

1-3-1977

Brief of the Spokane Indian Tribe, Appendix ii

Robert D. Dellwo

Dellwo, Rudolf, & Schroeder, P.S.

Kermit M. Rudolf

Dellwo, Rudolf, & Schroeder, P.S.

Follow this and additional works at: <https://digitalcommons.law.uidaho.edu/anderson>

Recommended Citation

Dellwo, Robert D. and Rudolf, Kermit M., "Brief of the Spokane Indian Tribe, Appendix ii" (1977). *United States v. Anderson (Spokane Tribe)*. 16.

<https://digitalcommons.law.uidaho.edu/anderson/16>

This Brief is brought to you for free and open access by the Hedden-Nicely at Digital Commons @ UIdaho Law. It has been accepted for inclusion in United States v. Anderson (Spokane Tribe) by an authorized administrator of Digital Commons @ UIdaho Law. For more information, please contact annablaine@uidaho.edu.

United States No. 331
Petitioners Exhibit No. 152
Received _____ Record _____

PROCEEDINGS the
Northwest Indian Commission
held at Spokane Falls commencing
March 7th. 1887 and ending March
17th 1887

J. V. Wright

H. W. Andrews

J. W. Daniels

Robert Fleet

Fred R. Marvin

Commissioners

Interpetor

Stenographer

Handwritten addendum

These minutes were not transmitted to Secretary, with the report
of the Com. for want of time to prepare them.

(microfilm 1046-1199, Roll #2)

Page 1
Commissioners and Indians assembled at 10:30 o'clock and were delayed until 11:30 for the arrival of Louis and his band of Indians. He asked that the Priest be present and an Indian was sent for him. It now being nearly noon Mr. Wright adjourned the assembly in the following words:-

We are very glad to see so many of you here this morning. This shows us that you have an interest in the matter we have come here to see about. We have waited several days to have the meeting on account of bad weather. And some of you were not ready for us to talk to you, so we have assembled here to day. We will meet again at one o'clock, I and I-2 hours from now. We would like to have you all together here at that hour, then we will tell you what we think and want to say to you and you will talk to us. The best friend you have is the Government of the United States. It will do more for you than any one else. It sent us here to have your thoughts. We want you to be friendly and to talk to us freely. Come back at half past one. We will meet like friends and will talk plainly to you. It is for the good of you all. We will meet again at half past one.

Page 2
Afternoon session opened at 2 o'clock. CHIEF GARRY asks that there be no white men allowed in the room except the Commissioners and Major Waters. The white men in the room were asked to retire which they did:

MR WRIGHT:-

Page 3
I suppose you have expected that this commission would be here some time ago. We expected ourselves to be here much sooner than we were. We started out from Washington City in July last. But we had to visit a great many places; to stop and see other Indians and have been unable to get here until a few days ago. There are a great many Indians in the United States for the great Father to look after, about 250,000 of them. We sent out this Commission to visit Indians in Minnesota Dakota Montana Idaho and Washington Territories. We had to travel all through the State of Minnesota and visit some 12 or 13 bands of Indians. We then had to go to Dakota which detained us awhile and then we were kept among the Indians of Montana until the end of the Winter. We have made treaties with twenty (20) bands of Indians, including twelve (12) or 15 thousand in all. They have made agreements with us. But the President sent us also to see you, to see you together and to talk to you about your homes. We are very glad that so many of you have come to see us. It shows you are men of sense. Now we want you to understand that we have been sent by the President as your friends. If we were to do any thing wrong the President would not approve of it. But if we do right he will approve our actions. Away back more than 30 years ago Governor Stevens came to talk with you and to make settlements with you, but there was an Indian outbreak and he was compelled to go back. Since then there has been no Commissioners to talk with you on business. Now we want you to understand that we have only to talk with you together on business. You have friends in this

Country. Mr. Waters (late Indian Agent) and the Father (Catholic Priest) have asked the Government to send someone here. And the Great Father has sent us. The Great Father knows that you and your fathers have been living around here a great while. He knows that you are not living on a reservation. He knows you are poor. He knows what you have been and he has not been unfamiliar with your wants for a better and more comfortable position. He has sent us here for the purpose of seeing what can be done for you and how he can make you and your children happier. For many years your friends have desired that you take your residence on the Coeur d'Alene, Colville, or Jocko reservations where you will be free from improper influences of the white people, where you can live together as brothers and where the Government can take care of you and protect you.

Now the Great Father don't know if you want to be moved from here. He sent us to see ~~if~~ where you wanted to go. The Coeur d'Alene reservation is said to be a fine one. It is said to have good meadows. It is said to have good land and good water. The Indians who live there are said to be doing well and making a good living for themselves, their wives and their children. You can go there if you think proper. He will make provisions for fitting you out and furnishing you with implements of all kinds. He proposes that if you go there and take homes they shall be yours for ever. And you shall never be interrupted. He desires that you shall be protected. But the Great Father desires that you go to a place where you will have good schools, and homes of your own. He sent us here to see if you will accept the proposition. Now I will say to you that I think this a great opportunity for you. There is plenty of room for all of you. There is land enough for all of you and your children after you. It has been asked that the Coeur d'Alene reservation be given to the white men. The white men have said that they wanted that reservation given to them. You saw a man come in this morning and hand me a paper asking that the Coeur d'Alene reservation be opened. I handed the paper back and said we had no business with it. We came here to take care of you and your widows, and your children and the old men who cannot work. If you consent to our proposition we the Coeur d'Alene reservation can not be taken away from you. Now there are not near enough Indians in that that reservation. They say they are occupying great bodies of land and not doing any thing, with it.

We want all of you Indians to go there and take homes and never be interrupted here after. I have told you that if you accept this proposition you shall not go there as paupers but shall be provided for by the Great Father. If we do you a wrong the the Great Father will not approve of it. You have many friends all over the United States. You have a friend in this Gentleman setting at my right (Major Waters) who would protect you if any wrong was done you. What ever we have said for the Great Father will be carried out to the letter. Now for the present I don't think it necessary to say any thing else.

MR. DANIELS then spoke as follows:-

Page 6
I have been among Indians for 23 years. I never saw Indians but what wanted to better their condition. And I presume every man here wants to better his. And every Chief here wants his band in better positions. The President saw what condition they were in and sent us out here to see if we couldnt put them in better condition. The Great Father has a great many children to look after, white as well as Indians but he looks to every one. Now how can they better their condition? I think by their going to the reservation where they can be together and council together and have lands. That will better them. They can have farms and every thing to make you comfortable. They can have a little town of their own. They can have every thing to work with on a farm. They will grow in wealth and have a plenty. All Indians that have listened to my council are better off. We dont advise them to do anything we think is not right. They know as well as I do that what we recommend them to do is the best.

CHIEF LOUIS WELSH then spoke as follows:-

Page 7
Nothing was done here when Governor Stevens came here. He was the first man that came here. There never was any body came here to fix us up, it has always been the way it now is. That is why I talk about my Country, because I think it is my Country. And from the time Governor Stevens came to the Country, the whites have been stealing land from us and I think you chiefs have come here to have a talk with us. This land they gave to us. The whites say our chief (God) gave you land on the other side. He put you there to be chief. And God gave us red fellows this land and he put us here to take care of it. And he put us here, us chiefs to take care of this land to the water and this land belongs to us. And God should take care of this country and that is why I take care of this land is because God gave it to us to take care of. And that is why I cant give it away. And the land will be judged by the Chiefs. My father claimed the land from the big mountain (Bald Mountain) down to the down to Colfax and down to the Columbia river out to Dragon Creek and back to the mountain. That is why I think now I ought to have that land because it belonged to my father. He took care of it. And that is why I dont want you to take me off and some one else take care of me. Give me this land and I will be satisfied. I dont want you to take me in pitty but I want to talk about the land question. If I can be satisfied then you can do that. What I want from you is to run up the Little Spokane to Dragon Creek, down from their to Haines and then to the Spokane river down to the bridge. That is what I want to get.

CHIEF GERRY again objected to any white men being in the room except those connected with the Commission. The other persons retired. He then spoke as follows:-

Our Chief (the President) sent you here. Not only our white peoples Chief but ours as well as yours. All this on this side of the English land belongs to Washington, whites as well as Indians. He sent you here to see if we were not sorry. He sent you here for us to be glad and satisfied. For it is a long time sence Governor Stevens came here. If he had had a talk with Governor Stevens at that time we would not have been sorry. Now the Indians are sorry. The whites are sorry and there is always a bad feeling between them. To-day you have come here to settle that matter. If you settle

(Speech by CHIEF GARRY continued.)

this difficulty between the whites and the Indians the Indians will be very glad. Governor Stevens went away from here. He went below and was killed. This is the land that Jesus Christ told you he gave to us. Each Chief had his land. Each party had his land. The Coeur d'Alenes had their land. The Pond' Oreille had their land. The Colvilles had their lands. All Indians had their lands. They had a piece of ground they claimed. This land belonged to the Indians.. The Indians were not pittifull then. They were not as bad off as they are now. Now the Indians are pittifull. and at that time the Indians were not pittifull. Now we are talking about this piece of land you have just marked off here. (Land LEWIS refered to in his speech) That is what we are talking about. Washington people are all very good but I think this is my land. Washington never gave us even a bit of land. Washington never gave the Indians any money. To-day we are talking about land. There is only one thing I want. The English and the American had to work and to learn to read and write and that is what I want. We know that Jesus Christ came down here to learn us to read and write. And God Almighty shows us how to learn. What I want is to take land that is surveyed, that is marked. And I want the white mans laws. I want to take all of his laws. That is what I want. And I want 160 acres of land. That is what the Indian wants. I dont like to leave my country and go off to another country. I dont like to be all the time an Indian That is what I want. I want my people to take up land. To make them work, to make the, sweat. That is what my mind is. We will take the white mans laws. And God Almighty laws too. What I want is when Jesus Christ came down here in the world he made laws. That is what I want my people to take. And I want all that murder or do any thing bad to be punished. And what I want is to be just the same as a white man. And if we only had all them then we would be friends with the white people. And may be then we will be able to go to heaven with your people and mine too, What I want is that my Children take up what Jesus Christ said. When you talk again they will be the ones that will talk to you. They will be the ones that will be among the whites then, not me. And what I want is for them to take up Jesus Christ the son of God Almighty. He was the one that made the road to heaven. He died for us. and that is what we want, us Indians. We want to be like whites. We have stayed Indians too long. After they die they will go up to heaven. And thos that are bad will go down to Hell. When Jesus Christ comes down he will leave the bad but will take up the good. That is all. We will talk about the land by in by.

Page 9

MR. WRIGHT then spoke as follows:-

We are very glad to have your Chiefs talk as they have talked. to-day. And we know that much that you have said to be true. It is true that in 1855 the Great Father at Washington sent Governor Stevens to see the Indians on this side of the mountains. To see you and to make treaties with you about your land. Gov. Stevens did make treaties with Indians on the other side of the mountains, for their lands and what he agreed to pay was all beccen paid. And he was also sent to you to see you. And if it had not been that a war took place at that time you probably would have made treaties with him. That prevented him at that time. After that as you know the whites had a war among themselves. And the great Father and the government had

Page 10

(Speech by MR. BRIGHT continued -)

so much to do that they neglected you and failed to send anyone to see you. The Great Father knows he has left you and knows of your claims to the land you have spoken of. Now as you have said, much of the lands has been taken up by white people. We know you have been neglected. We know you have got along well with the whites and the whites with you. We know you have a hard time to make a living. What the Great Father wants us to do with you is what Governor Stevens would have done with you. What I have said to you already and what we want to do is what Gov. Stevens would have done had he got here at that time. Now it is not wise in old men nor in young men, nor in White men nor in Indians to be dwelling upon the past. If you have had wrongs done you in the past they are gone from here. If you have done any wrongs in the past they should not be remembered in this world. Wise men ought never to be sorry for all things that has passed and gone from here. You ought to look to the present and to the future. Now you have come to wipe out all unpleasant things that have happened in the past. You have said that when Gov. Stevens was here you were not as bad off as you are now. At that time you had your country all to yourselves. You had plenty of game in your country. You had no white people to disturb you. They have increased and have settled on most of your land. Now we want to fix you so you will have no trouble hereafter about land. Your CHIEF GERRY has said to us that all you want is that each man has ~~xxx~~ his own land. But you want that where you will be protected. Congress has passed a law and it now is a law. To give to every Indian, who has a family 160 acres of land, for his own. And every one over 15 years of age 80 acres of land, and every one under 18 years of age 40 acres of land. And every orphan child 30 acres of land. So a man that has a family not only gets 160 acres of land but land also for his children. And all this is exempt from taxation for many years. So that it is given you as your own land saved from taxation until you are able to cope with the white man. This law operates for all Indians in the United States. Now the Great Father thinks he knows what will be best for you. He thinks it will be much better for you to take your land where you will not be bothered by the white people. You know that temptations are thrown in your path by contact with evil disposed white people. You know that what little you make they cheat you out of. You know how your wives and your daughters are corrupted by your living in places like this. The Great Father wants to protect you. He wants to give you homes and places where you will be protected. He wants to put you in a place where you will not be imposed upon. He wants to place you in a position where you can make your homes pleasant for you, your wives and children. He wants you to live on good lands and to have good homes and all live together. He wants you to have homes and mill and ploughs and all kinds of implements, and be like white people. And he wants you to have the benefit and protection of the laws. He wants you to have good schools and to learn to read and write. He wants to have your children where they can hear the doctrine of Jesus Christ taught. All this he says he will give you and he will do it. Now when this opportunity is presented to you it may be the last time you will ever have it offered to you. You may never have another such opportunity as this. You have had no such opportunity since Gov. Stevens was here a long time ago. If you refuse this when it is offered to you it may be a long time before the Great Father sends another Commission to see you. Now I say as your friend and as the

Page 11

Page 12

(Speech by MR. WRIGHT continued)

friend of all of you accept this proposition the Great Father presents to you. The government of the U.S. is the best friend you have to help you in your troubles and those who told you not to accept these propositions think they can make some thing by advising you differently. You have friends all over the country. You have friends here. You have friends in S. Listen to the advise of those you know to be friends and then you will be safe. What more can you desire? If we give you payment. Plenty to live upon and plenty of clothes. What more can you ask? What more wealth can any one man ask for. If you have money what can you do with it? It wont make you clothes to wear. All that you can do with it is to buy land and other things you need. It costs something to build Churches and school-houses and mills and to put your families in comfortable positions. and that is what the Great Father says he will do for you if your are willing for him to do it.

