

Of course, she makes a concession. Had the whiteman not come, then we would not have had taxes, or Social Security. Then again, she says, the Indians have proved that they have lived in their own security, happiness, and economy long before they knew there was a whiteman. She says what makes her mad is to hear people running around hollering 'Just look what the government has given the Indians.' She thinks all is rather confused, for how could one people give another something they did not have in the first place?

As far as there is a Delaware or Shawnee settlement existing in Nowata County any more, there is none. Their villages and settlements were wiped out long ago. The only evidence of these Indians having lived here at one time are the burial places. Besion Cemetery is the largest which has both Shawnees and Delawares buried there. On the western county line there is a little Delaware Cemetery known as Willey which is all Indian and has about 25 graves, but is nearly abandoned now. On the east side of upper Verdigris River is the walled in Armstrong Cemetery which has about 20 graves of those Delawares and is still maintained, even though no one has been buried there for a long time. Old Alluwe was a Delaware settlement which grew into a town. The town disappeared some years ago in the onslaught of progress. This was the home of Rev. Charles Journeycake, the last tribal chief of the Delawares. The Delawares of this community had a cemetery, but it was moved to Nowata several years ago. Even in the grave, the white man just can not leave the Indian alone.

At one time she had a copy of the Treaty made between the Shawnees and the government made in the 1860s in Kansas, a portion of which stated that as long as the tribe elected its chief and leaders, the tribe would be recognized in all official business. By the unfortunate scattering of the tribe on removal to Indian Territory it was most difficult to carry on tribal affairs, although Charles Bluejacket remained chief until he died in 1898, long after Kansas became a state. Apparently there was much fine print and double-talk garbage in the treaty that the Indians did not understand, but like most other Indians of America they used enough thumbprint ink to cover a reservation signing treaties. Thru the Kansas State legal machinery the Indians' lands were taken for taxes. Mrs. Wilson and her brother, Russell Bluejacket, went to the state offices in Topeka to check on their mother's 200 acres, but they were given the runaround and never found out anything. Then they hired a lawyer to check for them. A few months later they had a letter from him, saying that he had found their mother's home, and offered them \$460 for it, but he never said anything about the 200 acres. They ended their business with that lawyer, but quick. They went back up to Kansas and checked with the State Historical Society, where they found a man willing to help them. He located their mother's land which was along Tomahawk Creek. They then went to pay up the taxes, but the State of Kansas would not accept the tax money, and neither would any records or procedures be revealed to them. They feel that Kansas has taken their mother's land illegally. Efforts by interested people failed to preserve the old home of Chief Charles Bluejack near Shawnee Mission. The building was torn down. In perhaps a sympathetic gesture, the hinges from the Bluejacket home were used on a nearby new school building.

From the Indian Journal published in 1859-1862 some history was written by Lewis Morgan about the Shawnees, dealing with their problems, customs, and other aspects of Indian life during that period. Mrs. Wilson permitted copying this writing from her files, which follows.