Volunteers~~ Volunteers there, <sup>said:</sup>

"News from the "alla "alla gives an account of the most shameful  
treatment of the settlers and friendly Indians...if their lives were in  
danger when surrounded by hostile Indians, they are doubly so now."



The death of the "alla Walla chief, ~~Repeomoxmox~~, a ~~treaty~~ signer of the treaty with the ~~Arrows~~ Yagare & ~~the~~ allomatilla at ~~for his people at "alla Walla dddd at~~ the time the Yakima Treaty, ~~was~~

~~drawn~~, came in for singular documentation. He was killed by the

Writing from ~~Gov. D. C.~~ Colville to Gov. Stevens on Jan. 27, 1856,

A. McDonald said:

"The most unrelenting barbarities are told here of your volunteers

It is said they murdered Serpent Jaune (~~Pespeomoxmox~~ or Yellow Bird)

scalped ~~and skinned~~ and skinned him, turned his skin into razor straps,

disinterred him after burying him, then cut off his ears--

preserved in liquor of which an American officer drank afterwards by

accident. If this is true, if so as an historical fact tis worth

salting to show our progress."

The Treaty with the Yakima was not ratified until March 8, ~~1854~~ 1859

and it was proclaimed April 19 that same year by <sup>7</sup>the President

The outbreak of war caused

The military ~~was~~ issued orders in 1855 ~~to~~ forbidding settlement ~~of~~

~~land east~~ of the Cascades and it was reiterated in 1857 before

it was revoked ~~x matters which provoked widespread con0000 controversy as~~

~~to the true social condition of affairs.~~

The Council A.H. Morse of Salem applied as special Indian agent



at Fort Simcoe, June 1, 1858, ~~it was an~~ <sup>it was an</sup> indication that the <sup>more however</sup> Yakima Reservation was being prepared for the tribes, ~~but~~ was informed by J.W. Nesmith, then superintendent of Indian affairs for the two territories that "instructions from the Department ordering a retrenchment ~~of the service~~ together with the exhausted state of the appropriation for the present fiscal year utterly precludes my making any such appointment for the present."

O.H. Mason, governor of Washington Territory in his annual message delivered December 7, 1858 announced "... <sup>sheer</sup> ~~sheer~~ justice to the Indian and the better security of lives and property of the citizens demand the speedy confirmation of the treaties." <sup>and he also</sup> recommended the appointment of a separate <sup>superintendancy</sup> ~~superintendent~~ for Washington Territory.

<sup>William Selby,</sup> General Harney <sup>(ordered)</sup> ~~ordered~~ Capt. James J. Archer of the 9th Infantry, in command at Fort Simcoe, to ~~turn over~~ turn over the post to <sup>Dr.</sup> R.H. Lansdale, Indian Agent. Lansdale ~~had been notified~~ was notified of the order by Nesmith on May 16, 1859 and prepared to transfer the agency from White Salmon. Archer <sup>reluctantly</sup> ~~turned over~~ the property to the Indian Department on April 18 under whose control <sup>it remained</sup> ~~remained~~ during <sup>and</sup> ~~as~~ the agency, <sup>and</sup> ~~the~~ boarding school ~~was continued for 31 years~~ <sup>and</sup> ~~and~~ days ~~and~~ <sup>for eventually at during</sup> ~~then~~ 31 years of vacancy, 7-94 years in all.











And his manner was <sup>striking</sup> ~~striking~~ distinguished, quiet and dignified."

And another historian who saw and talked ~~with~~ with him even earlier described him as " a large, gloomy looking <sup>man</sup> ~~and~~ with a very long and strongly marked face; slovenly in dress but said to be generous and honest."

~~And long before the~~ One person who saw him at the old Mission on the <sup>Catholic</sup> ~~the~~ Atanum, near which lodge was located and where he planted his his home ~~and~~ gardens ~~were located~~ wrote that although his long tunic of fine green cloth was made up <sup>long before the treaty,</sup> ~~of irregular~~ <sup>roughly sewn</sup> ~~patches~~ <sup>stitched</sup> of all shapes and sizes, he was "not a scarecrow. "ithin this garment of disjunctive conjunction he stood ~~a~~ chieftainly man."