JOSEPH SCULHAULT. the spoke as follows:-

I have heard what you said to-day. It is a long time sence I have treated with the white people. You have told me every thing that I ought to do. I had a alk with Gov. Stevens. Gov. Stevens did not tell we what I ought to do. It was just the same as if he talked to one side. He never said to me that you ought to do this. And this is what they have always been doing. When they talk with us they go away and then drop it. He never gave me any laws about my people. I have been talking with a great many. I am an old man but no one of them have told me what I should do with my people. To-day you come here to tell me that is what I ought to do. I am very glad you told me what was all right. You talk to-day and tell us what we had ought to do. And I have heard what you have said. I have talked with a good many white people but they never told us what was their thought. You took the laws and told them to us. The others never told us what to do. That is way we Indians are always sorry. That is all.

CHIEF LOUIS WELSHO then spoke as follows:-

I spoke awhile ago and there was one thing that I did not say and I will talk again. I never put a red Indian down. I have left off all bad habits. and I have left them off already. What I have got is good for myself and my people. It is the Church. What ever me Chief has spoken to me that I will never lay down. And I wont put down the Indian and I wont put down his laws (means that he will not give up his right as a chief) That finishes it and I will set down.

MR. WRIGHT then spoke as follows:-

There is one thing I want to say before the close as I see a great many young men. The Great Father wants all these young men to settle on good homes. He wants to see them fixed up so that instead of asking any thing they will have things to sell and put money in their pocket. Now I know that on other reservations, the Indian has made as good a farmer, as good a blacksmith, as good a carpenter as the white man. I have been on reservations the last year where we have made treaties where the Indians have

(Speech of MR. WRIGHT continued)

raised more wheat than they could use and have sold a great deal. I know one Indian, a full blooded Indian that raised 10 bushels of wheat this last year. All these Indians are good farmers. And they learned how to do it by going on their own farms. They have good teams and wagons and cattle. They have good clothes and have plenty to eat. They have good schools and their children are taught to read and write. They ask nothing. They sell their produce and live like white men. Now the Spokane Indians are as smart as they and they can do just as well as they and the Great Father wants you to do so. Now the Great Father did not expect that old men like that and that and that (pointing to several aged Indians) to work. They are too old. We expect to help the old and the cripple who cant help themselves. But we expect that all Indians in the United States will accept our help and they will be as independent as we are. Now this is not a trade to make anything, to rob you or cheat you. We have not been sent here for the purpose of taking every thing you have got. We have been sent here to take to you plainly and to hear your ideas. We offer you kindness and expect you to receive it. That we want you to do is to think about what we have said. We want you and your wives and your children to think about it. We want you to think about it seriously to night. Think about it like wise men and not like men thinking about the past. There are some of you old like I am, some older. While you are living you should prepair some thing for you children. Now I ask all of you old men, chiefs or not, do you want to die and leave your children like they are now? For we who have but a short time to stop here should provide for our children. And when you pass from this earth you have done your duty if you have left your children provided for under the protection of the United States. The young men expect that of you. Your children have a right to expect it and it is your duty. It is your duty to your family and the great God, he who sees all. For we are the children of the same Great Father. At what time in the morning can you come back and talk to us about it?

Page 16

ELIGAH then spoke as follows:-

You talk to me and tell me what to do and I dont know but what you tell me and my people is right. A long time ago my father cleaned the blood off this ground sence then we have been good. And that is why I am not ashamed to talk to day. He cleaned the country and that is why I am always placed in the good. I am sorry because I am a fool. That is why ew are talking. I have talked all but I have talked from the soul. I like to see my hands working the ground. That is all.

JOHN SOLOMAN then spoke as follows:-

That is what I have been wanting for a long time. There is nothing else I have been wanting. The only thing I want is your laws and 160 acres of land That is what I want. That will make me sweat. From their it will all grow up and I will be glad. That is what I want. That is all.

MR. WRIGHT:-

There is one more thing I want to say.

(Speech by MR. WRIGHT continued)

When lands are given to you by the Government they are given it to you just like a white man holds his land. That is in the law of Congress I spoke of.

MAJOR MATERS, late Indian Agent then spoke as follows:-

You all know me well. I have often talked with you. Three years ago, if LOUIS remembers, we had a conference. A great many of the People here were there at that time. And they remember then we talked about having people come from Washington to see them. Well, from that time to the present time I have been writing to Washington asking that some one be sent out here to see you. LOUIS, GARRY and others have been to my many times since the past year asking me when these men were coming. I have always said by and by. Never fixing the time. Now these Commissioners are here. The Great Father has sent them here. He has sent them here to do you good. To talk to you which is for your good. They come here and find you as you are today. Not as you were years ago when no white men were in the country. Now you are mixed in with the whites. What little land they are on is good but most of their lands has been taken from them by the whites. Now these Commissioners came here to settle you somewhere. They don't ask that old man over there to go on a farm and work, he is not able. But the Government will take care of this old man. Now these gentlemen, all these Indians listen to them. All talk with each other among yourselves. They can make your lives happy. What ever they say to you is for your best good.

JIM then spoke as follows:-

I don't know what to say. It is a long time since been born but I don't know how to talk. I am a fool. When I was young boy I was also foolish. It is about 8 years since I have been stopping at the Falls. I never got anything. If I didn't go to work I never would have got anything. I have no horses I have got no family, I have got no mother. I have got no father. I am very glad at what you say, I am pleased. Now it is just the same as if you let me go. And if I had any people I would say let us go on the reservation. I like to go on the reservation. I get so sorry that I don't sleep nights, and that is why I want to go on the reservation. I don't know who but I will find some one to go with me on the reservation. I will let you know when all go with me. That is all.

MR. WRIGHT:-

I suppose that none of you want to say any more this evening. We will meet again to-morrow at 10:00 o'clock. We hear that some of you have come from a long ways and if you have nothing to eat we will furnish it.

Tuesday March 8th.

Commissioned opened at 11:00 o'clock when MR. BENT spoke as follows:-

You have heard all that was said yesterday. And we hope you have remembered all that was said. We hope that at councils among yourselves you have considered our talk favorably. If you now have anything to say we are willing to hear you.

LOUIS WELSH then spoke as follows:-

You know what I was talking yesterday. What I spoke about yesterday that is what I am talking about to-day. It is not for me and for the old but for all my people. I am sorry about my people. That is the reason I am talking. I am sorry about my people for they are mixed among you white people and I lose them all. I am talking now. I am not talking to lie but for the truth. What I am now talking is the truth. The country is about dead with thieves. It is only a small piece that is a live. I never had any blood on my hands. They are clean. You see my country is gone. That is why I am talking. That is why when there was blood in the country I didnt make any blood. I was sorry about my country. What I said yesterday I am putting a piece too to-day. I guess you saw yesterday what I was talking about. You saw what I want. I want a place to put my people. where they wont be sorry.

page 20
CHIEF GERRY then spoke as follows:-

I have heard it somewhere there was to be a Commission come here. They was going to fix the Indians up where it was all right. You are going to make it good. I have always looked for you. when you came. I dont know what you are going to make it good but I am glad. When we talk in houses we raise our hands to God then we are talking for truth. Thought you came here to make the Indians good. You know how your bad white are learning my peoplye bad habits. They say we are bad. I think myself we are not so bad. There are lots of Indians that have made blood. The red Indians has made blood from the white man. The Falls here have made blood with me but I have never looked at it. Because I like my country. I am sorry about my soul, Of course my body will turn in the ground again. It will be lost. That is what I am afraid of. It is the country I am afraid of. I am afraid of the devel. That is what I am afraid of. If I die and I am wrong I will see that place. There I will see the bad if I dont the last for God. Of course you know all about the New Testament. But we have only heard about it. That is why I dont like to make blood. Because the body will turn into the ground but my soul will go up. That is what I am afraid of. I am afraid of my soul. That is what we want you to do, fix up our hearts. We want you to talk to the people about their fear so they can do what God Almighty says. I guess our father will be very glad if you do that. That is what I am sorry about. I dont know if what the Indians say are big. I only thing I want is to fix my people so they will live. That is why I talk for my country. That is what I talk to you for. I want you to leave me in my country. It is not much I ask from you. You were sent to fixs it the best you could. That is what I want. I told you before if you would only

(Speech by CHIEF GARRY continued)

listen to me we would only take one day. I told you perhaps it would be two or three days before you got through talking. I am talking for my people. Because they are foolish. And the white people gave him it. They give him whiskey and cards. That is what the whites give my people. The whiskey is what makes me feel sorry. The whiskey is what makes me feel bad because it sometimes makes my people do bad. That is what I am going to tell you now. To give the cards and whiskey back to you. That is what I am talking for a little ground where the Indian can have a little and all my people will be glad. If we don't get it you say Washington takes us in pity. And he says for you to give some of our people to the Coeur d'Alene. And when you said that I thought you was taking in pity the whites, not us. Because you are sending us away from our country. That is my idea. It isn't only mine but all my people. You say for me to go on the reservation. You say if I go there my people will be better. If you take me in pity all the time over there perhaps my people will be just as well off here. If you will do that my people will be glad for the Commission and Washington. That is what I told you yesterday.

My idea. And what I told you yesterday about the white man's law if you leave me in my country we will have the same laws as the white people. The only thing I am sorry about is God Almighty. You have come to see the Indians. How many Indians have you taken from their land? I think because I am a Spokane. This country here is the biggest country. It is the highest people there is. Our fathers, the Indians, were blind. They could not see. The old were blind. They didn't know anything. They were dead. Our fathers had all this from the English and it took to the slaughter house down here. It is there where the Indians began to see. This country here, the Spokane Country, is the highest country of all. And I have no one to show me any thing. When I want to know anything I have to go to the Fathers (priests) or to the white people. And that is the piece of land I want. I want it. Me and my people. My people will be very glad if you can get it for them. If Washington wants to do some thing he can do it. We have all got a time to die. Of course if the white people make us die sorry if he dies he will find out what he done to us. The same with the Indian. If I do any one wrong God Almighty will punish me for it. If you give him that then Washington can do as he likes. If he does that my people will be very glad.

BLIGAH then spoke as follows:-

Yesterday I spoke little while. And I guess after I got through talking some other will talk. I am an Indian. I am different from away back. I am an Indian. Louis is chief. He is chief from a long time back. That is why I am not ashamed. That man setting there, the Father (priest) and that man (Waters) that is the two that helped us. And these two men have taken us in pity and worked for us until to-day. Now I see you. This man has just got through talking. A long time ago and he was my chief. I am afraid. It isn't for me but for my children. My people have all died away. My chief is foolish. Now after you get out of sight my chief will take a bottle of whiskey and drink. He will do everything. That is why we look at him and do as he does. And we saw it was wrong and took to one side from him. And it is us that is foolish and then the white men gave us more to

(Speech of ELICAH continued)

make us foolish. But I have seen some pretty smart chiefs. And I have seen the country here is pretty well settled. It is my chief because he is foolish. All my children are all gone. My friends I guess will talk. I have my idea I will get some where.

EM'OH SELILOQUA then spoke as follows:-

Well I am going to talk. I am not mad. I am going to tell the idea of the young people like myself. If I know anything. Our men we have got to talk I don't understand. They talk some language but I don't know their ideas. I suppose you are the same. They are talking but they never say this is my idea. They only say give me back my country. Give me this land. And I guess you don't know what piece of land they want.. I am not mad. You are talking business. I am never sorry. I am never sorry because I am on y country. All the people like myself they say they are sorry. I think myself what are they sorry about? As long as I am on my country I don't feel sorry. Of course if I was going to go o some other country I would be sorry. Because I am going to a country that don't belong to me. Yesterday you spoke about Coeur d'Alene. I thought that you said that yesterday that when you got throught talking they were all scared out. Well that was our ideas. For a long time there was an old man watching the country. This old fellow was know as _____ and the Spokane is Suichomani. He knows this falls. It looks like it was big. And the little Spokane was known as the little Suichomani.

You know the map of the country. There is no place as fine as this. The country was good but these two tall feelows were pretty. They were pretty. They were tall, and they were good. But the Falls they are dead now. You have killed it. And this prairie here is lost to us. And what there is around us is getting pretty small. It is nearly dead too. Only that place on the little Spokane is alive yet. The same place Gerry spoke about. It is pretty near dead. Jst the same as if one side of it was daed. That is what we want of the piece of land. We have ten farms on that piece of ground. Some of the Indians are like the whites. Of the farms like the whites there is 10 of them on that piece of ground I am talking about

It is not very good land but it is my country. and I like it. It is what we will ask for because there is no white man on that piece of ground. You know the country is all out up, surveyed, but that is what we want, that land. I don't think there is any need of you surveying that land because that tall am is always standing there. If we went to the reservation of course that would be surveyed. And that is why I am afraid. I am foolish and don't want the land surveyed. We know what it is all surveyed and belongs to the whites. And that is why we cant take it as a reservation. This big tall fellow he is the one to take care of it. It will be just the same as if surveyed. because there is no white man on it but ther is two near the edge. That was what they were to tell you but I dient understand it. Now I told you. why I don't think we can go to Coeur d'Alene. Now you were sent west. You are going to do the same as Gov. Stephens was doing. Now wy asre going to start in anew. Of course we think you are going to do the same thing that Gov. Stephens id with the Indians. That is good. From the time that fellow came from Washington they moved our hearts. But our hearts never met together. Our hearts never laughed after they had gone away. Now I havy told you the whole of it. If you tell him (the Great Father) this I will be glad.

