

DBQ4 Native America

QUESTION

“From 1607 to 1763, Indian/white relations in colonial America shifted from mutual dependency and cooperation towards conflict and tension.”

Using the documents and your knowledge of the period, assess the validity of this statement with regard to diplomacy, religion, and commerce. Use the documents and your knowledge of the period between 1607 and 1763 in constructing your response.

Document A

Speech by Powhatan, as recorded by John Smith, 1609

Why will you take by force what you may obtain by love? Why will you destroy us who supply you with food? What can you get by war? . . . We are unarmed, and willing to give you what you ask, if you come in a friendly manner. . . .

I am not so simple as not to know it is better to eat good meat, sleep comfortably, live quietly with my women and children, laugh and be merry with the English, and being their friend, trade for their copper and hatchets, than to run away from them. . . .

Take away your guns and swords, the cause of all our jealousy, or you may die in the same manner.

Document B

Virginia colony promoter Sir William Herbert, 1610s

Colonies degenerate assuredly when the colonists imitate and embrace the habits, customs, and practices of the natives. There is no better way to remedy this evil than to do away with and destroy completely the habits and practices of the natives.

Document C

A Huron Indian to Jesuit missionary Jean de Brébeuf, 1635

During the 1600s and 1700s Jesuit missionaries traveled to America in an effort to convert Native Americans to Christianity. Although some were successful, others, as this document demonstrates, were not able to supercede Native American religious practices.

You tell us fine stories, and there is nothing in what you say that may not be true; but that is good for you who come across the seas. Do you not see that, as we inhabit a world so different from yours, there must be another heaven for us, and another road to reach it?

Document D

A French Jesuit missionary, 1642

To make a Christian out of a Barbarian is not the work of a day. . . . A great step is gained when one has learned to know those with whom he has to deal; has penetrated their thoughts; has adapted himself to their language, their customs, and their manner of living; and when necessary, has been a Barbarian with them, in order to win them over to Jesus Christ.

Document E

Roger Williams, founder of Rhode Island, in A Key into the Language of America, 1643. Roger Williams was the founder of Rhode Island. His book A Key into the Language of America is the first study of an Indian language, the Narragansett language.

I once traveled to an island of the wildest in our parts, where in the night an Indian (as he said) had a vision or dream of the sun (whom they worship for a god) darting a beam into his breast which he conceived to be the messenger of his death: this poor native called his friends and neighbors, and prepared some little refreshing for them, but himself was kept waking and fasting in great humiliations and invocations for ten days and nights; I was alone (having traveled from my bark, the wind being contrary) and little could I speak to them to their understandings especially because of the change of their dialect or manner of speech from our neighbors: yet so much (through the help of God) I did speak, of the true and living only wise God, of the creation: of man, and his fall from God, etc. that at parting many burst forth, "Oh when will you come again, to bring us some more news of this God?" . . .

Nature knows no difference between Europe and Americans in blood, birth, bodies, etc. God having of one blood made all mankind, Acts 17, and all by nature being children of wrath, Ephes,

More particularly:

Boast not proud English, of thy birth and blood Thy brother Indian is by birth as good. Of one blood God made him, and thee, and all. As wise, as fair, as strong, as personal.

By nature, wraith's his portion, thine, no more Till grace his soul and thine in Christ restore. Make sure thy second birth, else thou shalt see Heaven ope to Indians wild, but shut to thee.

Document F

Dutch missionary John Megapolensis on the Mohawks (Iroquois), 1644

Credit: Ebenezer Hazard, Historical Collections (Philadelphia, 1792), 1, 520-526.

In 1643, Dutch minister John Megapolensis became the town's first pastor at Fort Orange (near Albany). As pastor he was not allowed to farm or trade, but received support from the town, while diligently performing his duties, which included teaching the Indians about Christ.

The Women are obliged to prepare the Land, to mow, to plant, and do every Thing; the Men do nothing except hunting, fishing, and going to War against their Enemies: they treat their Enemies with great Cruelty in Time of War, for they first bite off the Nails of the Fingers of their Captives, and cut off some joints, and sometimes the whole of the Fingers; after that the Captives are obliged to sing and dance before them . . . , and finally they roast them before a slow Fire for some Days, and eat them. . . . Though they are very cruel to their Enemies, they are very friendly to us: we are under no Apprehensions from them. . . .

They are entire Strangers to all Religion, but they have a Tharonhijouaagon, (which others also call Athzooockkuatoriaho) i.e. a Genius which they put in the Place of God, but they do not worship or present Offerings to him: they worship and present Offerings to the Devil whom they call Otskon or Airekuoni. . . . They have otherwise no Religion: when we pray they laugh at us; some of them despise it entirely, and some when we tell them what we do when we pray, stand astonished. When we have a Sermon, sometimes ten or twelve of them, more or less, will attend, each having a long Tobacco Pipe, made by himself, in his Mouth, and will stand a while and look, and afterwards ask me what I was doing and what I wanted, that I stood there alone and made so many Words, and none of the rest might speak? I tell them I admonished the Christians, that they must not steal, . . . get drunk, or commit Murder, and that they too ought not to do these Things, and that I intend after a while to preach to them. . . . They say I do well in teaching the Christians, but immediately add Diatennon jawij Assyreoni hagiouisk, that is, why do so many Christians do these Things. They call us Assyreoni, that is, Cloth- Makers, or Charistooni, that is, Iron-Workers, because our People first brought Cloth and Iron among them...

Document G

Excerpts from speeches by Canassatego, an Iroquois, as printed by Benjamin Franklin, 1740s

This speech shows the deep resentment that many Native Americans felt about colonial encroachment on their lands and their subsequent difficulties with self-support. Canassatego criticizes the fact that the settlements spoil Native American hunting, as well as that colonial horses eat grass that is meant for deer.

We know our lands are now become more valuable: the white people think we do not know their value; but we are sensible that the land is everlasting, and the few goods we receive for it are soon worn out and gone. For the future we will sell no lands but when Brother Onas [the proprietor of Pennsylvania] is in the country; and we will know beforehand the quantity of the goods we are to receive. Besides, we are not well used with respect to the lands still unsold by us. Your people daily settle on these lands, and spoil our hunting. . . .

If you have not done anything, we now renew our request, and desire you will inform the person whose people are seated on our lands, that that country belongs to us, in right of conquest; we having bought it with our blood, and taken it from our enemies in fair war. . . .

It is customary with us to make a present of skins whenever we renew our treaties. We are ashamed to offer our brethren so few; but your horses and cows have eat the grass our deer used to feed on. This has made them scarce, and will, we hope, plead in excuse for our not bringing a larger quantity: if we could have spared more we would have given more; but we are really poor; and desire you'll not consider the quantity, but, few as they are, accept them in testimony of our regard. . . .

Our wise forefathers established union and amity between the five nations. This has made us formidable. This has given us great weight and authority with our neighboring nations. We are a powerful Confederacy, and by your observing the same methods our wise forefathers have taken you will acquire much strength and power; therefore, whatever befalls you, do not fall out with one another.