<sup>Singi a</sup> He was the son of ~~and~~ Palouse, who came ~~from~~ <sup>Singi</sup> ~~around~~ Starbuck, <sup>lived near</sup> ~~named~~ Kah-mash ni, close to the Nez Perce country and his mother was a ~~Yakima~~ <sup>Yakima</sup>. He had five wives ~~and~~ <sup>(who was named</sup> ~~one of them~~ <sup>Sunkahay of San Chlon</sup> being related to Teias through one of them. All of his sons and daughters have died, excepting Cleveland Kamiakin <sup>Respectable</sup> ~~who~~ <sup>was</sup> who was

born in 1870 <sup>in the Palouse,</sup> ~~although peace returned to the Yak Valley,~~ <sup>but not Kamackas</sup> ~~He was always~~ <sup>He was always</sup> ~~suspicious that death,~~ <sup>suspicious that death,</sup> ~~over years~~ <sup>over years</sup> ~~settles could also have been his fate~~ <sup>settles could also have been his fate</sup> ~~too, would be his fate at the hands of the soldiers or~~ <sup>too, would be his fate at the hands of the soldiers or</sup> ~~as in~~ <sup>as in</sup> the case of ~~Qualchan and~~ <sup>Qualchan and</sup> ~~Whi,~~ <sup>Whi,</sup> ~~and leaders on the Coast~~ <sup>and leaders on the Coast</sup> ~~Cascades, who~~ <sup>Cascades, who</sup> ~~who had surrendered in good faith and~~ <sup>who had surrendered in good faith and</sup> ~~met violent deaths.~~ <sup>met violent deaths.</sup>

(over)

Yak & Yakima  
- My 11/11 night



~~in 1855~~  
 For a time after the war, it ~~looked~~ appeared that <sup>he</sup> ~~Kamiakin~~ might come onto the Yakima Reservation, as chief according to the Treaty ~~of 1855~~ and receive his pay as chief, \$500 a year. ~~But there were no~~  
~~and the executions were still fresh in mind.~~

[The agent, Lansdale, writing to Superintendent Geary from Simcoe, in July, 1859 stated:

"It is evident <sup>K</sup>amiakin has his misgivings, fearing the whites may apprehend and punish him for the past but influenced <sup>by</sup> my assurance of protection and safety he has sent a message that he will return about the middle of August so soon as his people have finished providing camash and by that time his horses are in traveling condition.

<sup>So</sup> Kamiakin did not come, and ~~Lansdale himself~~ <sup>houseback</sup> went to Kamiakin in April, 1860, a 12-day trip. ~~and~~

[The chief told the agent that he was not afraid of the agency, but of the whites <sup>He</sup> ~~generally~~ <sup>(that)</sup> explained, should he return and there be any difficulty between the Indians and whites, <sup>he would be</sup> ~~the blame would be~~ <sup>blame held accountable</sup> placed on him.

<sup>So</sup> ~~By the last of May~~ <sup>returned and</sup> Lansdale ~~had~~ recommended the appointment of Spencer ~~and~~ of the Klickitats as chief and this was done on July 5, Spencer being named "temporary head chief of the Yakima nation to serve until a



permanent head chief could be ~~appointed~~ regularly chosen, according to treaty stipulations. ”

The same agent , in a <sup>9</sup>~~read~~ letter on (Oct.) 10, 1860 reported "the buildings at this post turned over by the War to the Indian Department when abandoned by the U.S. troops are sufficient in number for the purpose of an Indian Agency, ~~are sufficient in number for the purpose of an Indian Agency~~ and can be made suitable by alterations and repairs and by completing two partly built by the military. All the buildings need ~~be~~ repairs, such as glazing and painting; some need alterations to adapt them to the purpose of schools and shops.