MR. SMITH then spoke as follows:-

Well I am very glad you came here and spoke what Washington said to you. I am very glad what Washington said for you to tell me. I thought that we could only have a few words and settle this. Now my people have told you their hearts. And their ideas. That is what they told you. That is their ideas. That is what they are talking to you about. That little piece of ground. They want that back. And they will be satisfied and quiet if they can get it back. We want rest on that piece of land. There we all will rest. And that is why my people is very sorry about that piece of land. And if you will only tell him (the Great Father) this that I cant have it done we will be very glad, all of us. The whites have killed lots of our people but we always tried to do good because we are always sorry for our country. That is what I am talking for. I am talking for my people who will be left behind. That is what I am going to talk to you to day for. That is all.

MR. JAS then spoke as follows:-

I am going to talk a long time. I am going to talk so you will find out what I am talking about. The Indians travel all over this country. Now it is all covered with houses. There was a woman stopping at home and her husband was away and a man came and forced the woman. When her man got back the woman said an Indian had been their and forced her. This man came there and told all the people about it. And they found my son and took him down there and asked her if he was the man. She said no. And they took my son and brought him down here to Spokane and put him in jail and then took him down to Cheney. The Indians from here went down and asked if he was the person who did it. He said it was not him. He said he knew nothing about this. And he was the one they took. They kept him in Jail here one night then they took him to Cheney. He was three nights in Cheney in jail. On the fourth night they took him and hung him. And this man that owned the woman he was the man who sent the people to hang my son. The man that did that they did nothing to him. The Indians were all very sorry about the boy because he was a good boy, and would have been a chief among them. The Indians never said a word about it because they were sorry about it. The whites have heard of those fellows that hung my boy. They would never tell who it was. That is what they ought to give them back their country. Because we never said a word about what they done to him. That is all.

MR. WRIGHT then spoke.

I want to say some thing more to you all this morning so we can understand what you acme here for. And I want to talk so plainly that you will understand me. We can never do anything unless we understand each other. Now we are very glad to hear how you talked this morning. You say you want to make make your children happy. You say you want to learn the laws of the white people. You say you want your children to be in schools so they will be smart and attend to business like smart men. You say you want to quit your bad habits. To give up whiskey and cards. You want to get your

(Speech by MR. BRIDGT continued)

Children so fixed that they will be good men and women. You say you want to receive the teachings of the bible and the teachings of the savior. All this is right. Your minds and hearts are right on these questions. But the question is how can you get them? Do you think you can get all these living where you now are? Do you think you can live on lands around this place where there are so many evil despoosed white men and see your sons from badness and your daughters from corruption? Do you think you can work here and increase in property and in wealth? If the great Father thought that you could do all these things where you now live he would not have sent us to see you. It would be less trouble to the great father to allow you to stay here. If he thought you were doing well here he never would have sent us here because he would have said they are doing well. He never would have spent his money to send us here if you were doing well. You say yourselves you are not getting along well. You say your hearts are well. You say the white man has come along and taken your land. You say your people sometime get drunk. Now it is because you are no getting along well that the Great Father sent us here. He sent us here to improve your condition. It will cost thousands of dollars to do it. And so he has sent us here for his purpose. He expects you to think and act reasonably. Who knows best what will do you good, yourselves or the Great Father? He knows your lands have been taken from you. That cant be helped, it is done. The Great Father didnt do it. But now he says sense it has been done he saeds us here to pay you for for it. That is all he can do. He cant kill these white people nor send them off your land. But he can give you other land and there make you as happy as if you owned all this land. Now I understand that land which GERRY and others spoke about is very poor land. That if you stayed there you would have a hard time making a living. I dont suppose there is enoug good land there for all the Spokans. Besides that it will soon be surrounded by white people. You will have trouble with them. You wont be happy there. What we want to do for you is to put you on good land. And build you good houses. And give you good farms that can never be taken from you. They will be for yourselves as long as you live and when you die your children will havy them. You want to be away where the white man can not interfeare with you. Where you can be altogether. Where you will have mills to saw your lumber and to grind your wheat. And Doctors to attend you when you are sick and where you will be comfortable and happy. It will cost much money to do it. That money has to come out of the pocket of the white people. The Government will have some body there to see you are treated right. If you go their it will be your country, your land and your home for ever. You have all been to Coeur d'Alene. At least GERRY and all these old men. It isnt far from here. It is in your own country. The people who live there are your friends. We understand they want you to come and live with them. The land is rich and raises all kinds of vegetables. It has got good water, good timber and good land. If the white people had such chance they would take it at once. The white people want to go up there and live but we have been keeping that for you. There you will be in a safe place where no one will trouble you. The people who live ther can make a plenty.

If you go there we will furnish you provisions to eat and tools to work with. What more do you want? You can go their and have your own religion. Be Catholics if you wish. Not only that I say but you will be as free

(Continued by SP. WRIGHT)

in your religion as any one. There you can live together like friends and brothers. You can have your own chiefs as you have here. The Government wont disturb you in that right. The Coeur d'Alenes can have their own chief and you can have yours. You can pick out what ever land you want, so you wont interfere with any others. Now you say that you want land but you want the land you were raised upon. That is not wise. The whites dont live on the lands they were raised upon if it is too poor. If he has poor land he goes up and goes to another place. I know that ever body, whites as well as Indians, have kind recollections of the place where they were born. We left the hills we played upon when little boys. We left the streams we fished upon. We left the spot where our mother and father was buried away back in the East. But we can never see them. They are in the hands of the Great Spirit. We must work for ourselves and our children. It would be foolish for a man to live in one place if it is not good we can only look to the living and those to be born here after. Where were all these whites raised who are in this country now? They have left the homes of their fathers and mothers and the graves of the father and mother. You say you want to be like the white man. If you do you must have the white ideas, or they are good ideas. Where was the Father (Catholic Priest setting in the room) born who you say is your friend? Why he was born away across the Atlantic Ocean. He has left the graves of his father and his mother. He has come across the Ocean and then out here in order to do good for you. If he had the same notion you have you never would have seen him. Now to some people Thomas' speech at times would seem foolish, but it is not foolish. It teaches you all a lesson and that lesson applies to you all talking here. If what he (Indian who spoke before) said was true it was a great wrong to his son. But it happened because he lived among white men. On the reservation this never would have happened. If it did the Great Father would have seen that it was righted. He cant see you all when you are not on the reservation. He cant watch everything. There are 65 or 75 reservations in the United States for Indians. And when an Indian gets away from where the Great Father can see him he is likely to be treated wrongfully. Now Chief GERRY here, one of the Chiefs asked if we had moved any Indians since we have been out on this Commission. In the State of Minnesota the Indians are scattered all over. There are 12 or 13 bands of them scattered over the State. Many of them were surrounded by white people. They lived among evil minded people who gave them whiskey to drink. Debauched their wives and daughters. Cheated them out of ever dollar they got. They lived without houses. There were 6 or 7 thousand of them in all. Nearly 20 times as many as there are here. We spent the summer and fall treating with these Indians.

We found many of them in the most miserable condition. But they all concluded to go on the reservation, the White Earth reservation. What the Great Father did for them is what he wants to do for you. When we first went to see them they said they didnt want to leave the land where they were raised. But they agreed to go. It was among their own people not among strangers. There they all have good land, good water, good implements to work with and where the Government can protect them. Now I have told you what we want to do for you. And we want to pay you for your lands taken away from you. The land you have settled upon here and made proper improvements upon your rights upon such lands shall not be interfered with or the land taken from you. They will be yours still. Now I suppose you understand me.

(speech by MR. ANDREWS continued)

our business in coming here was to settle that with you fairly and give you money and provided for your support and comfort. Now this is plain and you understand it if you will. There can be no objection to it. It is for your benefit and yours alone. If you don't do it you will regret it. You can never be happy here. What you make in many cases will be cheated out of. It will be so any where where Indians come in contact with the white man. What you have taken up you can keep the same as any one. He have said to you many times that you should accept this proposition as soon as you can. MR. ANDREWS said that we came here to settle you upon one of three (3) reservations. The Great Father did not give us power to set off a separate reservation for you. If we had the power and thought it would be for your interest it would be done.

ELIQUO ANTAKEN then spoke:-

I am going to talk now. I am a chief I am going to talk with you chiefs. I sent my people to talk to you I am an old man now. They come to talk to you, my people did. They talk and they don't know how to talk. Now I am going to ask you and I want you to tell me if it is so and if it isent I want you to say so. The white men were seen at the end of prairie and I heard the Coeur d'Alenes were going to war with the whites. And in the morning when the sun was away up I got on my horse and went up there. I went there and seen the white people. They were surrounded by Indians already and I went to where my people were. And I told my people not to shoot the white people. They told me they were going to make war with the white people and I went to a little hill and there is where the Couer d'Alenes was. I talked to the chief there and said dont shoot the white people. And Saltese said they were going to shoot them any way. They wanted to drive them away and take their horses. I spoke there strong and said dont do it but they said they would not listen. He said the Calespel Indians were on an toher hill. I went up there and asked the Indians there if they were going to make war with the whites. They said no. Then I went back to where the Coeur d'Alene Indians were but they would not listen to what I spoke. Then I spoke to my people but they would not listen to me. I went around and around among the Indians to stop and was stoping them and was telling them not to shoot the white people. The Indians said they were going to shoot them. I said no dont do it. You will kill me first before you will kill any of the white people. You will kill me before any of the whites. The next morning Saltese people was the first ones to shoot. My people were shooting too but from afar. In the evening I went home. I was very tired, awfull tired, and did not go back. I sent the boy to see if they were shooting, and then you come back. He said I dont know what time of day it was but they were fighting. A few days after that the Couer d'Alenes had to run and that is what I am asking you if you gained the land from the Couer d'Alenes. You tell me I had ought to go to the Couer d'Alene reservation. Because you gained that from them in the fight. My lands was never taken. My people was into it too but they were shooting from far. You tel us the Couer d'Alene reservation belongs to the Indian but I think not. They lost it in fight. You say Tanasous reservation belongs to the Indian. Tanasous stole that land. He run away from the

(Speech of OLLIGO ASTAEN continued)

Indians and said he was chief of the country. I think it my country that is alive yet because I never took any guns and shot the white people. That is what I am talking. That is what I want to know.

MR. WRIGHT:-

We had heard befor that the Couer d'Alene and Spokanes had some trouble with the Government some years ago. But that, is all passed now and we are friends. The Great Father and the white people have forgiven the Couer d'Alenes and the Spokanes for all trouble that has passed, and want to be your friends for ever.

The United States will not take away the land from the Couer d'Alenes. And if the Spokanes go there they will own it too. It will never be taken away from you. The Government wants them to be friendly and live in the land forever with their children. We are very glad your people were far away when they did that shooting. We will give you land you can keep forever. You need not be afraid the Government will ake the land away from you that it gives to you. It wont let any one else take it from you. Is that what you want to know? What we say is the Great Father speaking. If he was here standing where I am he would say the same thing. We speak his words.

OLIQO:-

I never do whst is bad but always do what is good and when ever I talk to the whites they listen to me but I guess you wont listen to me now. That what I am asking from you is not very big. It is a small thing I am trying to get. What I am trying to get from you is small. You interopt to the Great Father we have said to you that you have just the same as killed us. We want that land. It is fine land. That big tall fellow is still standing there. It is just the same as if Washington was going to kill us. Now we dont want to go. And we will die first. That is all. My people want to talk now.

Page 36

SCULHAULT then spoke as fowllows:-

That is what this old man id talking about to-day. Years ago we went to war. We fought with the whites two (2) days. Col. Wright said come up here and all of us will have a talk over it. We went off on the Prairie and came up there. He had 1000 soldiers. There we had a talk with Col. Wright. Col. Wright told the people you have sat on your chiefs and that is the reason you went to war. Col Wright said to the Indians from this time your are never to step on your chiefs. Just the same as if I took a stock and whiped you. Before that the country was all in fire. We had spilled blood. And Col Wright said he would be the one to sweep up the blood. And he would wipe out the fire. He told us that he would look after this country. And when Col. Wright got through talking Sculhault would be the

(Speech of SULLIVAN continued)

The first one to talk about it. I talked with them for putting out the fire. And I was there and helped clean up the blood. And I said I would never fight with the whites, And since then I have stoped my people from going to war. The Father went to work and put that down on a piece of paper and sent it to Gen. Howard. What he said went to Gen Howard. He told Gen. Howard not to be bothered about the Indians here. There was only a few whites in this land. And I told him not to bother about the whites living around the Falls they would be all right. From that time down I have always stoped my people from going to war. They have killed a great many whites and that is why I am sorry. And I am sorry about my land. And I am sorry where I am raised. Now I am going to be pittiful among them all. That is all.

THOMAS then spoke as follows:-

Now I want to talk. I want to tell you that young men like us are very sorry about our land. Certainly you have pointed out the Couer d'Alen reservation. You have said that we would be well off if we went there. Us, we are sorry for our farms.

MR. WRIGHT:-

In the opening speech we made to you. We said every Indian owning Government land. That is who had filed on government land and had improvements upon it should not loose it. That is where there is no complication between the railroad and the government.