Document H

Pontiac, an Ottawa chief, voicing the proclamations of the "Master of Life," 1763

I am the Master of Life, whom thou desirest to know and to whom thou wouldst speak. Listen well to what I am going to say to thee and all thy red brethren. I am he who made heaven and earth, the trees, lakes, rivers, all men, and all that thou seest, and all that thou hast seen on earth. Because . . . I love you, you must do what I say and [not do] what I hate. I do not like that you drink until you lose your reason, as you do; or that you fight with each other; or that you take two wives, or run after the wives of others; you do not well; I hate that. You must have but one wife, and keep her until death. When you are going to war, you juggle, join the medicine dance, and believe that I am speaking. You are mistaken, it is to Manitou to whom you speak; he is a bad spirit who whispers to you nothing but evil, and to whom you listen because you do not know me well. This land, where you live, I have made for you and not for others. How comes it that you suffer the whites on your lands? Can you not do without them? I know that those whom you call the children of your Great Father supply your wants, but if you were not bad, as you are, you would well do without them. You might live wholly as you did before you knew them. Before those whom you call your brothers come on your lands, did you not live by bow and arrow? You had no need of gun nor powder, nor the rest of their things, and nevertheless you caught animals to live and clothe yourselves with their skins, but when I saw that you inclined to the evil, I called back the animals into the depths of the woods, so that you had need of your brothers to have your wants supplied and I shall send back to you the animals to live on. I do not forbid you, for all that, to suffer amongst you the children of your father. I love them, they know me and pray to me, and I give them their necessities and all that they bring to you, but as regards those who have come to trouble your country, drive them out, make war on them. I love them not, they know me not, they are my enemies and the enemies of your brothers. Send them back to the country which I made for them. There let them remain.

NAME: _____

SPEECH ANALYSIS

1. DATE(S) OF DOCUMENT:

2. AUTHOR (OR CREATOR) OF THE DOCUMENT: POSITION (TITLE):

3. FOR WHAT AUDIENCE WAS THE DOCUMENT WRITTEN?

4. DOCUMENT INFORMATION (There are many possible ways to answer A-E.)
 - A. List three things the author said that you think are important:
 - 1.
 - 2.
 - 3.

 - B. Why do you think this document was written?

 - C. What evidence in the document helps you know why it was written? Quote from the document.

 - D. List two things the document tells you about life in the United States at the time it was written:

 - E. Write a question to the author that is left unanswered by the document:

CHIEF LOGAN'S SPEECH

I appeal to any white man to say, if he entered Logan's cabin hungry and he gave him not meat; if ever he came cold and naked, and he clothed him not.

During the course of the long and bloody war, Logan remained idle in his cabin, an advocate for peace. Such was my love for the whites, that my countrymen pointed as they passed, and said, Logan is the friend of white men.

I had even thought to have lived with you but for the injuries of one man, Colonel Cresap, in cold blood and unprovoked, murdered all the relations of Logan, not even sparing my women and children.

There runs not a drop of blood in the veins of any living creature. This called on me for revenge. I have sought it, I have killed many; I have glutted my vengeance. For my country, I rejoice at the beams of peace.

But do not harbor a thought that this is the joy of fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one!

**TECUMSEH'S SPEECH TO GOVERNOR WM. HARRISON,
INDIANA TERRITORY - AUGUST 11, 1810**

"Brother, I wish you to give me close attention, because I think you do not clearly understand. I want to speak to you about promises that the Americans have made. You recall the time when the Jesus Indians of the Delawares lived near the Americans, and had confidence in their promises of friendship, and thought they were secure, yet the Americans murdered all the men, women, and children, even as they prayed to Jesus?

The same promises were given to the Shawnee one time. It was at Fort Finney, where some of my people were forced to make a treaty. Flags were given to my people, and they were told they were now the children of the Americans. We were told, if any white people mean to harm you, hold up these flags and you will then be safe from all danger. We did this in good faith. But what happened? Our beloved chief Moluntha stood with the American flag in front of him and that very peace treaty in his hand, but his head was chopped by an American officer, and that American Officer was never punished.

Brother, after such bitter events, can you blame me for placing little confidence in the promises of Americans? That happened before the Treaty of Greenville. When they buried the tomahawk at Greenville, the Americans said they were our new fathers, not the British anymore, and would treat us well. Since that treaty, here is how the Americans have treated us well: They have killed many Shawnee, many Winnebagoes, many Miamis, many Delawares, and have taken land from them. When they killed them, no American ever was punished, not one.

It is you, the Americans, by such bad deeds, who push the men to do mischief. You do not want unity among tribes, and you destroy it. You try to make differences between them. We, their leaders, wish them to unite and consider their land the common property of all, but you try to keep them from this. You separate the tribes and deal with them that way, one by one, and advise them not to come into this union. Your states have set an example of forming a union among all the Fires, why should you censure the Indians for following that example?

But, Brother, I mean to bring all the tribes together, in spite of you, and until I have finished, I will not go to visit your President. Maybe I will when I have finished, maybe. The reason I tell you this, you want, by making your distinctions of Indian tribes and allotting to each particular tract of land, to set them against each other, and thus to weaken us. You never see an Indian come, do you, and endeavor to make the white people divide up? You are always driving the red people this way! At last you will drive them into the Great Lake, where they can neither stand nor walk.

Brother, you ought to know what you are doing to the Indians. Is it by direction of the president you make these distinctions? It is a very bad thing, and we do not like it. Since my residence at Tippecanoe, we have tried to level all distinctions, to destroy village chiefs, by whom all such mischief is done. It is they who sell our lands to the Americans. Brother, these lands that were sold and the goods that were given for them were done by only a few. The Treaty of Fort Wayne was made through the threats of Winnemac, but in the future we are going to punish those chiefs who propose to sell the land.

The only way to stop this evil is for all the red men to unite in claiming an equal right in the land. That is how it was at first, and should be still, for the land never was divided, but was for the use of everyone. Any tribe could go to an empty land and make a home there. No groups among us have a right to sell, even to one another, and surely not to outsiders who want all, and will not do with less. Sell a country! Why not sell the air, the clouds, and the Great Sea, as well as the earth? Did not the Great Spirit make them all for the use of his children?

Brother, I was glad to hear what you told us. You said that if we could prove that the land was sold by people who had no right to sell it, you would restore it. I will prove that those who did sell did not own it. Did they have a deed? A title? NO! You say those proves someone owns land. Those chiefs only spoke a claim, and so you pretended to believe their claim, only because you wanted the land. But the many tribes with me will not agree with those claims. They have never had a title to sell, and we agree this proves you could not buy it from them. If the land is not given back to us, you will see, when we return to our home from here, how it will be settled. It will be like this:

We shall have a great council, at which all tribes will be present. We shall show to those who sold that they had no rights to the claims they set up, and we shall see what will be done to those chiefs who did sell the land to you. I am not alone in this determination, it is the determination of all the warriors and red people who listen to me. Brother, I now wish you to listen to me. If you do not wipe out that treaty, it will seem that you wish to kill all the chiefs who sold the land! I tell you so because I am authorized by all tribes to do so! I am the head of them all! All my warriors will meet together with me in two or three moons from now. Then I will call for those chiefs who sold you this land, and we shall know what to do with them. If you do not restore the land, you will have had a hand in killing them!