"The buildings returned <sup>to me</sup>~~to me~~ are twenty one in number and were valued at \$31,250."

W.B. Gosnell, sub <sup>Indian</sup>~~Indian~~ agent who was <sup>in</sup>~~in~~ charge at the Yakima agency in February, 1861, discharged Spencer .

He was <sup>Confident</sup>~~optimistic~~ that Kamiakin would come onto the reservation and consulted the chief's <sup>wife, San chlow</sup>~~wife, San chlow~~. She told the agent she had <sup>been</sup>~~been~~ sent by <sup>by orders</sup>~~by orders~~ of Kamiakin to "ascertain and report to him the condition of affairs " on the reservation. <sup>2 years to</sup>~~she was the daughter of Teias and her~~ uncle was the chief, whi, and it was her first visit to the agency.

"The character of <sup>K</sup>amiakin is , I am afraid, not generally understood,"



34

~~San-ellow~~

~~Gosnell~~ Gosnell wrote, " though he went to war and in fact was the moving spirit of the late conflict, yet his whole course was marked by a nobleness of mind that would have graced the general of a civilized nation. He never harmed the women and children of the settlers, or waylaid ~~the~~ the lone traveler, but has been in many instances their protector."

(next)

on March

William Kapus, acting Indian agent, wrote to Kamiakin ~~in 1861~~ on March 21, 1861, stating:

"... I want to see you on your ownland and among ~~your~~ your own people. I have kept your garden for you...you ought to come ~~for~~ for your people have no chief now and you know that a people without a chief ~~cannot~~ cannot live long. <sup>the</sup> Nearly all ~~the~~ Indians here are farming now and by next winter they ~~will have plenty~~ will have plenty." <sup>have plenty</sup>

<sup>would not return</sup>  
But Kamiakin ~~never came to the reservation~~ and the Yakimas had no head chief. ~~and~~ It was not until the time of the agent, the Rev. ~~James H. Wilbur~~ James H. Wilbur that one was elected. Wilbur himself supported the election of a chief to help him with his increasing duties and

White Swan was selected by the head men who gathered and cast <sup>when they voted.</sup> ~~the votes to~~ colored ribbons ~~as votes to~~ designate their choice.

~~As late as 1910~~  
The Rev. Stirling G. Waters, brother of White Swan was elected head chief of the Confederated Yakima tribes. He died ~~in~~ 13 years later



~~15~~ Insert pg 14

Skloom died at this time ~~1861~~ his death occurring February 1,  
1861 in  
~~his~~ his home not far from Fort Simcoe Agency.

Gosnel wrote to E.R. Geary, superintendent at Portland, Ore., that  
"Indian ~~so~~ Scloom, brother of Kamaikin... died ~~on the 1st inst.~~ after an  
illness of four days.... he expressed his anxious wish and full determination  
to use every effort to have Kamaikin come upon the reserve to live, assuring  
me that as soon should open he himself would come, and while upon his  
deathbed made known his determination to have Kamaikin come upon the  
reserve...his own heart was warm towards the whites and begged that  
they discard turmoil ~~and~~, that strife should be no longer known  
~~between~~ between their nation and our own but that they should live in  
harmony with our nation and die friendly and happy as members of one great  
human family..."



The greatest of the chiefs, K,

15

He was an old and disillusioned man when he wasted away in ~~an~~  
a log cabin isolated from the rest of his camp--because he wanted to  
be alone-- and died at a sanctuary at <sup>called Tahk-z-Lite</sup> Rock Creek, southwest of Spokane  
in the <sup>Palouse</sup> ~~homeland~~ homeland of his father.

When Wright set out on his campaign that ended in the close of the  
war, ~~Kamiatin~~ Kamiatin remained securely distant to the north. Then  
he went to <sup>Tahk-z-Lite</sup> Rock Lake to live out his days.

He was visited <sup>at Rock Lake</sup> ~~there~~ <sup>in</sup> ~~in 1870~~ the fall of 1870 by W.P. Winans, who rode  
down from Colville Reservation at the instructions of Colonel Samuel Ross,  
~~superintendent~~ to deliver 20 bales <sup>or</sup> ~~or 2~~ 600 blankets "his due  
under the treaty."