LEWIS WELSHO then spoke:-

What I was talking yesterday about. What I spoke about yesterday I meant. The first thing I spoke to you about yesterday. That what I spoke about that I spoke about. It is not because I think you are not the big chief. And if you cant straighten that out what I said yesterday then it will be Washington who may buy the land. He is not my chief: Another man is my chief. What I talk to you I mean it. What I was talking about. I cant talk for another place now that is all I have to talk about now. I cant put down my land. I cant leave it. I cant do it. I am afraid of my master. I am afraid of him. He is taking care of the land where I came. That is why he is good to me, the red man. He takes care of me and that is why I cant tell a lie. That is why I told you we came there talking about this land. We are talking about land. It is the dearest thing in the world. It isent for nothing that I am taking care of this land. The land is my flesh, my bones and that is why I cant answer you. And that is why we cant answer you. Not only me but all of my people. The words you spoke made us gloomy. It is just the same as if you made me and my people cloudy and dark. You told us when you came here you would make us glad. That is why we cant answer you and say it is all right. I am talking about the same thing I was talking about yesterday only I am putting a little piece to it. That is all.

MR. DANIELS then spoke:-

The President said for us to give them land either on the Couer d'Alone the Colville or the Jocko reservations. The Cour d'Alene reservation doesnt belong to the Couer d'Alene indians but if you go there it will belong to you the same as to the Couer d'Alenes. It is land kept for the Indians but not for the Couer d'Alenes alone. There is more land there than the Couer d'Alenes can use. And unless it is filled up with Indians the white man wants it so we want to fill it up with Indians.

CHIEF GERRY then spoke:-

Well I am going to tell you my idea. I spoke about one thing already now I am going to speak about another thing.. I am going to talk about another thing but it will come to the same thing. We want you people to talk about that land. Gen: Howard has spoke about that. It is not because I am Chief over the tribe. It is all my people. Some of my relation. My land began down at the old ford. It went down to the old ford and then it came up stream. It run up to the Spokane, up above Spokane. It went down the Spokane and the two line came together That is going to be the Indians land. There was a chief among the Washington people, a minister, There was an officer, a soldier chief. And there was another big man among the Washington talking about the country and that is what you came here for. It is for the country. That is why I talk because Gen Howard made the line. And that is why all the ministers looked at that line. Mr. Cowley knows about that line. Mr Cowley knew when they made the line for the Indians they were going to stay there. That is way I talk. That is all.

MR. WRIGHT then spoke:-

There never has been any treaty or order of the President laying off a seperate reservation for the Spokane Indians. Circumstances over which the Government had not control has caused country to be settled up by whites. The Government sent us here to settle that claim fairly and justly. And settle it the same as iff Governor Stevens had come here. And we are ready to do that. That is fair and just. The Government gave us no power to give you a reservation over which it has no control. We will give you enough to put you in an independent position. That is all the Government can do for you if it tried. It offers to do you justice now. It offers to put you into good situations. To fix you good homes for yourself your wives and you children and give you other things. That is all the government asked us to do for you. And if you refuse it this offer I doubt if you win ever get another. It is foolish for the Government to send Commissions to you for if they were to send a thousand they couldnt make a better proposition that we have. If we had it in our power to do what LOUIS and GERRY and all these people want we wuld do it. And it would give us great pleasure to do what you ask if we could do it. There are some things we can do and some we cant. And I belive if you refuse this offer you will be sorry for it. And I believe your children that come after you will think you didnt act like wise men. I hope you will think wel before you decide this question. You old men have said you are living in a country where you are pressed down. You cant live by traiding because the white man will out trade you. You

(Speech by MR. WRIGHT continued)

you live on poor land. If you had all the land in Washington Territory it would be of any use if you did not have implements to work it with. Now the government offers to settle with you the claim you have. It offers to give you good land where you can have homes and farms. It proposed to furnish you stock, cattle horses and implements. To furnish you with saw mills and wagon and etc. Now I say to you if you go to the Couer d'Alene the Colville or the Jocko reservation you can all go separate if you want to. You can have your own chiefs of your own choice. You will not be under the control of the Couer d'Alone Indians. You can pick your own land and it will be yours. The government will give you a paper like it gives a white man. After a while you can sell it like a white man. You know the trouble you have had with the white pople. You know they are trying to get every thing away from you and you will always be troubled with them here. Now you want to get away from these troubles. You want to be where you will be free and independent. Every thing we have been saying here has been written down. Ever thing you have said is written down, all of you. We will take that paper back to the great Father. He will see what we have offered you. If you receive this land he offers you he will be greatly pleased. It will show you are good Indians. But suppose we go back and say you refuse all this. That you wont hear his voice. That you wont take his hand that he offers you. That you dont want his help. Then when you get in some trouble and want some help he will say what is the use of sending any one to you. I sent Commissioners there and your refused them. What is the use of spending money to send men there when you wont hear his voice. I hope you will consider this like wise men. Some of you old men wont be hetr long. Do you want to leave your children with all these troubles? Do you want this? Dont you want to see them settled on lands and have a home when you pass away? The government offers this. Will you receive it or refuse it?

12

CHIEF GERRY then spoke as follows:-

Well it will be lost. There is all the Indians here is not to go to Couer d'Alene. Louis has got a place down below on the Spokane. Charley has a place down below. That is why they dont want to go to Couer d'Alene. They have just been awhile to see you people. That is all. To-morrow will be the last day. There is no use talking any more for what you say you will not say yes.

Commisson adjourned untill to-morrow at 10:00 o'clock.

Wednesday March 9th.

The Commission open at about 3 o'clock when Mr. WRIGHT said:-

The clerks are all here now and we are ready if you are.

LOUIS WELSHO spoke as follows:-

What we are talking for is a hard question. What we are talking for is about my land. It is about 2 days now since I spoke the first word. And I guess that is what you came to ask me. That was what you were sent here for. I guess that is what you want to know. And I told you what I was talking about these two (2) days is what I am talking for when I spoke that time. I am talking more about it to-day. What I was talking for these last days is to say something and what I spoke then I meant. I am talking for my land. That is heavy. When they made the country they put the chiefs here. The chiefs are pretty heavy. It wont be but two (2) or three (3) years when the chiefs will all be dead. That is what our Great Father sent you here to ask us. He sent you here to ask what was my heart about my country. If you cant give me this land I will want to find out from the Great Father. Our chiefs are heavy. They never tell us when they gave us this land that we would have to give this land away and you know it. If you cant give me that piece of land I want then I will have to leave it to the Great Father. I dont want any one of the chiefs to sell my country. If I want to give any away I will do it. I am talking strong. I am not talking for fun. I want when we get what I am asking then we will have a talk about what you are going to put them off the land for. You have told me this is the last day. I am not ashamed. If I die for my country it is all right. You have told me if I dont talk to-day there will be no more talk about this land.

MR. WRIGHT: - No that is a mistake, We want you to talk until you are all satisfied.

JOSEPH: - No more want to speak. They all have the same ideas I have. We will talk about our blood, that is our country. They all have the same ideas I have, my people have.

CHIEF SCHULHAULT:-

We have been talking now for two days. The Indians have named the place where they want to stop on. That is the chief of the Indians. All their country here some body is taking care of. Now Washington has shown his heart to us. Now Washington will have their ideas from here. Then we will find out what it is to be decided. That is why we are talking, us Indians. The Indians will be very glad if you answer me. If you give me what I am talking we will be glad on both sides. If you dont give it we will be very sorry and this country will be all lost. And the Indian chiefs will be all lost.

RIGHT then spoke as follows:-

I tried to explain to you yesterday what we were sent here for. The Great Father sent us here to tell you what to do. He told us to tell you what he wanted you to do. He dont think that it is well for you to live here. And he sent us here to tell you that. He dont think that you are getting along well here and he wants you to do better: You chiefs have told us you were not getting along happy here. And you know it is true. Now the government wants you to go some where where you can be happy. We were sent here to ask you to go to the Couer d'Alene the Colville or the Jocko reservation. You can have your chice. We have no power to lay you off the seperate reservation you have asked for. If we did that the government would not ratify it. The government dont think it is a good place and I dont either. If you were to go there to live you would soon be surrounded by white people who would trouble you. You never would have peace and quite there. It would be your ruin if we were to do it. In the future you and your children after you would blame us. The government would not endorse it if we were to do it. You know yourselves you would not be satisfied if it were done. Now you dont act like reasonable men. We have come on a mission of peace and to be your friends. You own fate is in your hands. There are two paths befor you which we lay before you to-day. One leads you and your people and your wives and your children to happyness and peace and the other path leads you to ruin and you will find it out if you take it. If you refuse take our path that path may never be open to you again. We are here to talk to you as many days as necessary. Now what is your complaint? You say yourself that Gov. Stevens came over here and settled with toher Indian but didnt settle with you. That is so. He was sent by the Great Father to settle with you as well as with other Indians but when he got down here a war broke out and he could not come here and he was killed. The government sent us here to do the same that Gov. Stevens did with the other Indians. You know your lands are lost. All the givernment can do is to pay you for them. If you wont take it who is to blame? What do we offer to do for you? The place we ask you to go is not among strangers. Nor to a sickly country. but to a country where the land is good and where there is plenty of good water and plenty of good land. It is not far as I have said. If we were to ask you to go to a far off country you might say no. If you want to every one can live by himself. Louis band in one place and Gerry's in an other. You can select the land you want. You can take your own homes and live in the same neighborhood. The government will carry you and your children up there. They will carry plenty for you to eat. You may take up land and it will be yours. Every one of your children will have land given to them and the government gives you the same title as the white man. And they will save it from taxation for a number of years. It will be your land never to be destroyed. They will build you good homes and they assist you in breaking. And they will furnish you with seed, and stock and wagons, and plows, and stoves and cloths to wear for yoursent and with provisions for a number of years. And it will give you schools to have your childrn educated in. And it will give you sawmills and grist mills. Now in order to do this the government will spend thousands of dallars to be spent in ten years Enough to give you a start, to settle you down in your homes, and for the next nine years to give you enough to support you so you can settle down. Do you think it wise to listen to anyone who say not to accept this? There are homes and provisions and pay for the land

(Speech by MR. KNIGHT continued)

besides. What more can you ask? Suppose the Great Father were to send a hundred Commissions what more could they do? If he was setting here to-day what more could he offer you than we have. We speak his words and he is offering you this to-day. Not because he is your enemy but because he is your friend, and wants to do some thing to make you glad. If you want the name Spokane on the reservation where you live you can call it so. You will have the same privileges as you have here. You can want no more. Do you call yourselves sensible men to refuse this offer? As I have told you before, the Great Father will feel glad to offer you this great offer. That is all the power we have got and that is all the power the Great Father would have if he was here himself. It seems strange to me that people have to be persuaded to do this for it is all on one side.

WAGNA: - What we are talking now we are talking business

JOSEPH: -. We have been talking now for three days and you have talked about the same thing all the time. I see that you are always talking about the same thing. I see you didnt come here to take the Indians in pitty. I have a Father. You dont see y Father. He is the one that gave me this land. There is where he put us Indians. He is the one that run the lines we showed you the other day. Any one who will give his land away is a fool. That is why I am talking so hard: You talk good to us. My Father left us there to take care of that land. My Fathers idea is to have Indians in the county. I am taking care of my flesh. I am setting on it. You tell me I ought not to stop here it isnt good. My Father gave me all of this land and he told me to raise all my childern on it. What you are going to give me will be plenty my land is not plows or wagons. If you were buying my Falls all the money you offered me would not buy the Falls. And if you cant give me what I want, if you cant give me that piece of land adjoining Lots reservation we will leave it to the Great Father at Washington. I guess he sent you here to find out what our ideas were. I have been talking all the time about the land.

CHARLEY then spoke:-

That is good. Now I am going to talk. It is the first man. I guess you were very tired when you came here. The Great Father sent you here and I guess you were very tired when you got here. And I am going talk about that. It isnt much what the Indians are sorry for. You came here and and were very tired now I am going to answer. I have took you in pitty you have come so far. Us Indians are not pittiful. When the white people came to the country we took care of them.

They came here some of them with only a little cap in their hand. All we want from Washington is that little strip of land and he wont give it to us. I think you are going to take the land with you when you go back And all I want is that little piece. I am giving all my land here to you. All I want is that little piece and that I am not going to give to the whites. I gave you the whole of the country down to Colfax. I have been helping Washington all the tihe. You are giveing me wagons but I give you the horses

REPLY continued:-

to make the wagons go. All I want is that small stream. It is not big. It is just the same as a small little piece of ground on a piece of rock.

R. WRIGHT:-

The Commission here has said that where any Indian has settled on a piece of land he shall have that land and his moving from here will not affect his right to the land. Now I want to say this to you. We all feel very much in earnest about this matter. It is not because the government is going to making any thing but because the government has known your situation and has desired to help you. They dont think you have been treated right in the past. No white man acquainted with you think you have been treated right. But the government is a liberal government and wants to do right. It wants to do right by you and sent us here to see if we couldnt do it. And you say you have hard times to get along. If you would accept this offer there is not a single young man in the tribe who would not in a few years be a worthy young man. This offer is made because it is believed by the government that the young men of this tribe are honest and want to work. The government didnt expect old men like many of these to go to work. We expect to make provivions to care for the old the sick and the infirm. But these young men dont always want to be poor. They want to have to read and write like white people. They want to have land to live on. They want their children to grow up and have homes and be comfortable. Now the government offers the young men this chance. Now the old who dont want to go ought not to stand in the way of the young men. We dont want to go awy untill we have made some arrangements. We think you ought to talk about this matter further. We think these young men may want to do something. They ought to think for themselves. So we will meet here again to-morrow morning and then see if we cant come to some conclusion. And we want you here to say more for we dont want to go back to the Great Father and say you refused our offer. Come again to-morrow morning and try like wise men to see if we cant agree about some thing.