I am Shawnee! I am a warrior! My forefathers were warriors. From them I took my birth into this world. From my tribe I take nothing. I am the master of my own destiny! And of that I might make the destiny of my red people, of our nation, as great as I conceive to in my mind, when I think of Washemoneto, who rules this universe! The being within me hears the voice of the ages, which tells me that once, always, and until lately, there were no white men on all this island, that it then belonged to the red man, children of the same parents, placed on it by the Great Spirit who made them, to keep it, to traverse it, to enjoy its yield, and to people it with the same race. Once they were a happy race! Now they are made miserable by the white people, who are never contented but are always coming in! You do this always, after promising not to anyone, yet you ask us to have confidence in your promises. How can we have confidence in the white people? When Jesus Christ came upon the earth, you killed him, the son of your own God, you nailed him up!! You thought he was dead, but you were mistaken. And only after you thought you killed him did you worship him, and start killing those who would not worship him. What kind of people is this for us to trust?

Now, Brother, everything I have said to you is the truth, as Washemoneto has inspired me to speak only truth to you. I have declared myself freely to you about my intentions. And I want to know your intentions. I want to know what you are going to do about taking our land. I want to hear you say that you understand now, and you will wipe out that pretended treaty, so that the tribes can be at peace with each other, as you pretend you want them to be. Tell me, Brother. I want to know.

"An Indian's View of Indian Affairs" (1879)¹ *Chief Joseph*

My friends, I have been asked to show you my heart. I am glad to have a chance to do so. I want the white people to understand my people. Some of you think an Indian is like a wild animal. This is a great mistake. I will tell you all about our people, and then you can judge whether an Indian is a man or not. I believe much trouble and blood would be saved if we opened our hearts more. I will tell you in my way how the Indian sees things. The white man has more words to tell you how they look to him, but it does not require many words to speak the truth. What I have to say will come from my heart, and I will speak with a straight tongue. Ah-cum-kin-i-ma-me-hut (the Great Spirit) is looking at me, and will hear me.

My name is In-mut-too-yah-lat-lat (Thunder traveling over the Mountains). I am chief of the Wal-lam-wat-kin band of Chute-pa-lu, or Nez Percés (nose-pierced Indians). I was born in eastern Oregon, thirty-eight winters ago. My father was chief before me. When a young man, he was called Joseph by Mr. Spaulding, a missionary. He died a few years ago. He left a good name on earth. He advised me well for my people.

Our fathers gave us many laws, which they had learned from their fathers. These laws were good. They told us to treat all men as they treated us; that we should never be the first to break a bargain; that it was a disgrace to tell a lie; that we should speak only the truth; that it was a shame for one man to take from another his wife, or his property without paying for it. We were taught to believe that the Great Spirit sees and hears everything, and that he never forgets; that hereafter he will give every man a spirit-home according to his desserts: if he has been a good man, he will have a good home; if he has been a bad man, he will have a bad home. This I believe, and all my people believe the same.

We did not know there were other people besides the Indian until about one hundred winters ago, when some men with white faces came to our country. They brought many things with them to trade for furs and skins. They brought tobacco, which was new to us. They brought guns with flint stones on them, which frightened our women and children. Our people could not talk with these white-faced men, but they used signs which all people understand. These men were Frenchmen, and they called our people "Nez Percés", because they wore rings in their noses for ornaments. Although very few of our people wear them now, we are still called by the same name. These French trappers said a great many things to our fathers, which have been planted in our hearts. Some were good for us, but some were bad. Our people were divided in opinion about these men. Some thought they taught more bad than good. An Indian respects a brave man, but he despises a coward. He loves a straight tongue, but he hates a forked tongue. The French trappers told us some truths and some lies.

The first white men of your people who came to our country were named Lewis and Clarke. They also brought many things that our people had never seen. They talked straight, and our people gave them a great feast, as a proof that their hearts were friendly. These men were very kind. They made presents to our chiefs and our people made presents to them. We had a great many horses, of which we gave them what they needed, and they gave us guns and tobacco in return. All the Nez Percés made friends with Lewis and Clarke, and agreed to let them pass

¹ Chief Joseph, "An Indian's View of Indian Affairs," *North American Review*, April 1879, 412-433.

through their country, and never to make war on white men. This promise the Nez Percés have never broken. No white man can accuse them of bad faith, and speak with a straight tongue. It has always been the pride of the Nez Percés that they were the friends of the white men. When my father was a young man there came to our country a white man (Rev. Mr. Spaulding) who talked spirit law. He won the affections of our people because he spoke good things to them. At first he did not say anything about white men wanting to settle on our lands. Nothing was said about that until about twenty winters ago, when a number of white people came into our country and built houses and made farms. At first our people made no complaint. They thought there was room enough for all to live in peace, and they were learning many things from the white men that seemed to be good. But we soon found that the white men were growing rich very fast, and were greedy to possess everything the Indian had. My father was the first to see through the schemes of the white men, and he warned his tribe to be careful about trading with them. He had suspicion of men who seemed anxious to make money. I was a boy then, but I remember well my father's caution. He had sharper eyes than the rest of our people.

Next there came a white officer (Governor Stevens), who invited all the Nez Percés to a treaty council. After the council was opened he made known his heart. He said there were a great many white people in our country, and many more would come; that he wanted the land marked out so that the Indians and white men could be separated. If they were to live in peace it was necessary, he said, that the Indians should have a country set apart for them, and in that country they must stay. My father, who represented his band, refused to have anything to do with the council, because he wished to be a free man. He claimed that no man owned any part of the earth, and a man could not sell what he did not own.

Mr. Spaulding took hold of my father's arm and said, "Come and sign the treaty." My father pushed him away, and said: "Why do you ask me to sign away my country? It is your business to talk to us about spirit matters and not to talk to us about parting with our land." Governor Stevens urged my father to sign his treaty, but he refused. "I will not sign your paper," he said; "you go where you please, so do I; you are not a child, I am no child; I can think for myself. No man can think for me. I have no other home than this. I will not give it up to any man. My people would have no home. Take away your paper. I will not touch it with my hand."

My father left the council. Some of the chiefs of the other bands of the Nez Percés signed the treaty, and then Governor Stevens gave them presents of blankets. My father cautioned his people to take no presents, for "after a while," he said, "they will claim that you have accepted pay for your country." Since that time four bands of the Nez Percés have received annuities from the United States. My father was invited to many councils, and they tried hard to make him sign the treaty, but he was firm as the rock, and would not sign away his home. His refusal caused a difference among the Nez Percés.