Winans was invited into his lodge, related the occasion for his visit  
and explained that the government wanted to make good its promise and to  
do so, was ~~sending~~ sending the blankets.

"He listened silently, ~~and said~~ to all I had to say," said  
Winans, "and when he saw I had completed my statement, he arose, standing  
erect with his left arm extended, pointing with his right hand to the  
ragged sleeve of his gray woolen shirt."

~~and~~ "See, I am a poor man, but too rich to receive anything  
from the United States," he said.



12 17

~~On 10-10-1878~~ Winans said that Kamiakin felt and believed that he had ~~been~~ <sup>been</sup> deceived and wronged by the United States and deserted by his people ~~and~~ <sup>he</sup> wished no favors from either.

So ~~he~~ <sup>he</sup> Winans took the blankets back to Colville and distributed them during the winter to the needy.

<sup>Within</sup> ~~But~~ <sup>it wasn't</sup> two years ~~before~~ the settlers crowded around and filed on the lands ~~that~~ <sup>he</sup> had long occupied ~~So~~ Kamiakin's camp) ~~and~~ <sup>although</sup> he had lived there for years, he was finally ~~driven off of his camping place, and he died a broken hearted man.~~ <sup>embittered, disillusioned</sup> and broken hearted.

~~He~~ Kamiakin died in 1878 and was buried ~~in a secret place~~ <sup>on a rocky ledge - NW</sup> way of his people, a secret place-, in the ~~old manner, on a rocky ledge.~~

A few years after that the relatives went to the ~~secret~~ <sup>sacred</sup> ~~burial place~~ <sup>fit new buckskins to the body</sup> burial place to ~~lay on new clothes,~~ as was the custom.

~~They found that~~ The head had been severed from the body, and was missing. It has not yet been recovered so it can return to the mother earth - as Oshkosh Eghlews to Stevens at the treaty council



Lansdale to Kearny from Simcoe, July, 1859--It is evident Kamiakin has his misgivings, fearing the whites may apprehend and punish him for the past but influenced by my assurance of protection and safety he has sent a message that he will return about the middle of August next, so soon as his people have finished providing camash and by the time his horses are in traveling condition.

A.H. Robie , special Ind. Agent from Dalles, March 2, 1857 to Stevens:

I had a conversation with Mr. White who was captured at Simcoe by Skloom. He was released at the Palouse river and arrived at the Dalles on the 1st inst. He informed me that Kamiakin, Skloom and Showawai are encamped on the Palouse with a part of their people, 200. He was treated kindly by all the chiefs. Kamiakin said Looking Glass is the man that first proposed war upon the whites. Peu Peu Mox Mox and he said let us wait three years and then if the whites prove false and treat us badly it will be time to go to war, but Looking Glass said that it would then be too late and proposed that he should go to the Blackfoot country and kill Gov. Stevens and during his absence the rest should unite in a general war. Not long after that sent a messenger back to report that he had accomplished his object. When we heard this, said Kamiakin, we were all of



A

One of the precious possessions of the Yakima is ~~the~~ heritage born one-hundred years ago when the treaty makers assembled in a cottonwood grove on the present site of Walla Walla. *is a precious possession of the Yakima*

~~Before then they~~ *also* <sup>one</sup> had a heritage so old that no one knew just when it was born. <sup>It was</sup> ~~It was~~ a heritage of ~~the race~~ and of a deep-rooted religion that recognized the existence of a Creator who gave the people the Sacred Earth. It was a civilization and a noble culture.

~~So the Treaty of 1855~~ *has also come to be* <sup>grown to be</sup> like the others, a heritage for those <sup>now</sup> ~~still~~ living and ~~those~~ yet unborn.

~~And now, so long after the Council of Walla Walla~~ there is no doubt but that ~~the~~ wise old <sup>treaty</sup> chiefs, with a power born only to gifted leaders, realized that the future life must change for their people.