ENOCH then spoke.

I am going to ask you one thing. I want to know how many years before the world is going to break, come come to an end. You know that. I dont know it. You tell me and I will answer you. I dont know it. I am like a blind man. I dont know, but you do. If you will tell me when the world will come to and end I will take a tumble to myself and tell you about the land.

R. WRIGHT: That is to big a question for me.

ENOCH: I thought you know what time the world was coming to an end. There is no differenc then between us. You dont know what time the world is going to break. (The Commissioners and others laugh) That is all right for you to laugh. We are not mad. Why you ought to answer that. If you can tell me what time the world is going to come to an end. If it is only a few years I will give you this land. What you have told me you have told me what is

CH continued.

right. If you tell me what time the world is coming to an end then I will be a good man.

MR. WRIGHT: - We will try and answer that question to-morrow.

52 CH: - I want to talk about another thing. You can answer me to-morrow if you can. About the Falls here. You see there is plenty houses here. Along time ago there was nothing here but just the Falls. There is just the same as money running down these falls every day. The people here are making lots of money off it. The people here they send that to Washington, this money. These are dear and my country is. There is nothing coming out of that Falls yet. Where is the pay for the Falls? I think that is what I want this piece of land for. In place of my Falls. I never got 10 cents for my land here. That is what we are talking for. We have lost our country and we want that little piece of land. To-morrow you answer my first question and I will fund some thing to say.

CHIEF GERRY then spoke:-

Well I have spoke to you and you answer me. You always answer over me and then I talk the talk over. I dont think this will be the last time we will have a talk. Of course you come and are well paid for this trip. Me I get nothing. I talk for nothing. I have spoke to you and told you I was going to take the white mans law. All I want is just that little piece of land. I told you if you would give me that piece of land I would take the white mans law. This land is surveyed. It runs up to the reservation. That dont belong to the Indians. The reservation dont. This land all belongs to the white people up to the English line. From there the white gave the land to the Indians, the reservation. Which is the strongest, the reservation or 160 acres of land?

MR. WRIGHT: - I understand you dont want to live on the reservation, is that so?

GERRY: - I want 160 acres of government land and get a deed for it like a white man. I dont want the reservation That is what I want, that piece of land. I want it divided in 160 acres for my people. They will work and work hard there with the sweat of their hands. I dont want you to answer me now. You can go back and tell Washington.

MR. WRIGHT: - Have you been all over that land?

53 GERRY continued.

GERRY: - Yes I have been all over it,

WRIGHT: - Do think there is plenty of good land there to give all you people good farms. Your people and Louis?

GERRY: - Yes sir there is enough for a whole 160 acres apiece. That is what I want from you. Which is stronger 160 acres or the reservation?

WRIGHT: - When the government gives land whether on the reservation or not it is strong?

GERRY: - They are alike if they they are settled.

WRIGHT: - If a man has a deed to land on the reservation it is just as good as if off it.

GERRY: - Yes it will be just as strong if there is enough people to hold.

WRIGHT: - White people can never take land on the reservation without the consent of the government.

GERRY: - I know that but if there is not enough to hold it it will be thrown open.

HIAMMA then spoke as follows:-

I have not got anything. I am a halp breed. Half Calispel and half Spokane. I dont like to stop here there is to many white men. You told me the reservation is the place for me to stop. I have made up my mind to go there.

MAJOR WATERS then spoke as follows:-

A long time ago Gerry was told and his people were told by Major Sims to take up land but they didnt do it. And they were to d by Major O'Neal to take up land. but they di not do it, Gen. Sherman told Gerry when he was through here to take up land. Major O'Neal told Gerry to go and take up land on reone paririe because the whites where coming in and pressing them on all sides. Now you know they have taken the land. But you will live in a country among the whites where you can drink whiskey. Now why cant you take the advice of people who have always been you friend? Why do you hold back your people. See two of your people in the penentary now for killing two whites. Why are these indians where they are to-day? Where is the Indian that was shot in jail? All this is caused by whiskey. but still you advise your people to hang around Spokane. Why do you always obstruct your people? I have always been your friend. Why cant you listen to my advice and do what is right? Why did they send these Commissioners to you? They come here to do business. Now fix your heart and mind right. (This speech was adressed almost entirely to Chief Gerry.)

LEWIS WELSHO then spoke : -

I am not scared from what Gerry said. I ma not scared at what Gerry said. I guess what I have spoke about is all wrote down. I am studying. I am stading about my people that I am taking care of. It is not the same thing that he was talking about; Gerry was talking about. I am talking about another thing. I am talking for the good of people. That is what I want of that land. I guess Washington sent you here to find out my ideas about my country. I have told you. And I told you if you could not give

(Speech by LOUIS WALSHO continued)

me that land you could go back and let Washington decide the question. That is what I told you the first time. I told you I would never leave my Indian habits. Of course our father before us put us here in the world to be Indians. That is what I tell you now if you cant do nothing to this piece of land I want our Great Father in Washington to decide that for me. If you talk I guess this time you will talk about the same thing more heavy.

SCHEHAULT then spoke:-

We are having a good talk now. I have understood you pretty well. I am putting down my Indian nwo. You have told me Washingtons idea.. When you get back and see him he will find out what we have sold, us Indians. And then I will talk to you about what I have got to do. I have understood what you said. That is why I am talking to you. I am telling you what I said before. You are not talking any thing about it now. I so e to you from a long while ago. And then the whole country was in fire. I cleaned up the blood. That is why I am talking to you. I am straightening every thing out straight. I am going to do everything right. Half of me dont want to be a white man. I dont know which I will be what we want is that little piece of land, and if we dont get it I dont know what we will do. It isnt because I am not going on the reservation. It isnt that.

CHARLEY speaks:- What I have told you is the same thing and what I spoke to you is the same yet. My idea is the same way.

THOMAS then speaks.

56. I am going to ask you one thing. I like what is good myself. What did Christ say when he came down? Did he say we should have 160 acres of land? Did he say only one man should take care of everthing? Water, land and all people? That is what the Indian wants to know. That is what I would like to find out. I think that he was the one that judged those people. The land is surveyed. That is why I want 160 acres of land. The people know what God says and what Washington says. That is why we want 160 acres of land. When we have our own religion from there. There is a good many that want 160 acrers of land like myself. That is what we like. All those that have farms want 160 acres of land..

WRIGHT: - That is what we want to give you.

THOMAS: - There ds thirty four (34) that have land. That is why we are sorry about our land. I guess there is a good many here that want to go to the reservation. The Indians here are of two different religions, one the Catholic and the other the Protestant. That is why they cant agree. That is all.

WRIGHT: - Did you understand me when I sold yesterday that if you were on 160 acres you could still own that

SEPH: - Yes I understood that.

WRIGHT: - Did you understand also that I said said if a man went on to the reservation it did not interfere with his religion?

THOMAS: - Yes.

WRIGHT: - Is there a good many that want to go to the reservation?

THOMAS: - There isent many, about 10. There isent many Spokane Indians. Only a few. Some of them here to-day are from Montana. There is some of Ects people too and some Calespels are here too. The Spokans have pretty near all got land. There is a few that have none. My Father has no land and Gerry has none. He wants 160 acres of land.

WRIGHT: - Why hasent Gerry gone and got land if he wants it? He has been told time and again to get it.

THOMAS: - He didnt take 160 acres of land because he was waiting for you to come.

WRIGHT: - And who is it that has told you to wait?

THOMAS: - Major Waters told us to wait. There are some there that havent filed on their land.

MAJOR WATERS:- Didnt I tell you that that was railroad land and that you couldnt file on it?

WRIGHT: - How many Spokane Indians are there here?

THOMAS: - There is 100 adult Male Indians.

THURSDAY MARCH 10TH. 1887.

After-noon session opened at 3:00 o'clock.

MR. WRIGHT: - Are you ready to do any thing or for us to speak.

INDIANS Yes.

MR. WRIGHT: -

I am very glad so many of you have come back today. The matters about which we have been talking are of great importance, especially to you. Your future happiness depends a great deal upon which road you take. Now in talking

(RIGHT continued)

to-day I am not only talking to you chiefs but to all. In this world every man has to do some thing for himself, think for himself and act for himself. Now the offer which we have made to you is an offer to all and those who wish to take it can have the benefit of it. If some want to take it and others dont., let those who want to take it and the others not. Now I have put into writing here in this paper what we think ought to be done and what is best for you all. We have talked so much to-gether that I expect you understand what we have said,. You know what we think is the Best for you. You think we understand pretty well what you think and what you want. It is all very simple and easy to be understood and it is what the government of the United States wants you to do. It wants you to do that because it will be for your good and for your childrens good.. For the government of the United States I dont think it is best to leave you here. They dont want to see you in a bad condition. They are willing to spend a great deal of money to help you and to put you in a good position. They dont want to do foolish things but wise things. Now I hope every man here young or old to listen to what I am going to read.

AGREEMENT READ.

Now all that is as plain as can be. No man can fail to understand it. And it seems to me that any man that does understand it can not object to it. You havent a friend in the world, not a single one, who could make a better agreement than that. If you expect to be lifted out of the darkness and put into the light you must accept it. It will take you out of the mud and put you on the rock. You will be as independant as any white man in the United States. You will be in a fix where your old men and old women will be taken care of. You women wont have to be running aound the town to get money to buy something to eat. You will own your own land and your own houses. You will have plenty of stock and and you will have provisions in your house and in your barn. And you will be men and feel like men. Now if you take my advice my friends you would not turn your backs on the government who is making you this liberal offer when you are in a situation where no man can tell what will happen to you. The only friend you have who can do you any good is the government of the United States. If you turn away from that you have no place to look. It is true you have other friend but they are not able to do for you what the government is. If you sign this paper and the government ratifies it every thing I have said will be done. Whatever wrong the government may have done to the Indian in the past it will now keep all its promises and all you want is to place confidence in it. The proposition is so good a one and so plain that it surprises me that I have to stand and argue for a moment to get you to accept it. Thr same number of white men in any part of the United States would accept it with out a word. And every Indian reservation in the United States could be filled up with white men if we made them the same proposition. We ask you to make no sacrifice at all All that we want you to do is to accept that offer.

60 SOLOMAN JOHN:

Before you came here and seen us, they had the Indians on the Little Spokane. They was to help the Indians about their farms, the people in town

JOHN JOHNSON continued:

There. They was before you came here. Now we see you are here. That is what we want. We want you to help us for our good. Our land, that is surveyed. What they want is that little piece of land from the little Spokane down to Lots reservation. It was what we always want before we seen you. That is what we would like to have you help us get and that is where I will be glad. There is no other place I would like better than that. I dont think Couer d'Alene is better than that. I dont think Colville is better than that. That is the only place I think the land is good. That is all I like. That is what I am talking about. That is all I can talk about. You are going to try to do good. Of course some of have bad habits. If you get that piece of land surveyed for us we will be good. If Washington will do that we will be very glad. That is all I have to say to you.

WRIGHT: - If there is any Indian here who has heard what I have said and believed what I have said I want to have him to say some thing.

ELIOT then spoke:-

Me and Paul have the same idea. What we are waiting after is after Louis to say what he has to say. Then we will talk.

41 LOUIS WELSHO then spoke:-

I guess you didnt understand me when I spoke about the land. I told you that we must not make that bad what we named to-day. I have looked to that after. I guess you didnt understand when I showed you the little piece I wanted. I pointed out the place to you. I surveyed it. I told you after we fix that up then I will talk again. I told you I was an Indian, I guess you didnt understand me. I told you I was a chief and I am a chief. I no this piece of land you dont want to give me. I know how to name that. There is a good many that have been talking about what I am talking to. This all here belongs here to me. That dont belong to your land. I dont talk for nothing I guess you didnt understand me when I told you I was taking care of this land. It as a small thing I am talking about. I told you I guess Washington was talking for my country. I guess he wants to know my idea and my heart and that is why he sent you here: Now to-day you have offered many, many things but my country is not plows. It is dear. I know what you have been telling me and what the agents have told me. I hve looked well through that. I guess you didnt understand me when I told you this was given me by my chief. There is a good many chiefs, Tenascus, who have stolen this land. I never got any paper from my chief. If you will consent to do what I am asking then I will talk to you and see how many papers you will give me. I want that little piece of land. It is my heart. That is what I am talking about.

62 INDIAN: - Yesterday I spoke to you and told you I wanted to go where the Indians were. That I gave to my chief what I said yesterday.

WILLIAM then spoke as follows:-

I am going to talk to you now. I am going to talk what is my idea and the idea of my friends. I know all their ideas. When you spoke to me to-day

...continued.

you spoke about money. When you spoke about money you spoke about law. I think that is what you spoke to me, about money and about law. I am a young man but I know money is law on the reservation. Now you three Commissioners are here. You have gave me everything. You have gave me money and clothing. You told me if I would go you would give me that. You said the law was strong. I know it too. That is the law. You said that was a strong law. I know that the lands here belong to the whites and us. You surveyed all the land and that makes it yours. What is not surveyed belongs to me. Of course you whites have surveyed all the land but I have a claim on that land. And that is what my friends are talking about. This land is surveyed. I know myself the law surveyed is a strong law. You said when you first came we would friends to the Indians and the whites. And all us Indian Chiefs would like nothing but our land. It isent a very big piece of land we are talking for now. It is a small piece of land. The mouth of the Spokane is the place we like best. And that is what we are talking for; that is what I am talking for now. The white people tell us it isent law that the reservation is the law. That is the land that we like. That is already surveyed but we like it. That land is surveyed. It is strong in law and that is what we want to get. You white people have said we want to be like friends. My heart will laugh if you will be friends for my land. It isent because it is blood that we like our country. It isent for nothing bad that we want to get on that land. It is the only piece of land we are talking for. All my friends, that is their idea. If I get that piece of land I will work and be able to support myself. That is why we want that piece of land. We will go to work and get rich. You spoke about going on the reservation. I think that isent the law. That is what I want if I get that piece of land. I will sweat my brow and will make me happy. All my friends have the same idea. That is all I have to say.