Eight years later (1863) was the next treaty council. A chief called Lawyer, because he was a great talker, took the lead in this council, and sold nearly all the Nez Percés country. My father was not there. He said to me: "When you go into council with the white man, always remember your country. Do not give it away. The white man will cheat you out of your home. I have taken no pay from the United States. I have never sold our land." In this treaty Lawyer acted without authority from our band. He had no right to sell the Wallowa (winding water) country. That had always belonged to my father's own people, and the other bands had never disputed our right to it. No other Indians ever claimed Wallowa.

In order to have all people understand how much land we owned, my father planted poles around it and said:

"Inside is the home of my people—the white man may take the land outside. Inside this boundary all our people were born. It circles around the graves of our fathers, and we will never give up these graves to any man."

The United States claimed they had bought all the Nez Percés country outside the Lapwai Reservation, from Lawyer and other chiefs, but we continued to live on this land in peace until eight years ago, when white men began to come inside the bounds my father had set. We warned them against this great wrong, but they would not leave our land, and some bad blood was raised. The white men represented that we were going upon the warpath. They reported many things that were false.

The United States Government again asked for a treaty council. My father had become blind and feeble. He could no longer speak for his people. It was then that I took my father's place as chief. In this council I made my first speech to white men. I said to the agent who held the council:

"I did not want to come to this council, but I came hoping that we could save blood. The white man has no right to come here and take our country. We have never accepted any presents from the Government. Neither Lawyer nor any other chief had authority to sell this land. It has always belonged to my people. It came unclouded to them from our fathers, and we will defend this land as long as a drop of Indian blood warms the hearts of our men."

The agent said he had orders, from the Great White Chief at Washington, for us to go upon the Lapwai Reservation, and that if we obeyed he would help us in many ways. "You must move to the agency," he said. I answered him: "I will not. I do not need your help; we have plenty, and we are contented and happy if the white man will let us alone. The reservation is too small for so many people with all their stock. You can keep your presents; we can go to your towns and pay for all we need; we have plenty of horses and cattle to sell, and we won't have any help from you; we are free now; we can go where we please. Our fathers were born here. Here they lived, here they died, here are their graves. We will never leave them." The agent went away, and we had peace for a little while.

Soon after this my father sent for me. I saw he was dying. I took his hand in mine. He said: "My son, my body is returning to my mother earth, and my spirit is going very soon to see the Great Spirit Chief. When I am gone, think of your country. You are the chief of these people. They look to you to guide them. Always remember that your father never sold this country. You must stop your ears whenever you are asked to sign a treaty selling your home. A few years more, and white men will be all around you. They have their eyes on this land. My son, never forget my dying words. This country holds your father's body. Never sell the bones of your father and your mother." I pressed my father's hand and told him I would protect his grave with my life. My father smiled and passed away to the spirit land.

I buried him in that beautiful valley of winding waters. I love that land more than all the rest of the world. A man who would not love his father's grave is worse than a wild animal.

For a short time we lived quietly. But this could not last. White men had found gold in the mountains around the land of winding water. They stole many horses from us, and we could not get them back because we were Indians. The white men told lies for each other. They drove off a great many of our cattle. Some white men branded our young cattle so they could claim them. We had no friend who would plead our cause before the law councils. It seemed to me that some of

the white men in Wallowa were doing these things on purpose to get up a war. They knew that we were not strong enough to fight them. I labored hard to avoid trouble and bloodshed. We gave up some of our country to the white men, thinking that then we could have peace. We were mistaken. The white man would not let us alone. We could have avenged our wrongs many times, but we did not. Whenever the Government has asked us to help them against other Indians, we have never refused. When the white men were few and we were strong we could have killed them all off, but the Nez Percés wished to live at peace.

If we have not done so, we have not been to blame. I believe that the old treaty has never been correctly reported. If we ever owned the land we own it still, for we never sold it. In the treaty councils the commissioners have claimed that our country had been sold to the Government. Suppose a white man should come to me and say, "Joseph, I like your horses, and I want to buy them." I say to him, "No, my horses suit me, I will not sell them." Then he goes to my neighbor, and says to him: "Joseph has some good horses. I want to buy them, but he refuses to sell." My neighbor answers, "Pay me the money, and I will sell you Joseph's horses." The white man returns to me, and says, "Joseph, I have bought your horses, and you must let me have them." If we sold our lands to the Government, this is the way they were bought.

On account of the treaty made by the other bands of the Nez Percés, the white men claimed my lands. We were troubled greatly by white men crowding over the line. Some of these were good men, and we lived on peaceful terms with them, but they were not all good.

Nearly every year the agent came over from Lapwai and ordered us on to the reservation. We always replied that we were satisfied to live in Wallowa. We were careful to refuse presents or annuities which he offered.

Through all the years since the white men came to Wallowa we have been threatened and taunted by them and the treaty Nez Percés. They have given us no rest. We have had a few good friends among white men, and they have always advised my people to bear these taunts without fighting. Our young men were quick-tempered, and I have had great trouble in keeping them from doing rash things. I have carried a heavy load on my back ever since I was a boy. I learned then that we were but few, while the white men were many, and that we could not hold our own with them. We were like deer. They were like grizzly bears. We had a small country. Their country was large. We were contented to let things remain as the Great Spirit Chief made them. They were not; and would change the rivers and mountains if they did not suit them.

Year after year we have been threatened, but no war was made upon my people until General Howard came to our country two years ago and told us he was the white war-chief of all that country. He said: "I have a great many soldiers at my back. I am going to bring them up here, and then I will talk to you again. I will not let white men laugh at me the next time I come. The country belongs to the Government, and I intend to make you go upon the reservation."

I remonstrated with him against bringing more soldiers to the Nez Percés country. He had one house full of troops all the time at Fort Lapwai.

The next spring the agent at Umatilla agency sent an Indian runner to tell me to meet General Howard at Walla Walla. I could not go myself, but I sent my brother and five other head men to meet him, and they had a long talk.

General Howard said: "You have talked straight, and it is all right. You can stay in Wallowa." He insisted that my brother should go with him to Fort Lapwai. When the party arrived there General Howard sent out runners and called all the Indians in to a grand council. I was in that council. I said to General Howard, "We are ready to listen." He answered that he would not

talk then, but would hold a council next day, when he would talk plainly. I said to General Howard: "I am ready to talk today. I have been in a great many councils, but I am no wiser. We are all sprung from a woman, although we are unlike in many things. We can not be made over again. You are as you were made, and as you were made you can remain. We are just as we were made by the Great Spirit, and you can not change us; then why should children of one mother and one father quarrel—why should one try to cheat the other? I do not believe that the Great Spirit Chief gave one kind of men the right to tell another kind of men what they must do."

General Howard replied: "You deny my authority, do you? You want to dictate to me, do you?"

Then one of my chiefs—Too-hool-hool-suit—rose in the council and said to General Howard: "The Great Spirit Chief made the world as it is, and as he wanted it, and he made a part of it for us to live upon. I do not see where you get authority to say that we shall not live where he placed us."

General Howard lost his temper and said: "Shut up! I don't want to hear any more of such talk. The law says you shall go upon the reservation to live, and I want you to do so, but you persist in disobeying the law" (meaning the treaty). "If you do not move, I will take the matter into my own hand, and make you suffer for your disobedience."