<sup>unwanted</sup> ~~The treaty was a forced necessity. Although unwanted,~~ it was thrust upon <sup>them</sup> ~~the old chiefs~~ until it was accepted. It was ratified by the Senate of the United States and the President proclaimed its existence and validity. <sup>Since then it has become</sup> ~~it became~~ the law of the people, ~~a document~~ held in solemn and <sup>highest</sup> ~~high~~ respect by the grandfathers, <sup>clinging</sup> ~~who still cling~~ to the old ways, and ~~the~~ young people, ~~who were still~~ struggling to learn of the new.

The written history of all ~~North American~~ <sup>on the N.A. continent</sup> tribes commenced with the <sup>advent</sup> ~~arrival~~ of the Europeans. Of the earlier, the <sup>Pre</sup> ~~Pre~~ Columbian era, only legends and fragmentary tales survive the dim mists of <sup>the</sup> ~~unrecoverable~~ years.

<sup>So</sup> ~~The Indian history~~ <sup>became first</sup> ~~is the very essence of the history of America.~~ <sup>and then continuing episodes of</sup> ~~century after the treaty it can be evaluated impartially from government documents and old records.~~ <sup>once the foundation has</sup> ~~first the foundation, became through its~~

<sup>Continuing episodes the very history of America.</sup> ~~When the Europeans came they found that the original inhabitants of this continent possessed tribal governments and were self sustaining.~~

~~Many forms of a~~ <sup>s</sup> conception of a Creator flowed from their worships. They had a faith that death is not the end. It was not unsimilar to the belief in human hearts today wherever there are men free to worship.

*It was a faith, intermed so deeply with nature that it has never been uprooted.*



Treaties are deeply interwoven with this country's earliest history.

When this began the first occupants were peaceful until the westwardly migration changed the tribes into fierce aggressors fighting to preserve their homes while they resisted the influence of Anglo-Saxon civilization.

It was <sup>the same</sup> ~~slightly different~~ for the Yakima. ~~They did not take up arms until they were compelled to, do so.~~

~~Before the birth of the United States the European nations overawed and managed the tribes in individual ways to suit their wishes. Their objective was to acquire as much of the new continent and its wealth as possible. Although the original rights were not totally disregarded, the title to the soil, the ~~land~~ Earth, did not concern the sovereigns.~~

As early as the Revolutionary War, provincial assemblies considered Indian affairs and transmitted them to the Continental Congress which on June 16, 1775, appointed a committee of five to "secure and preserve the friendship of the Indian Nations."

That same month three departments of Indian affairs were created by the Congress of the Confederation and with men of no less leadership than Benjamin Franklin and Patrick Henry as members. ~~Earlier Franklin had told the Albany Congress: "Many quarrels and wars have arisen between the colonies and the Indian nations through the bad conduct of the traders who cheat the Indians after making them drunk."~~



In 1606 the London Virginia Company instructed its colonists: "In all your passage you must have great care not to offend the naturals; <sup>and if</sup> ~~if you can~~ eschew it; and employ some few of your company to trade with them for corn and all other lasting victuals if they have any; and this you must do before ~~they perceive you mean to plant among them.~~"

A proclamation issued by the first governor of the Virginia Colony warned that colonization was "not to supplant them (the Indians) and root them out." Even when Harvard College was chartered in 1650 it was provided that it was for "education of ye English and Indian youth of this country in knowledge and Godlyness."

The West India Company Colonists purchased "the island Manhattan from the Indians for the value of 60 guilders; 'tis 11,000 morgens in size..." This was a little more than a dollar for a thousand acres.

Although the Treaty with the Confederated Yakima Nation is just 100 years old, the first formal treaty in this country with a tribe was with the Delawares, 177 years ago.

Commissioners were appointed in 1783 to treat with Indian nations and the system persisted until 1869 with the result that 360 treaties were made before Congress terminated treaty making power in 1871. Then a "wardship" policy supplanted the recognition of a "nation."