BROKEN TOOTH and GRAZELY BEAR then spoke:-

I have no father or no mother. My heart is small now. A long time ago, 9 years ago, I went off from here. Now I come back here again. to my country. Now I want to talk. After I get through talking I am going off. I understand what you are giving. You like me. You had something along with it to make me good. I am all alone over there. I have no one with me. All my people is here. They are all my relation. That is what I am telling you to-day. I am very glad to-day. If I was stopping here. I would talk strong. But I dont stop here and that is why I dont talk strong. If any of my relations here will come with me. I am going where it is bad. It isent because I want to go where you told me you was going to give me.

JOHN SMOGAN then spoke:-

That was befor you came here. The people in town here have hepled the Indians on the little Spokane. That is what we understand from you. We are going to talk for my little Spokane. The Indisn dont want which piece of land is the best. The Indians think that piece of land is the best. What they want is to take it from the mouth of the Little Spokane down to Lots reservation. We want you to help us get the little Spokane. I want you to help me to put that white man off who is on my farm. That is why I want you

WILSON continued:

to help me get that white man off my land. That is why I answer you. That is all.

BOCH then spoke:-

Well I am going to talk. When I talk every body laughs. It is just the same as if I was tickeling you under the belly with a straw, you all laugh. I never get mad. I am not scared. I never get excited. If I got excited I might talk something not worthy talk. Now you take me in pitty my friends. That is all good what you have told me. You know the Spokanes dont amount to any thing. I have no land. I am on the land but still you say I have no land. If I was away up on the head of a tree then I would say I didnt own any. But I am on the ground. Since you have been here you have been talking about the Couer d'Alele reservation all the time. I dont know my idea other than these Falls. I dont know why you dont say other ideas. We understand what you are talking about. Just as you said I guess our brains are turned. You are always trying to give where we dont want it. That is because I guess you havent lost anything. I guess Washington never missed any thing he gave us for our land. Washington never lost anything for the sake of us. The Indians on the reservation, Washington has lost lots of money for them. Now you tell me to go on the reservation. Washington will lost lots more money. When the whites came here in the country. why didnt they give us that much money. I dont know what you are offering us all that money for. I think you are offering that to clean the blood of the reservation. You give me that and I will be very glad. After while it will be all cleaned off. I told you yesterday about the Falls here. It is bad. And you think it is better there. This place is a very cheap place. You are sending me from my dear country to a dear country. I know my country is covered with rocks and trees. I know I will get nothing off of it. I know I will never get clothes or money from there, I think it is very dear. I think my country is very dear. I told you yesterday there was just these Falls here. Nothing else. But you have taken lots of money from those Falls. They are filling their pockets every day from those Falls. And they are sending it to Washington and they never give me 10 cents even. what are you going to give me in place of my Falls ? That is what we are talking about. Their brains is turned. What you tell me is very good, there is nothing bad about it. I guess you understand me.

FRAZY then spoke : -

I am not going to break what these fellows have asked from you. If we want to give it we can. I will take everything you say because I am pitty-full. I am naked and I am poor. I thought I had better take what you are offering to the Indians. The Fathers told me we had a soul. The Fathers told me if I had I would go up in Heaven where there is another country. And I have took every thing you have given me.. I have no horse how will I go ? I want horses to go with.

PAUL: - We will help you go.

PAUL: - Some fellow who has no sence may go.

PAUL then spoke: -

It isent because you spoke to me to-day but I have been talking about before. I have looked the country over. Our country is good but the white people have taken it away from us. They want to take me to follow them. I have followed every foolish notion and I have lost all my people. I am going to take what you have said. That is good for me.

PAUL: then spoke: -

Well I am going to talk now. The white people have told me and I say no I am not a white man. It is not because the money you are telling that the whites gave. It isent the money I want. There is only one thing I like, my soul. Because I want to be good. My body is as the ground and I want to be good. And that is why I want to go to Couer d'Alene and take a farm.

PAUL then spoke as follows.

67 I am very sorry me because I stop at the Falls. This is my mothers country the Falls here. I was raised here. My father belonged to Hots people. The Falls is the reason I am naked. I lost all my children. They have went with the Falls.. My mothers country put me naked. I was left here alone. I am getting to be an old man. and I am very sorry. I want to go to where my fathers country is. I have only two little girls who have no father. If I went to the reservation my little girsls would sleep easly. I will go to my Fathers country.

SOULHAULT: -

I have understood every thing you have told me. I am alone. It is far off to the place I am going to tell you.. I have got two of my people in jail down below. That is what I want. If you will give me back my two people then I will leave the country. That is the reason I have never answered you yet. I have two girls in Montana. And I have got no man in my family because they were all killed. There is two chiefs up there. They wont have me here. And that is the place where I want to go. That is all I have got to say. I want to go to the Jocko reservation.

JOHN STEVENS then spoke: -

68 I am very glad to see you here. I hear you came here. I thought you were here to fix the Indians, to fix them all. I heard you was going to do what was right, that they wont be sorry. You have told us that Washington sent you here to get us to go on the Couer d'Alele reservation. That is a good country. But it isent the good land we like. The thing we like is the man that first spoke. That is what we like, the man that first spoke, and that is what we want to follow. The land isent good. If Washington tells me to take the land I am going to take this bad land. May be if we find this bad land by in by we will see the good land some of them like. The ones that take this land will be the ones that see the land that isent there and that is what I like (Heaven). And I like to work and make me sweat. I like to make myself tire. And I like to follow the lawa. That is what I want the whites to hepl me. That is all I have to say.

LEVI then spoke: -

I dont know how my people, the old people, how the got along from the time they have named the law to me. From there I made up my idae I would work to get something to eat by the sweat of my hand. I would work with my hand. to get money. I like to work. I ma going higher on too and that is what we want. We would like to get that small piece of land. Why I dont like to go to Couer d'Alene I dont understand the Cour d'Alene and they wont understand me. That is why I want that small peice of land.

ENOCH then spoke.

69 I am going to talk again. I got scared. I said I never would get excited but I did. There is no body in the world that knows about the soul. What is good and what is bad. No body knows is. Even the Father that told me or Mr. Cowley they dont know. He tells me he knows nothing about it, The only one that knows anything about it is God Almighty. He is the only one. Now we are talking. He knows if we are telling the truth. We need not be scared we are telling it. We not be scared wy are telling it. We not be scared this is not the last day. The world isent to an end yet. God Almighty will be the one who will judge us. That is why I think I will never get excited out. I got scared. You have heard the Indians talking. The Indians what they are asking from you, it isent the Indians land. We know the land we are asking belongs to the Americans. They are surveying that land. We want the Whites land to the American land. It is a hard question what we want. We know it hard. I hear this morning when I got up that we want a reservation out it isent that way. Now you have sent a telegram to Washington. If it gets there it will say that we want a reservation. It isent a reservation we want because our land is all surveyed. It I wanted a reservation as soon as you told me I would go to that reservation. We want this piece of land that is surveyed. That is what we want 160 acres apiece on this land. I guess you understand me now. We dont want this on a reservation. If you would have answered the Indians this it is all right. They would have told you how they wanted it. If you answer him he will put all else aside and we will make the laws come to-gether. I know the land I want is not good. It is nothing but rock. It is nothing but timber. If you give me the land if it is only timber land it is just the same as if you gave me a crop. Because there is nothing here that is not good. Even if I take 160 acres of timber land I can make wood. I am not going to set around and do nothing. I am going to make wood out of the timber. It is just the same as money, this timber land. It is just the same as money that timber. There is not only money in the ground. There is money in everything. I guess you understand me now. The Indians, we talk because we want that land. You have telegraphed that we wanted it for a reservation. I wish I was strong I never would make a talk for the people.

ELIHAN: -

I will make a bet with him. My tather has traveled a long piece and he has cleaned the blood. He has made the country good. That is why I am not ashamed to talk and so he sent the whites to make friends with us. That is why I am not ashamed to talk with the whites.

CHARLEY then spoke: -

70 I guess you understood me yesterday what I was talking about. What I said I guess you understood me. I told you yesterday I guess you were tired when you got here. That you would not be tired for nothing. I told you yesterday that you were very tired when you got here You came here for the

HARLEY continued.

71 sale of us Indians. You came here stoped here. You say you are going to talk about something good and that is what you came for to talk about something good. I gave you the whole of this country. I gave you all the country here to Colfax and all this here. I didnt steal that land. That is my country I gave you all this side the Spokane river. What I want to get from you i only a small piece of land. It is just the same as two pine trees. It is just the same as one little piece of hay on a little small stream. That is all I talk for my country and I give you the balance. That is because Washington people are pittyfull They came here and we took care of them. They came here with only a little cup in their hands and we took care of them. You gave wagons o the people a long time ago You gave them plows. And I help the whites and all of them for the horses to plow with. I gave them the horses and helped them to surround their places. And that is why I talk for this little pice of land we want o get. I guess you understand it now.

SCULHAULT then spoke: -

72 I was the first man that spoke about this country. I gave all on this side of the Spokane away. I told them en I was talking with I wou ld have only one side side the river. And they never told me anything about this rail road that is running through here now. And the whites never told me they were going to run a railroad through the country. And I told them I would give them all this side of the Spokane river to the whites and when the whites came here they went across the stream and began to build on the other side. I never said any thing about that. And it is over there that we got bad. And that is what makes the tall man at the Falls look bad. And that is what makes me feel sorry. We all got away off from the Falls altogether. What you have said I am looking at my people to see what they are going to say. Not the Couer d'Alene reservation is a nice reservation but my people dont want to gi to Couer d'Alene. They think that the Montana reservation is too far off for them. If I go down below I will do nothing but fight There are only two places they have, Lots Jocko and the Couer d'Alene. It isent because I want wagons and all of these things. I have taken up a farm but the whites have taken it away from me. And that is why they want to go any where they can go. Toeir hears will be pleased I guess that the people here have made up their ideas where they are going to go. We have been talking a good many days now. I have given this place away a long time ago and I gave it to the whites. That is why I dont say anything. That is all.

SEALSPIE (5 coyoties) then spoke: -

Us young men had ent ought to talk because we have no sence. We are kind of following up our chiefs. This piece of land we want from the mouth of the Little Spoka down to Lots reservation, down the stream. That is what we are talking for. What we want to get is 160 acres apeice. If you can get that for us we would lik to go there. The land is all surveyed but we would like to get on it. If you cant get that any where the chiefs say to go we will have to go. If you can get that we will be glad. You say that this land is surveyed and if we take up 160 acres it is just as good as on the reservation. That is what I like to do. It isent because I am mad. I am a young man.

Meeting adjourned untill Friday morning at 10 O'clock.

Friday March 12th. 1887.

Meeting opened at about 2:30 o'clock.

LOUIS WILSHO first spoke: -

I have seen your heart. I have found out your notions of your brains. Your idea is just like a rock. I have seen that, already. Of course I am talking for what belongs to me. What I am talking for is what belongs to me I didnt borrow that. I am not talking for any body elses country. That belongs to me. That is why I talk. This is 4 days since you have been talking. This is 4 days that I have been pretty hungry. But I dont think about that. The only thing I have in my heart is that land. It is 4 days since you have been talking when we had the first talk I spoke my idea about that piece of land. I told you what I wanted was that little piece of land. The only thing I like is my land. What you have named to me and told me you were going to give to me I dont like. I like only my country. The only place I like is the country where by body will be burid and turn into ground again. I want my people to be all in their palces. That is why I am talking for my country. I am telling you what I have spoke for 4 days past. My heart is the same thing. I dont think nothing about this money you said you could give me. You can give that to the whites. That is what I want my people on this piece of land I want to bury the people on that piece of land. That is my idea. That is all.

MR. WRIGHT then spoke: -

If we had power to do what you want us to do and we believed it for your benefit we would do it. If your children were to ask you to do something for them if it would ruin them you would not do it. If you had land to give to your children but they wanted it where they become sick and die you would say "no" I cant give it to you. Now the Great Father knows better what will be best for you that you know yourselves. We belive in our hearts that if we were to give you what you want it would not be more than 10 years before you would want to go some where else. You dont believe that there is enough good land on that place to make you all good living if you had it. You can not make a living on any land in the United States that wont produce anything. Beside that the place you want to get will soon be surrounded by white people who will trouble you and bother you. Now you all know that. You know how you have been troubled by them in the past. It will grow worses and wrse every day with you and you will soon have to call on the government again. We have no power to put you on that land. You have a right to settle on public lands whether it is given to you or not. Your rights even if you move from here allows you to take up public land in two place the law says so. And where a man is too poor to file on land the government will pay his expences in going to and from the land. If there is anyting in the world that the government is liberal about it is its actions toward the Indians. They give you more rights than to the white man. Now I have already told you that the lands we offer to you you can keep and have deeded to you. You keep on talking about your lands here. You know that these lands have been taken up and settled by the whites. The government cant kill the white men nor send them away. You never made any use of the Falls. You would never have built mills there. All you could have done would be to look at them. Now the government comes along and says we cant undo that has been done. But we can pay you for your lands and pay you as much as Gov. Stevens paid the other Indians. They sent us here to do that. But you wont have it. What would you do with such children as that? If you had children that had lost

Mr. CRAMM continued.