Too-hool-hool-suit answered: "Who are you, that you ask us to talk, and then tell me I sha'n't talk? Are you the Great Spirit? Did you make the world? Did you make the sun? Did you make the rivers to run for us to drink? Did you make the grass to grow? Did you make all these things, that you talk to us as though we were boys? If you did, then you have the right to talk as you do."

General Howard replied, "You are an impudent fellow, and I will put you in the guard house," and then ordered a soldier to arrest him.

Too-hool-hool-suit made no resistance. He asked General Howard: "Is that your order? I don't care. I have expressed my heart to you. I have nothing to take back. I have spoken for my country. You can arrest me, but you can not change me or make me take back what I have said."

The soldiers came forward and seized my friend and took him to the guard house. My men whispered among themselves whether they should let this thing be done. I counseled them to submit. I knew if we resisted that all the white men present, including General Howard, would be killed in a moment, and we would be blamed. If I had said nothing, General Howard would never have given another unjust order against my men. I saw the danger, and, while they dragged Too-hool-hool-suit to prison, I arose and said: "I am going to talk now. I don't care whether you arrest me or not." I turned to my people and said: "The arrest of Too-hool-hool-suit was wrong, but we will not resent the insult. We were invited to this council to express our hearts, and we have done so." Too-hool-hool-suit was prisoner for five days before he was released.

The council broke up for that day. On the next morning General Howard came to my lodge, and invited me to go with him and White-Bird and Looking-Glass, to look for land for my people. As we rode along we came to some good land that was already occupied by Indians and white people. General Howard, pointing to this land, said: "If you will come on to the reservation, I will give you these lands and move these people off."

I replied: "No. It would be wrong to disturb these people. I have no right to take their homes. I have never taken what did not belong to me. I will not now."

We rode all day upon the reservation, and found no good land unoccupied. I have been informed by men who do not lie that General Howard sent a letter that night, telling the soldiers at Walla Walla to go to Wallowa Valley, and drive us out upon our return home.

In the council, next day, General Howard informed me, in a haughty spirit, that he would give my people thirty days to go back home, collect all their stock, and move on to the reservation, saying, "If you are not here in that time, I shall consider that you want to fight, and will send my soldiers to drive you on."

I said: "War can be avoided, and it ought to be avoided. I want no war. My people have always been the friends of the white man. Why are you in such a hurry? I can not get ready to move in thirty days. Our stock is scattered, and Snake River is very high. Let us wait until fall, then the river will be low. We want time to hunt up our stock and gather supplies for winter."

General Howard replied: "If you let the time run over one day, the soldiers will be there to drive you on to the reservation, and all your cattle and horses outside of the reservation at that time will fall into the hands of the white men."

I knew I had never sold my country, and that I had no land in Lapwai; but I did not want bloodshed. I did not want my people killed. I did not want anybody killed. Some of my people had been murdered by white men, and the white murderers were never punished for it. I told General Howard about this, and again said I wanted no war. I wanted the people who lived upon the lands I was to occupy at Lapwai to have time to gather their harvest.

I said in my heart that, rather than have war, I would give up my country. I would give up my father's grave. I would give up everything rather than have the blood of white men upon the hands of my people.

General Howard refused to allow me more than thirty days to move my people and their stock. I am sure that he began to prepare for war at once.

When I returned to Wallowa I found my people very much excited upon discovering that the soldiers were already in the Wallowa Valley. We held a council and decided to move immediately, to avoid bloodshed.

Too-hool-hool-suit, who felt outraged by his imprisonment, talked for war, and made many of my young men willing to fight rather than be driven like dogs from the land where they were born. He declared that blood alone would wash out the disgrace General Howard had put upon him. It required a strong heart to stand up against such talk, but I urged my people to be quiet, and not to begin a war.

We gathered all the stock we could find, and made an attempt to move. We left many of our horses and cattle in Wallowa, and we lost several hundred in crossing the river. All of my people succeeded in getting across in safety. Many of the Nez Percés came together in Rocky Cañon to hold a grand council. I went with all my people. This council lasted ten days. There was a great deal of war talk, and a great deal of excitement. There was one young brave present whose father had been killed by a white man five years before. This man's blood was bad against white men, and he left the council calling for revenge.

Again I counseled peace, and I thought the danger was past. We had not complied with General Howard's order because we could not, but we intended to do so as soon as possible. I was leaving the council to kill beef for my family, when news came that the young man whose father has been killed had gone out with several other hot-blooded young braves and killed four white men. He rode up to the council and shouted: "Why do you sit here like women? The war has begun already." I was deeply grieved. All the lodges were moved except my brother's and my

own. I saw clearly that the war was upon us when I learned that my young men had been secretly buying ammunition. I heard then that Too-hool-hool-suit, who had been imprisoned by General Howard, had succeeded in organizing a war party. I knew that their acts would involve all my people. I saw that the war could not be prevented. The time had passed. I counseled peace from the beginning. I knew that we were too weak to fight the United States. We had many grievances, but I knew that war would bring more. We had good white friends, who advised us against taking the war path. My friend and brother, Mr. Chapman, who has been with us since the surrender, told us just how the war would end. Mr. Chapman took sides against us, and helped General Howard. I do not blame him for doing so. He tried hard to prevent bloodshed. We hoped the white settlers would not join the soldiers. Before the war commenced we had discussed this matter all over, and many of my people were in favor of warning them that if they took no part against us they should not be molested in the event of war being begun by General Howard. This plan was voted down in the war council.

There were bad men among my people who had quarreled with white men, and they talked of their wrongs until they roused all the bad hearts in the council. Still I could not believe that they would begin the war. I know that my young men did a great wrong, but I ask, Who was first to blame? They had been insulted a thousand times; their fathers and brothers had been killed; their mothers and wives had been disgraced; they had been driven to madness by whisky sold to them by white men; they had been told by General Howard that all their horses and cattle which they had been unable to drive out of Wallowa were to fall into the hands of white men; and, added to all this, they were homeless and desperate.

I would have given my own life if I could have undone the killing of white men by my people. I blame my young men and I blame the white men. I blame General Howard for not giving my people time to get their stock away from Wallowa. I do not acknowledge that he had the right to order me to leave Wallowa at any time. I deny that either my father or myself ever sold that land. It is still our land. It may never again be our home, but my father sleeps there, and I love it as I love my mother. I left there, hoping to avoid bloodshed.

If General Howard had given me plenty of time to gather up my stock, and treated Too-hool-hool-suit as a man should be treated, there would have been no war.

My friends among white men have blamed me for the war. I am not to blame. When my young men began the killing, my heart was hurt. Although I did not justify them, I remembered all the insults I had endured, and my blood was on fire. Still I would have taken my people to the buffalo country without fighting, if possible.

I could see no other way to avoid a war. We moved over to White Bird Creek, sixteen miles away, and there encamped, intending to collect our stock before leaving; but the soldiers attacked us, and the first battle was fought. We numbered in that battle sixty men, and the soldiers a hundred. The fight lasted but a few minutes, when the soldiers retreated before us for twelve miles. They lost thirty-three killed, and had seven wounded. When an Indian fights, he only shoots to kill; but soldiers shoot at random. None of the soldiers were scalped. We do not believe in scalping, nor in killing wounded men. Soldiers do not kill many Indians unless they are wounded and left upon the battle field. Then they kill Indians.

Seven days after the first battle, General Howard arrived in the Nez Percés country, bringing seven hundred more soldiers. It was now war in earnest. We crossed the Salmon River, hoping General Howard would follow. We were not disappointed. He did follow us, and we got

back between him and his supplies, and cut him off for three days. He sent out two companies to open the way. We attacked them, killing one officer, two guides, and ten men.

We withdrew, hoping the soldiers would follow, but they had got fighting enough for that day. They entrenched themselves, and next day we attacked them again. The battle lasted all day, and was renewed next morning. We killed four and wounded seven or eight.

About this time General Howard found out that we were in his rear. Five days later he attacked us with three hundred and fifty soldiers and settlers. We had two hundred and fifty warriors. The fight lasted twenty-seven hours. We lost four killed and several wounded. General Howard's loss was twenty-nine men killed and sixty wounded.

The following day the soldiers charged upon us, and we retreated with our families and stock a few miles, leaving eighty lodges to fall into General Howard's hands.

Finding that we were outnumbered, we retreated to Bitter Root Valley. Here another body of soldiers came upon us and demanded our surrender. We refused. They said, "You can not get by us." We answered, "We are going by you without fighting if you will let us, but we are going by you anyhow." We then made a treaty with these soldiers. We agreed not to molest any one, and they agreed that we might pass through the Bitter Root country in peace. We bought provisions and traded stock with white men there.

We understood that there was to be no more war. We intended to go peaceably to the buffalo country, and leave the question of returning to our country to be settled afterward.

With this understanding we traveled on for four days, and, thinking that the trouble was all over, we stopped and prepared tent poles to take with us. We started again, and at the end of two days we saw three white men passing our camp. Thinking that peace had been made, we did not molest them. We could have killed them or taken them prisoners, but we did not suspect them of being spies, which they were.

That night the soldiers surrounded our camp. About daybreak one of my men went out to look after his horses. The soldiers saw him and shot him down like a coyote. I have since learned that these soldiers were not those we had left behind. They had come upon us from another direction. The new white war chief's name was Gibbon. He charged upon us while some of my people were still asleep. We had a hard fight. Some of my men crept around and attacked the soldiers from the rear. In this battle we lost nearly all our lodges, but we finally drove General Gibbon back.

Finding that he was not able to capture us, he sent to his camp a few miles away for his big guns (cannons), but my men had captured them and all the ammunition. We damaged the big guns all we could, and carried away the powder and lead. In the fight with General Gibbon we lost fifty women and children and thirty fighting men. We remained long enough to bury our dead. The Nez Percés never make war on women and children; we could have killed a great many women and children while the war lasted, but we would feel ashamed to do so cowardly an act.

We never scalp our enemies, but when General Howard came up and joined General Gibbon, their Indian scouts dug up our dead and scalped them. I have been told that General Howard did not order this great shame to be done.

We retreated as rapidly as we could toward the buffalo country. After six days General Howard came close to us, and we went out and attacked him, and captured nearly all his horses and mules (about two hundred and fifty head). We then marched on to the Yellowstone Basin.

On the way we captured one white man and two white women. We released them at the end of three days. They were treated kindly. The women were not insulted. Can the white soldiers

tell me of one time when Indian women were taken prisoners, and held three days and then released without being insulted? Were the Nez Percés women who fell into the hands of General Howard's soldiers treated with as much respect? I deny that a Nez Percé was ever guilty of such a crime.

A few days later we captured two more white men. One of them stole a horse and escaped. We gave the other a poor horse and told him he was free.

Nine days' march brought us to the mouth of Clarke's Fork of the Yellowstone. We did not know what had become of General Howard, but we supposed that he had sent for more horses and mules. He did not come up, but another new war chief (General Sturgis) attacked us. We held him in check while we moved all our women and children and stock out of danger, leaving a few men to cover our retreat.

Several days passed, and we heard nothing of General Howard, or Gibbon, or Sturgis. We had repulsed each in turn, and began to feel secure, when another army, under General Miles, struck us. This was the fourth army, each of which outnumbered our fighting force, that we had encountered within sixty days.

We had no knowledge of General Miles' army until a short time before he made a charge upon us, cutting our camp in two, and capturing nearly all of our horses. About seventy men, myself among them, were cut off. My little daughter, twelve years old, was with me. I gave her a rope, and told her to catch a horse and join the others who were cut off from the camp. I have not seen her since, but I have learned that she is alive and well.

I thought of my wife and children, who were now surrounded by soldiers, and I resolved to go to them or die. With a prayer in my mouth to the Great Spirit Chief who rules above, I dashed unarmed through the line of soldiers. It seemed to me that there were guns on every side, before and behind me. My clothes were cut to pieces and my horse was wounded, but I was unhurt. As I reached the door of my lodge, my wife handed me my rifle, saying: "Here's your gun. Fight!"

The soldiers kept up a continuous fire. Six of my men were killed in one spot near me. Ten or twelve soldiers charged into our camp and got possession of two lodges, killing three Nez Percés and losing three of their men, who fell inside our lines. I called my men to drive them back. We fought at close range, not more than twenty steps apart, and drove the soldiers back upon their main line, leaving their dead in our hands. We secured their arms and ammunition. We lost, the first day and night, eighteen men and three women. General Miles lost twenty-six killed and forty wounded. The following day General Miles sent a messenger into my camp under protection of a white flag. I sent my friend Yellow Bull to meet him.

Yellow Bull understood the messenger to say that General Miles wished me to consider the situation; that he did not want to kill my people unnecessarily. Yellow Bull understood this to be a demand for me to surrender and save blood. Upon reporting this message to me, Yellow Bull said he wondered whether General Miles was in earnest. I sent him back with my answer, that I had made up my mind, but would think about it and send word soon. A little later he sent some Cheyenne scouts with another message. I went out to meet them. They said they believed that General Miles was sincere and really wanted peace. I walked on to General Miles' tent. He met me and we shook hands. He said, "Come, let us sit down by the fire and talk this matter over." I remained with him all night; next morning Yellow Bull came over to see if I was alive, and why I did not return.

General Miles would not let me leave the tent to see my friend alone.

Yellow Bull said to me: "They have got you in their power, and I am afraid they will never let you go again. I have an officer in our camp, and I will hold him until they let you go free."

I said: "I do not know what they mean to do with me, but if they kill me you must not kill the officer. It will do no good to avenge my death by killing him."

Yellow Bull returned to my camp. I did not make any agreement that day with General Miles. The battle was renewed while I was with him. I was very anxious about my people. I knew that we were near Sitting Bull's camp in King George's land, and I thought maybe the Nez Percés who had escaped would return with assistance. No great damage was done to either party during the night.