76 something and they couldnt find it. You would say I cant find it but I will give you something else just as good but the child says "no" I dont want it, I dont want anything else, you must bring me back what I have lost. You would say that is a stubborn child. And so it is with you. We have offered you every thing we can. We have offered you every thing we could ever offer any one. We come now and propose a remedy for the past. We are willing to do and we are ready to do. It all we want is for you to say "yes yes" we are satisfied. Now we dont know what is the matter. We think somebody has been telling you all this. For you may be certain of one thing that when anybody tells you not to accept our offer, and tells you the government is trying to cheat you, and tells you to "hold on", that man isent caring any thing for you. He wouldnt care if every one of you were dead and in your graves. There are many white men in this country who wish you were dead. They say the only good Indians is the dead Indian. They would be willing to have you all driven in a pen and leave you there to starve. Do they tell you they are willing to give you houses and money and land to live on? No, no, they never tell you that. They tell you to set here and not take the offer the government has proposed because they want to make money out of you. They want every thing you get so they can make money out of you. But that is not the way with the government of the United States. It sends us here to give you land and provisions and schools and wagons. You wont listen to the man who is speaking for the government and who has power to help you but you will go out on the street and listen to those who are not interested in you. Every man in the world however wise some times dont know what to do. There are so many clouds around him he cant walk by himself. He sees the path is dark and he is afraid to take a step so he goes to one who he knows is his friend, he asks "Which road shall I take". Is there any man in this country who is ready to do that for you when in trouble? Is there no man here who has lighted the lamp when it was dark. You think there are. They are the men to go to and ask the question, "What shall I do?" You cant make any mistake in this matter. If when the Great Father sees that paper he says it is not what my red children want he will throw it aside as "It will not do". He will throw it aside and say "It shant be". But when he looks at it is all right., that it gives you good
77 homes and clothes and plows and toher things and gives you a place to live where you can live well he will say, "That is right". So you cant make a mistake. This isent the last day you have to sign that paper. It has to go to Washington. It has to be read by the Great Father, the Secretary of the Interior and Commissioners of Indian Affairs. All your Friends there. All the United States will see it. All men belonging to the same church as the Father will see it and understand it. And if it isent good they will say so and it will be nothing. For then the Great Father will say these people are willing to listen and reason. They seen my Commissioners when they went there and signed a paper but it was not right. We will send another Commission who will fix it all right. But if you wont listen to us, if you wont sign this paper, he will say what is the use of sending any one to them they dont think any one is honest. They dont believe my Commissioners when they go to them. They are hard hearted people let them take care of themselves and then no body else will come and you will be left here to suffer and that is all your friends can do for you. So you had better think while you have a chance. You are not going to be marched away from here. No wrong can be done you. The government wont let any wrong be done you so you had better accept our proposition and act like men.

ENOCH then spoke.

I am going to talk now. And you will be laughing at me.

WRIGHT: -

We like to have some one talk once in a while.

ENOCH: -

You have spoke a long time and I am going to talk a long time. I am not going to talk about the Washington now. I am going to talk about the Washington that is out. The first man that made Washington. He knows this Indian land. from the time he let go his people. This first Washington had no idea. He didnt try any plans. He sees all the Indians in the country here. He didnt study over what to do. If this first Washington was a smart man he would have studied a little before he would have let the whites come into the Indians country. He thought there would be a little place for the whites and the Indians take the balance. To make the Indians all be pleased. If he had done that the Indians would be alright to-day. They would be contented for they would have a small piece of land. But he didnt study over it let all the whites take my country. The whites took all the Indians land away from them and the Indians feel sorry. Of course they dont take anything off their land. They dont take any money or anything from their land but it is theirs. It belongs to them. That is all the Indians like is their country. They dont like money. The Indians have lots that God Almighty gave them. Deer and game of every kind and that is what the Indians like. That is why they like their country. It isnt because it is money. That is why I think the Indians country hadent ought to be lost. If the Indian had just a small small piece from their country they would be satisfied. The Indians hadent ought to lose the country God Almighty gave them. They hadent ought to lose that because he has taken care of them. The Indian dont make out that this is his land. That is the reason he bothers you so much. We know the land isnt good. We know that well. We know we will be sorry for it but we dont want to lose our country. If the land was all covered up and there was no place fixed then we would take that much. They think that piece of land is too small for them all it is alive and they can go some where else and take up land. If the land is too small for them all.

WRIGHT: - You say the government is taking all the land from the Indians.

ENOCH: -

I am not talking about this Washington, I am talking about the old Washinton.

WRIGHT: -

I think you are a good man and a smart man and I want you to give good advice to these people. There isnt an Indian or Indain tribe in the United States that hasent got land. They have land all over the country. And away back in Montana Idaho Minnesota and Wisconsin all Indians have land. The government wants them all to have land. They are not going to let the whites take it away from you. They want you all to have good homes and good land. In all the country we have been through, Minnesota, Idaho and Montana we always give the Indian a piece of land. We give him land where there was good land and where there was good timber and where there was good water and

continued.

land to raise wheat and corn upon. And he could sell the balance and get money. They sent for us to come out there and do that, the Indians did. The government likes you as well as any in the United States. They want to do right by you. The government would be ashamed to let you go on that poor land. If we were to give you poor land when we went back to Washington he would say "no" they cant make a living there. He would laugh at us and say we were trying to fool you. We will pay you for all you have here. If you have a home here you can keep that too.

ENOCH: -

You scared me. I thought you was going to strike me.

WRIGHT: -

No my heart would not let me do that.

ENOCH: -

You say that when you go back to Washington and tell him you have given us this poor land he will be ashamed of you. And I will be ashamed of you if you dont give me this poor land. You were heavy hearted when you came here. This land is good. It is heavy. I spoke to you and I cant answer about this good land. I want his bad land. You go back and you tell Washington and he will be ashamed. If I cant get this piece of land I want I will be ashamed.

WRIGHT: -

Have you any children?

ENOCH: -

Yes two.

WRIGHT: -

If those little children should ask you to go to the river and the water was deep and you didnt want them to go for fear it was dangerous and the children should cry and say they wanted to go the river would you let them go just to please them? Would you let them drown just because they wanted to?

ENOCH: -

If I knew he was going to be drowned I should not but if I didnt know it I would let him go.

WRIGHT: -

That is the way with the Great Father. He dont want you to go in a bad place.

ENOCH: -

What I am scared of I will tell you. They will take my wife away from me and they will strike me (meaning the Couer d'Alenes will)

WRIGHT: -

How would you like the Colville or the Jocko

MOCH: -

I dont belong there. My mother belonged there but that is too far away.

WRIGHT: -

Have you a farm on that piece of land?

MOCH: -

If my farm shouldnt happen to be on that piece of ground I want to take up one.

LEVI then spoke: -

I am going to tell you our faults. There is the man that talks to us (pointing to the priest). He says those that are babtised by the protestant whiyen they die wont be buried in the Catholic grave ground. That is why I am afraid to go among these Catholics. Prehaps if I go there they wont bury in the burying ground but will throw by body away. That is why the Indians talk so much about this. That is what I know myself. This is 5 times you have told me. Gov. Stevens spoke about that the first time. I think this country doesnt belong to Gov. Stevens. I think the man above us owns the country. That is the man I look to and that is what I took the piece of land where I am kept. That is why all my people are along with me. For we want that land.

MR. WRIGHT: -

If you go to Couer d'Alene you dont have to be Catholic You can be a Protestant there just the same as here. The Protestants can have their own burying ground and the Catholics theirs and you can be buried in the Protestant if you want. We never told you that Gov. Stevens owned the land. He said Gov. Stevens came here to buy it but a war broke out and he couldnt do it and now we have come here to do what Gov. Stevens tried to do. You land shant be taken away from you. You can go up there and then you will have 2 far s. You can sell one and keep the money or you can keep both.

LEVI: -

I dont want two grave yards ! If I answer Washington I will be away from my grave yard! I like to be where I am because it is my grave yard.

GERRY: -

We are not talking about the Fathers. Just look here there are a Catholic church and a Protestant church. I dont know how many. perhaps 4 Catholic and Protestant. It isnt the church we are talking about. What we are talking about we are alking about the place where we are to stop. I have ears and I can listen. Washington said if we would listen to him he would do us good. There is nobody in the country who told us that. These young men here they are sorry about their land. That is why Louis is talking about their land. We know the land isnt good. We know we cant raise anything

GERRY continued.

on it. We know the land over there is good land. That is the idea of all these young men. It would not take long if they would all listen. I told you before that if you would only listen to us Indians that we are talking it would only take one day. We know it is for our good what you are telling us. That is their idea. If I say I will go I will have to go alone.

WRIGHT: -

No there is more besides you that said they would go.

GERRY: -

If they would all say yes we will go. I would say yes I will go. I have asked them before. I have asked what is your idea. but they dont answer me. I have spoke to them. One will say this isent right. Another will say that ant right.

WRIGHT: -

Is there anything more they want in this paper?

GERRY: -

I guess that ant the reason they dont want to go.

WRIGHT:

Do you know the reason?

GERRY:

No I dont know their idea. The only thing I they are sorry about this little piece of land. That is all I know, nothing else. I was not going to talk again. I wasent going to say any more. The first time I spoke you put it down and I was not going to say any more, I was done talking. When I got up to speak I spoke in favor of the Father. It isent that we are here for. It isent to talk about the Father. The Indians have a grandmother and a grandfather. And the grand-mother and the grand-fater tell the little boys not to steal or force any woman. And that you must not take peoples wives away from them or they will kill you, That you must not steal horses, and that you must not bother people. The little boys grand-mother and grand-father tell that, If you are a bad man that fights and dont do right every body will laugh at you. That will say that is a bad man. The Indians dont know that if he is a good man he will go to heaven. He dont know if he is a bad man he will go to hell. The Indian dont know that. That is what the Fathers are there for to make us bad people good. Mr. Cowley is the same. We are talking for land. Nothing else are we talking for. Now I am not talking not because I am a chief I am talking for my land. I am no chief. If I was a chief when I was talking they would listen to me. That is why it takes so long for us. Why we are talking so long. Of course it cant be helped. You offered all to maked them pleased. To give them what they wanted to eat what is there to do.

SCHEMILT: -

I am going to talk about one thing more. I told you I would be all alone. I did not know their ideas, the people. My cousin is just done talking to you but me I have took everything you have offered me. I have took what Washington sent to us. I told you I was going up to Montana if I had to go alone. I am alone but it is just the same as if I was going with plenty. I have took everything you have told me. I spoke to you yesterday about those two in the penitentiary. That is why the white people have no laws at that time. That is why we are just the same as nothing, the Indians. And when I sign the agreement then I will know the law. I told you if you would take those two fellows out of the penitentiary I would take them with me. I would be very glad if you tell me they can go with me.

WILLIAM: -

I want to talk now. I spoke yesterday and I want to talk some more. It is what I know, I know it from the whites. When you whites surveyed the country you surveyed that land for us. Us Indians are talking about the same thing. We are not talking about anything different. We are not talking about anything bad now. What we are talking about now is the soul. It isent bad. That is what I know the land that is surveyed is a strong law. That is what we want we want this land that is surveyed. That is what we want that we are talking. All us and the chiefs do. It isent for anything bad It is because we want to be good. If go on that land that I want to get I will never make bad with the whites: What I want I want to go on that land and do what is good and take the white mans fashion. I am not talking about anything bad here. I only want that land where I can go and be good. And that is there where we want to go where Enoch the chief is. I know that this here where the Falls is the whites have all that. Where we want to go is where there is no whites. We would like to get that piece of ground there is where we want to go on that piece of land, because we want to be good. [You have told us that there are three reservations to go on. It is good land but we dont like to go there.] The only place we want to go is on that land. It isent very good but we want to go there. It isent for anything bad that we want to go away from the Falls and get that land. We want to take the law of the whites. And we will go to work and cut wood and do everything. We all have got the same idea that Enoch said to-day. We will follow his advice. Enoch has land on that same ground. That is all.

MR. WRIGHT: -

It dont look like coming to any agreement. You only repeat. We have understood you and you understand what we have said. You know every word in that paper. And every one of you know it is a good thing. And every one of you know it is the best thing you can do. But you dont seem to be in the mind now of signing. I suppose you all want to go to your homes but we want to see you once more and if you will agree we will wait until Monday and perhaps by that time we can hear something from Washington. and you had better be thinking about it. [You will never get such a chance again. Never.] You had better think heavy about and come back next Monday and meet us here. 10:30 o'clock Monday morning.

Monday March 13th 1887.

Session opened at about 2:30 when MR. WRIGHT spoke as follows: -

On Thursday last we had a talk over the telegraph more with the President. The Commissioners are very anxious to do anything you wanted if we can do it. You said if we couldnt do what you wanted about that land, we should see the Great Father at Washington. So we concluded to talk to the Great Father and see what he said. We can talk to the Great Father over the worer as if we were in his house. He got what we sent to him. And he wrote this back. The Father here saw what we sent to the Great Father at Washington and when we went to the telegraph office we carried the Father with us. And we told him when we got the Presidents answer we would show it to him. He knows this is the Presidents answer The Presidents says, I am reading it now.

TELEGRAPH READ.

There is no use talking about anyting else but what is in that. According to the Presidents directions, in that paper we have put in here, that they will be permitted to select themselves, their own farms, and their homes on the tract of land to be layed off and surveyed and the boundaries marked in a substantial and plain manner under the directions of the Secretary of the Interior, which shall be their land and their homes forever. And then we will give all we have told you. It is all we have to offer you. 36 And it is enough for any people. If you take this, and it according to this paper, you will all have a plenty. I have already told you what is in this telegram and your friends here know it. There is no use in acting like children, act like men. [The Great Father wants to do the best for you. There is no use in talking about anything else except this (agreement).] If you wont have what the government offers you that is your fault. You had better listen to the government and not any one else As I have said before the only friend you have who can do you any thing is the government. And those who advice you not to accept our offer would not help you if they could. Every where we have been we have found these kind of men, bothering the Indians and telling them what to do. Trying to make something for themselves. But everywhere else except here the Indians have had sence enough to find out who are their friends. And I hope these men have sence enought to find out who are their friends. That is all I have to say.