On the following morning I returned to my camp by agreement, meeting the officer who had been held a prisoner in my camp at the flag of truce. My people were divided about surrendering. We could have escaped from Bear Paw Mountain if we had left our wounded, old women, and children behind. We were unwilling to do this. We had never heard of a wounded Indian recovering while in the hands of white men.

On the evening of the fourth day General Howard came in with a small escort, together with my friend Chapman. We could now talk understandingly. General Miles said to me in plain words, "If you will come out and give up your arms, I will spare your lives and send you to your reservation." I do not know what passed between General Miles and General Howard.

I could not bear to see my wounded men and women suffer any longer; we had lost enough already. General Miles had promised that we might return to our own country with what stock we had left. I thought we could start again. I believed General Miles, or I never would have surrendered. I have heard that he has been censured for making the promise to return us to Lapwai. He could not have made any other terms with me at that time. I would have held him in check until my friends came to my assistance, and then neither of the generals nor their soldiers would have ever left Bear Paw Mountain alive.

On the fifth day I went to General Miles and gave up my gun, and said, "From where the sun now stands I will fight no more." My people needed rest—we wanted peace.

I was told we could go with General Miles to Tongue River and stay there until spring, when we would be sent back to our country. Finally it was decided that we were to be taken to Tongue River. We had nothing to say about it. After our arrival at Tongue River, General Miles received orders to take us to Bismarck. The reason given was, that subsistence would be cheaper there.

General Miles was opposed to this order. He said: "You must not blame me. I have endeavored to keep my word, but the chief who is over me has given the order, and I must obey it or resign. That would do you no good. Some other officer would carry out the order."

I believe General Miles would have kept his word if he could have done so. I do not blame him for what we have suffered since the surrender. I do not know who is to blame. We gave up all our horses—over eleven hundred—and all our saddles—over one hundred—and we have not heard from them since. Somebody has got our horses.

General Miles turned my people over to another soldier, and we were taken to Bismarck. Captain Johnson, who now had charge of us, received an order to take us to Fort Leavenworth. At Leavenworth we were placed on a low river bottom, with no water except river water to drink and cook with. We had always lived in a healthy country, where the mountains were high and the water was cold and clear. Many of my people sickened and died, and we buried them in this strange land. I can not tell how much my heart suffered for my people while at Leavenworth. The

Great Spirit Chief who rules above seemed to be looking some other way, and did not see what was being done to my people.

During the hot days (July, 1878) we received notice that we were to be moved farther away from our own country. We were not asked if we were willing to go. We were ordered to get into railroad cars. Three of my people died on the way to Baxter Springs. It was worse to die there than to die fighting in the mountains.

We were moved from Baxter Springs (Kansas) to the Indian Territory, and set down without our lodges. We had but little medicine, and we were nearly all sick. Seventy of my people have died since we moved there.

We have had a great many visitors who have talked many ways. Some of the chiefs (General Fish and Colonel Stickney) from Washington came to see us, and selected land for us to live upon. We have not moved to that land, for it is not a good place to live.

The Commissioner Chief (E. A. Hayt) came to see us. I told him, as I told every one, that I expected General Miles' word would be carried out. He said it "could not be done; that white men now lived in my country and all the land was taken up; that, if I returned to Wallowa, I could not live in peace; that law-papers were out against my young men who began the war, and that the Government could not protect my people." This talk fell like a heavy stone upon my heart. I saw that I could not gain anything by talking to him. Other law chiefs (Congressional Committee) came to see me and said they would help me to get a healthy country. I did not know who to believe. The white people have too many chiefs. They do not understand each other. They do not all talk alike.

The Commissioner Chief (Mr. Hayt) invited me to go with him and hunt for a better home than we have now. I like the land we found (west of the Osage Reservation) better than any place I have seen in that country; but it is not a healthy land. There are no mountains and rivers. The water is warm. It is not a good country for stock. I do not believe my people can live there. I am afraid they will all die. The Indians who occupy that country are dying off. I promised Chief Hayt to go there, and do the best I could until the Government got ready to make good General Miles' word. I was not satisfied, but I could not help myself.

Then the Inspector Chief (General McNeil) came to my camp and we had a long talk. He said I ought to have a home in the mountain country north, and that he would write a letter to the Great Chief at Washington. Again the hope of seeing the mountains of Idaho and Oregon grew up in my heart.

At last I was granted permission to come to Washington and bring my friend Yellow Bull and our interpreter with me. I am glad we came. I have shaken hands with a great many friends, but there are some things I want to know which no one seems able to explain. I can not understand how the Government sends a man out to fight us, as it did General Miles, and then breaks his word. Such a government has something wrong about it. I can not understand why so many chiefs are allowed to talk so many different ways, and promise so many different things. I have seen the Great Father Chief (the President), the next Great Chief (Secretary of the Interior), the Commissioner Chief (Hayt), the Law Chief (General Butler), and many other law chiefs (Congressmen), and they all say they are my friends, and that I shall have justice, but while their mouths all talk right I do not understand why nothing is done for my people. I have heard talk and talk, but nothing is done. Good words do not last long unless they amount to something. Words do not pay for my dead people. They do not pay for my country, now overrun by white men. They do not protect my father's grave. They do not pay for all my horses and cattle. Good words

will not give me back my children. Good words will not make good the promise of your War Chief General Miles. Good words will not give my people good health and stop them from dying. Good words will not get my people a home where they can live in peace and take care of themselves. I am tired of talk that comes to nothing. It makes my heart sick when I remember all the good words and all the broken promises. There has been too much talking by men who had no right to talk. Too many misrepresentations have been made, too many misunderstandings have come up between the white men about the Indians. If the white man wants to live in peace with the Indian he can live in peace. There need be no trouble. Treat all men alike. Give them the same law. Give them all an even chance to live and grow. All men were made by the same Great Spirit Chief. They are all brothers. The earth is the mother of all people, and all people should have equal rights upon it. You might as well expect the rivers to run backward as that any man who was born a free man should be contented when penned up and denied liberty to go where he pleases. If you tie a horse to a stake, do you expect he will grow fat? If you pen an Indian up on a small spot of earth, and compel him to stay there, he will not be contented, nor will he grow and prosper. I have asked some of the great white chiefs where they get their authority to say to the Indian that he shall stay in one place, while he sees white men going where they please. They can not tell me.

I only ask of the Government to be treated as all other men are treated. If I can not go to my own home, let me have a home in some country where my people will not die so fast. I would like to go to Bitter Root Valley. There my people would be healthy; where they are now they are dying. Three have died since I left my camp to come to Washington.

When I think of our condition my heart is heavy. I see men of my race treated as outlaws and driven from country to country, or shot down like animals.

I know that my race must change. We can not hold our own with the white men as we are. We only ask an even chance to live as other men live. We ask to be recognized as men. We ask that the same law shall work alike on all men. If the Indian breaks the law, punish him by the law. If the white man breaks the law, punish him also.

Let me be a free man—free to travel, free to stop, free to work, free to trade where I choose, free to choose my own teachers, free to follow the religion of my fathers, free to think and talk and act for myself—and I will obey every law, or submit to the penalty.

Whenever the white man treats an Indian as they treat each other, then we will have no more wars. We shall all be alike—brothers of one father and one mother, with one sky above us and one country around us, and one government for all. Then the Great Spirit Chief who rules above will smile upon this land, and send rain to wash out the bloody spots made by brothers' hands from the face of the earth. For this time the Indian race are waiting and praying. I hope that no more groans of wounded men and women will ever go to the ear of the Great Spirit Chief above, and that all people may be one people.

In-mut-too-yah-lat-lat has spoken for his people.

Shingas, a Delaware Speaks

Directions: Read Shingas's speech and answer the questions that follow.

Background: Following Washington's defeat at Fort Mifflin, some Ohio Valley Indians continued to support the English. Yet the Ohio Indians eventually went to war against the British. Shingas, a Delaware leader, explained why in a speech to white prisoners in 1757. His words were recorded by Charles Stuart, who was taken prisoner three months after Braddock's defeat.

Shingas:

Riseing up From his seat with Appearance of Deep Concern on his Countenance he addressed his Prisoners with Great Solemnity[,] Telling them that he was sorry For what had happened Between them and the English But that the English and not the Indians were the Cause of the Present War...[H]e then Proceeded to give Account of those Causes and said...That he with 5 other Chiefs of the Delaware[,] Shawnee & Mingo Nations (Being 2 from Each Nation) had applied to General Braddock and Enquired what he intended to do with the Land [the Ohio Country] if he Could drive the French and their Indians away To which Braddock replied that the English Shoud Inhabit & Inherit the Land, on which Shingas asked General Braddock whether the Indians that were Friends to the English might not be Permitted to Live and Trade Among the English and have Hunting Ground sufficient to Support themselves and Familys as they had no where to Flee Too But into the Hands of the French and their Indians who were their Enemies (that is, Shingas' Enemies).

On which General Braddock said that No Savage Should Inherit the Land.... [After asking him again on the following day and receiving the same answer,] Shingas and the other Chiefs answered That if they might not have Liberty To Live on the Land they would not Fight for it[,] To which General Braddock answered that he did not need their Help and had No doubt of driveing the French and their Indians away.

On which Shingas with the other Chiefs went away from General Braddock.... [The chiefs returned to their people some of whom immediately joined the French. Others remained neutral and waited to see what would happen when Braddock fought the French.] But after the French had ruined Braddocks Army[,] they immediately compelled the Indians To join them and let them know that if they refused they wou'd Immediately cut them off, On which the Indians Joined the French for their Own Safety...They However sent Captain Jacobs [another Delaware chief] with some other Indians to Philadelphia to hold a Treaty with the Government But on their returning home From Philadelphia without meeting with the necessary Encouragement the Indians agreed To Come out with the French and their Indians in Parties to Destroy the English Settlements....

Source: Bond, Beverly W. Jr. "The Captivity of Charles Stuart, 1755-57," *Mississippi Valley Historical Review*, Vol. 13, No. 1 (Jun., 1926), pp. 58-81.

1. Why did King Shingas refuse to aid Braddock?
2. What did King Shingas and his do after Braddock's defeat at the Monongahela?
3. How did Braddock's defeat change relationships among British colonists and Indians of the Ohio Valley?

Take It Further In terms of military strategy, what was the best way for Europeans to engage the Indians and obtain their support? Did these strategies work to secure Indian support through multiple campaigns? How did Indian military strategy influence European military tactics?

Voices from Pontiac's War, 1763

Directions: Read the five selections below and then answer the questions.

1. Pontiac, Ottawa Chief

It is important for us my brothers that we exterminate from our land this nation which only seeks to kill us.... When I go to the English chief to tell him that some of our comrades are dead...he makes fun of me and you. When I ask him for something for our sick, he refuses, and tells me he has no need of us. You can well see by that that he seeks our ruin....There is no more time to lose, and when the English shall be defeated...we shall cut off the passage so that they cannot come back to our country.

Source: Quoted in *From the Heart: Voices of the American Indian*, by Lee Miller, p. 93.

2. Shingas and Turtle's Heart, Lenape (Delaware)

Why do you complain that our young men have fired at your soldiers, and killed your cattle and your horses? You marched your armies into our country and built forts here, though we told you, again and again, that we wished you to remove. My brothers, this land is ours, and not yours.

Source: Quoted in *From the Heart: Voices of the American Indian*, by Lee Miller, p. 94.

3. Simeon Ecuyer, British Army captain at Fort Pitt

[W]e shall never abandon it [Fort Pitt] as long as the white man lives in America. I despise the Ottowas, and am very much surprised at our brothers the Delawares, for proposing to us to leave this place and go home. This is our home.

Source: Francis Parkman, *The Conspiracy of Pontiac and the Indian War after the Conquest of Canada* [Boston: Little, Brown, 1886], p. 24.

4. Sir Jeffrey Amherst, Commander of British forces

I Wish there was not an Indian Settlement within a Thousand Miles of our Country....Could it not be contrived to send the Small Pox among those disaffected tribes of Indians? We must on this occasion use every stratagem in our power to reduce them.

Source: Amherst, Sir Jeffery in: Stevens et al. *The Papers of Col. Henry Bouquet*, Series 21634, 1940, p. 232. Online at

http://www.gbl.indiana.edu/archives/miamis14/M63_32a.html.

Francis Parkman, *The Conspiracy of Pontiac and the Indian War after the Conquest of Canada* [Boston: Little, Brown, 1886], p. 39. Facsimiles of original letters on this topic online at Native Web http://www.nativeweb.org/pages/legal/amherst/lord_jeff.html.

5. William Trent, Trader

[On May] 24th [1763] The Turtles Heart a principal Warrior of the Delawares and Mamaltee a Chief came within a small distance of the Fort [Pitt]. ...[T]hey made a Speech letting us know that ...[a] great numbers of Indians [were coming and] that out of regard to us, they had prevailed on 6 Nations [not to] attack usThe Commanding Officer thanked them, let them know that we had everything we wanted, that we could defend it against all the Indians in the Woods.... Out of our regard to them we gave them two Blankets and an Handkerchief out of the Small Pox Hospital. I hope it will have the desired effect.....

Source: *William Trent's Journal*, Historical Society of Pennsylvania, French and Indian War Primary Sources, <http://www.hsp.org/files/excerptsfromwilliamtrent.pdf>

1. What is Pontiac's goal? Does his statement "he seeks our ruin," referring to the British leader ring true?
2. How does each side, the British and Indians, describe their reasons for staying in Ohio country?
3. Turtle's Heart, a Lenape (Delaware), appears in two quotes. Paraphrase his words and explain how he was treated by the commanding officer and soldiers at Fort Pitt.
4. In Amherst's view what purpose would spreading small pox serve? How is the small pox plan consistent with his attitudes toward Indians?