(Here the Catholic Preat had a call to leave the room)

MR. WRIGHT: -

Some body has called for the Father will you go on without him?

LOUIS: -

We cant get ahead of the white man any how, even if he is here.

WRIGHT:

You are mistakened about that. These white men dont want anything you have got. We didnt come here to do anything but good for you and your people. A long time ago there was an Indian and a white man went ahunting and they agreed that what ever they killed they would divide even. They 389 killed a buzzard and a turkey And when they went to divide the white man said "You take the buzzard and I will take the turkey or I will take the turkey and you take the buzzard." The Indian studied awhile and then said, "You havent

RIGHT continued.

said turkey to me at all". This time the turkey is all the Indians. And the buzzard to the white man. It is the first time you have been offered the turkey, now you had better take it. It may never be offered to you again.

MAJOR WATERS then spoke as follows

The Commissioners have sent to the Great Father and asked him to give you this land you have all been talking about. And the Great Father sent back the answer saying he can not give it to you. The law is made in such way that that land can not be given to you. But the law is now so that you Indians have your choice of going on the Couer d'Alene the Colville or the Jocko reservations. And the Great Father advises you to go on the Couer d'Alene reservation. Where there is good land You can go their yourselves and pick out your own land any land that isent occupied by any of those Indians. Now you Indians to my knowlege go there in the summer to make your camps. If you go there you will be right at home. And the Great Father says if you pick out your own land it can be called the Spokane land not the Couer d'Alene. You know what that land is. You know you can raise wheat, potatoes, onions, corn and etc. And you know the Great Father, through these men, have offered to build you housed and comfortable homes. You know the Great Father offered to give you help for the sick and infirm. And when 10 families have gone there and broke up the land, he will divided \$5000.00 with them. You know that the Great Father has promised to do all this for you if you will sign this paper. You know that the Great Father is strong and that his word is strong law with you. You know all that. Knowing all that why do you ask for that land? You can raise nothing on that rock and gravel. And all these things cant take place at once, to-morrow, next week or next moon. All these cant be carried out until the Great Father sees it and signs it. You have a whole year before you go there. You are not moved from here untill then. In the mean time you can stop here. You have a whole year to make your hearts good for going to that contry. Because the Great Father isent going to see these Indians destroyed. He will put them some where away from the white men. The Great Father dont want his people shoot in these falls or hung on these trees. The Great Father hates to see these Indians do wrong or sent to the penitentiary. The Great Father knows it is the whitemens whiskey that makes him do wrong. I want you to listen to me for I have always been your friend from the day I first struck this country. I wrote many letters to have these Commissioners come here to fix things with you. Take a friends advice and dont refuse the offer of the government. You will never have another offer of the government. You will never have another offer like this again as long as you live. As I said before you have a whole year to go up there and pick out your land. Now take my advice because I am your friend and you know it. You can see that because I have come here to counsil with you. I am not paid for coming here. I come here only because I am your friend. Remember all this I have said to you. And in the future years after you shall have gone, you will say my advice was good. If I didnt think it was for your good to take you away from here I never would adive you to go. Now make your hearts and minds right and come and sign this paper that the Great Father has prepared.

SAMMOCUM then spoke: -

When God made the world he didnt make the world for people to come doan to buy the country and tak them. When God made the world he put the Indians in this country and that is why I dont like to leave it. I like my country. It is because God Almighty when he made the world gave me all this. That is why I like my country. When God gave me this country he gave me this bad country to stop in and it is God who made this bad country. When God amde it and put me here he put me in this bad country. He didnt tell me that was a bad country and I am not going to leave it.

WRIGHT: -

God made all countries. And he made some bad and some good. You ought to be glad when you got in a bad country to have a chance to get in a good one. God made good countries for the Indians just the same as for the whites. When a white man gets a chance to leave a bad country he goes. And the Indians ought to do the same. All the world is Gods country.

You Indians have heard what we have said. If you refuse it you do so with your eyes open. All we can do is to go back and tell the Great Father you people dont want us to do anything for you. The Great Father sent us to see other Indians beside you. If you dont want him to do anything for you you can say "no" and then he wont be to blame.

LOUIS then spoke: -

Now I am going to talk to you. You are chiefs and I am a chief. You are talking my country from me now. You are taking my country and have thrown me off. But still I am not sorry. I am not sorry, you are a big man and you throw me from my country. But I am not sorry. We see you want to be strong. You are a big chief. Where did you get to be chief that you are so strong? Where did I get to be chief from that my words are of no account? Now you have took my heart; you have took it and thrown it all over the country. You have scattered it. You know my country, it is big and it is heavy, you came here and talked about the country. Now it has been many a days you have been talking with me and you want to quit talking. Now dont you think the Indians had ought to study about this? We are not talking for a ten cent piece. We are talking for our country. The Indian didnt think when he was born that his country would be lost. That is why the Indians is sorry about his land. The Indian never thought that he would be alive, and would never see the country any more. That is why you cant control all these fellows. You have told us that this is the last day and there never would be any more Commissioners here. That dont hurt me. That dont make me sorry. It isnt you that make me feel bad because this is the last day. It is God Almighty when he says this is the last day then I will be sorry.

WRIGHT: -

I have not said this is the last day. If you want to talk more you can do it.

LOUIS: -

You are one of the Commissioners. You are the one that first said you would not take off the country.

WRIGHT: -

You can talk when ever you please and as much as you please.

LOUIS: -

That is all.

ENOCH then spoke: -

I am sorry for Washingtons money, our chief. And that is why we dont want to go, we dont want to listen. We understand everything you told us. We understand what you told us, we understand it all well. Now if we had all the same ideas, the whole of us that is in here, if we all had the same idea all alike, the first word you spoke to us we would have said all right. If we all had the same idea we couldnt talk a word more. That is our hearts, us Indians: If we had all the same ideas we would talk to you about the same thing and we would have said, "that isent right". And we would have finished the first thing we spoke about. And then we would have fixed about the payment for our land. And then we would have brought in another thing and we would fix that, and then bring in another thing. We would have brought in lots of things if we had the same idea. Now we cant do anything, we cant do anything from both sides. I dont consider what Washington told us was bad. I consider it good. Now you sent word to Washington, and we thoungh it was a different thing, what we spoke and what you wrote. What I heard you wrote was that we wanted to get a reservation and I thought to me that it was not a reservation I wanted. I understand what you spoke and what you wrote was different.

WRIGHT: -

I wrote that you wanted a strip of land on the Little Spokane about 25 miles long and I showed the letter to the Father here before I sent it to the Great Father.

ENOCH: -

It ant you that said that, it sent you. It wasent you that talked that way. Here you talk, you talk the same as if you suspicion that some one has told us not to go.

WRIGHT: -

Yes, I think so.

ENOCH: -

I am the same way. I suspicion that when this letter got to Washington it said there was some whites and some Indians that didnt want us to have that land.

WRIGHT: -

The Father knows I wrote just what you told me. Just what I said here.

WATERS: -

I know that he wrote for that strip of land that you spoke about.

DANIELS: -

We showed it to the Father.

WRIGHT: -

That is what the President said here (telegram).

WATERS: -

Three years ago you asked for the same thing. Louis knows that.

ENOCH: -

When you wrote to Washington did you say we wanted that for a reservation?

WATERS: -

I told them that you asked for a reservation on the Little Spokane about 5 6 miles wide and that was three years ago.

ENOCH: -

You know very well that all that land is surveyed and you know we can't get a reservation there.

WATERS: -

Every man that owns 160 acres of land has a reservation of his own, for his own separate benefit. That is what a reservation is.

ENOCH: -

I think that that is the right thing that we want.

WRIGHT: -

The land that we propose to give you is just the same as that land on the little Spokane. You will hold it just the same as white people. Every man will get 160 acres of land, all over 18, 80 acres, and under 18, 40 acres and etc.

ENOCH: -

We understand that.

WRIGHT: -

The only difference is the place.

ENOCH: -

About the reservation, we think that never will stand long.

WRIGHT: -

The land shall be surveyed just the same as on the little Spokane, and every man shall have a deed.

EMCOCH: -

In twenty years there wont be a reservation any where.

WRIGHT: -

This paper says you shall have it and have it for ever and any one who says different is telling you false.

(Article in reference to the holding of the land, in the agreement, read.)

EMCOCH: -

Of course you dont want to do it. and that is the reason our land will be short. and I guess if you wanted to do it it would be land forever. If you want to you can make it so it will be good land forever. If we will consent. Of course we havent all got the same ideas. If we had that we would be strong.

PAUL then spoke: -

I didnt know what you were talking about. Now I have listened and I have understood it. What you are talking about. I am very glad you are talking to us. I lik my country. I have got no place but still I like my country. And now I have made up my idea to fix up my heart that I am going to another country. I am going to another part of the country and stop there. I am going where the church is. I have got nothing, I am poor. I am going to the Couer d'Alene reservation, I want 5 cents and I want 10 cents from you. I have got nothing, I am poor. I have no horses. I have got to borrow a horse when I want to go any where. That is why I thought I would go to the Couer d'Alene reservation.

ANDREWS: -

Have you a house to live in.

PAUL: -

No.

ANDREWS: -

You shall have one. Have you any cows?

PAUL: -

No I have no cows.

ANDREWS: -

You shall have some. Have you a place to have your wheat ground and your lumber made.

No

ANDREWS: -

You shall have these things and all other things named in here (the agreement).

PAUL: -

I am a Calespell Indian.

ELICAN: -

Those that want to sign wont sign to-day they will sing to-morrow.

7 MR. WRIGHT: -

Well do you want to wait untill to-morrow so you can have more time to think? We dont want you to do anything in a hurry. We want you to do it with your eyes open. We dont object to your talking with your friends. We want you to sign freely and willingly.

LOUIS: -

There is one thing you told me awhile ago that isnt right. You took the paper. and said I guess we will quit and that is why I spoke to you that way awhile ago. And that is why I told you my land was heavy for me to take it and put it to one side. That is why I told you I couldnt go to work and give up my land. I told you it was pretty hard for me to go to work and eat up all my land. I cant eat all my country up. And that is why I have told you I want a small piece of my land. I guess you understand me when I talk to you. It is pretty hard for me to be eating all my country. right off. That is what I told that after we had got our lands fixed up then I would talk about the payment of the lands. That is why the first time when we had a talk I told you how much I clamed of this land. And that is why I look at it and you wont give me even a small piece. That is why I am afraid to eat all this country up of mine. If I could have got a small piece of my country I would have ate all the balance up. If I could get even a small piece. If I lose all my country what will I do, will I have to go to work and fly? That is why I talk about my country. I am sorry that my people are just cleaning up now. That is my idea.. And then you said you wanted them to sign that is why I spoke to you. I told you you was to take me and scatter me all over the country. You came here to fix the country up and do good for the Indians that is why they are sorry. We are talking about a pretty heavy thing. We started on Monday and to-day is Monday. That is why I talk that way. I wont fell bad for all it because MR. WATERS knows how I was raised here and the Fathers know. I never killed any white men. The old people the same. They never did anything bad to the whites. Prehaps there are one or two that have done it.

The whites they wrote to Washington and said the Spokane Indians were bad Indians. We have only two faults and one of those is whiskey. What we have done out here we have taken the whites and took care of them. And we have got them cloth and we have got them shoes. A while ago you said you wanted us to sign. That didnt scare me at all. I have a big heart. The only thing that they are anxious to get is whiskey. And now there is no more of that. That is why I spoke to you that way.

WRIGHT: -

I said we were ready now, on our part, for the president and if you were ready you could do the same. But we dont want to force you. We are not trying to scatter you about. We propose to give you more good land than you have got on the Little Spokane. We dont want to hurry you about this matter. When I said we were here 8 days I thought perhaps you were getting tired. We are glad to hear you say the Indians havent killed any white men, we are glad to hear you say that. The Indians and the white men ought to live to-gether like friends. They have done good to the white men and now the Great Father wants to do good for them, and he is willing to do it. He sees you land has been lost and proposes to give you plenty good land. to live upon. If you want to wait untill to-morrow to think about it we have no objections in the world. We want your minds to rest easy and not be sorry.

WILLIAM then spoke: -

I am going to talk again. once more. I am not talking for anything bad. I cannot get what I want. I am talking for my country where we have been born and raised. That is what I am talking for now. I dont say if you give us that piece of land that we are going to steal from the whites. If you give us that piece of land we dont mean to kill any one.

WRIGHT: -

There is no use in talking about that land. The President says he cant do it by law. The land the President says to give you is good land.

WILLIAM: -

I dont think I can go on the reservation. What I want is 160 acres of land that is surveyed what I want to get is land that is surveyed. That is all.

WRIGHT: -

You will have 160 acres of land that is surveyed and a deed given you.

WILLIAM: -

Where we want to go on that piece of land of land it wont be the whites that suffer, it will be us.

JOSEPH: -

I dont think I will suffer if I go in that piece of land. If even Washington dont give me anything God Almighty will help me. Now I am talking. I want to go on that piece of land. I want to take up land there. I have friends here, they are going to take up land on that same piece of ground. We are no going to go on the reservation. That land is just as good. I like my country better than any toher country. All I want is to stop on my land. If I have anything I will be pleased. There are a few of my friends that are going to take up land there. I dont want to go to one of the three reservations. I dont want Washington to lose money for the sake of us. Even if Washington dont give me any money if will go to work we can make money from the land. I think I can make a living off that land.