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## Brief of the Spokane Indian Tribe, Appendix ii

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WRIGHT: -

The government of the United States has seen your condition here. It is not the men alone that the government is looking too, it is the old men and the children. You (William) may get along very well but what is to become of these old men here (pointing to several). What is to become of these poor women? What is to become of these little children that the mothers are carrying around on their backs? Must they have no homes? Must all these people be left here to be ruined? The government wants to take care of these women and children; they want to take care of these old men and you are standing in the way and preventing the government from doing that. The government is determined to take care of them. It knows better what is good for you than you do yourself.

SCULHAULT then spoke: -

It is so I am scared, it is that now. I am in misery here now. I have told you that the whites have killed a good many of my people already. And Washington has spoke to me and told me I had better go out of this country because you are in misery. That is why I listen to you and thought I would go out of my country. I like my country. I was raised in my country. Of course there was chiefs from the time they made the world. And that is where I sprung up from. I am growing gray headed. After I die some body else will take my place. That is all God Almighty made. Now I have made up my mind that I am in a country here among the whites and I am going out of here. Now you said we are going to quit talking. You said we are going to close this now but some of my relation are studing yet, they dont know what to do. I told you that when all this would be settled then I would stop. Now these people here, they talk a good deal and that kind of scares me and I set down. You have told me I could remain here until next spring if I wanted to stop. My Father isent 2, I have only one father and that is why I am talking to-day. That is my idea. I dont know how it will be. I dont know how they all decide, my people.

CHARLEY then spoke as follows: -

We talk a good deal and I guess you are getting tired. I want to ask you three fellows one thing. All the Spokanes dont want to go. And that is why I want to ask you that. It is 18 years since the Spokans didnt want to do that. Now you tell me they have to go on the reservation. That is what I cant understand. I want you to name that and dont hide it from me. Id want to know who gave our land away? Was it the Indians or the white. If you will tell me who gave the land away we will all go. We talk a good deal any you are getting tired. and that is why I am asking you. I want you to tell me the straight thing. It is 18 years now that all the men and all the women dont want to go away from the land. And that is why I cant see to do it. If you can tell me who gave the land away, Indians or whites, then we will all get up and go out of here. Dont hide it from me. Tell me who gave it away then we will go.

WRIGHT: -

Do you want to hear me now.

CHARLEY: -

Why yes certainly answer me now.

WRIGHT: -

The Indians here never did give their land away. Do you understand that?

CHARLEY: -

Yes.

WRIGHT: -

[ But the white people have come here and settled on this land and took it away from you. The President heard about that and sent us here to pay you for that. We offered you a large sum of money to pay you for it. We can not take the land and give it back. It is gone. All the government can do is to pay you for it. Is that a plain answer.

CHARLEY: -

Yes.

WRIGHT: -

The Great Father dont want to go away from here to punish you for anything you have done, but he wants you to go to a place where he can help you. To give you houses and land and a place to live on And a place where you can teach your children.

CHARLEY: -

Will I have to go on the reservation to get all that? Why dont you give me 160 acres of land down here.

WRIGHT: -

You wont let us give you land.

3 CHARLEY: -

Why dont you give me that bad land. We are sorry about that land.

WRIGHT: -

Because we know it is of no account and you know it too.

CHARLEY: -

I know it isent good.

WRIGHT: -

It is what we dont want you to have. We want you to have good land.

CHARLEY: -

[ It is bad land but it is my country. It belongs to me. It 160 acres was up in a tree it would be good enough. If it was only a rock it would be mine. If it was in the water I would be satisfied if I got what I wanted. I am not going to stop here at the Falls. It is a long ways from the land to the Falls.

BUCKSLEY JIM: -

Well I am going to talk to you I am tired. And see you are tired too. I feel very tired for you. I guess you are pretty tired by this time. I am going to tell you these words. I have no lands but I am going to take what you have told me. My home is in the road. I have been raised among the whites. I am an old man. It is just the same as if the whites had raised me. God took me in pitty. He has took you hands and you have come here. You have taken me in pitty. I have took you hands and raised them up. God has took all that down. God has got that down and he will never unmark that. I am going to go and see Lot my chief. I am going to stop with Lot as true as there is a God to hear me.

4 ELIGAH then spoke as follows: -

I want to talk a little. I wont say much because the old people are talking to you. That is why I wont say anything to-day. I guess to-morrow we all talk to you and I guess to-morrow we will have a new words to talk to you about. I want to ask you on thing. How is it about Lots reservation? That is what I am asking. That is for the Indians isent it?

WRIGHT: -

It is for the Indians that are there.

JOSEPH: -

I guess we will have a talk among ourselves to-night and to-morrow we will let you know.

Meeting adjourned until 1:30 Tuesday after at special request of the Indians.

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Tuesday March 15th. 1887.

Commission openen at about 2:30. CHIEF GERRY was the first to speak, he said:-

I have said everything I could say and you have have always told me "no" You have told me you could not do it because it was against the law. I can give you what you want because we cant do it. I have studyed it over and thought I could not do it. I dont know what it is that you cant do. It is when you pay among yourselves it that what you cant do? Is it because the rail road claims the land that you cant do it. Is it because you have lost so much money on this land that you cant do it? That is what I want to know. Is it because the white gave the money to Washington? Is it because the whites have proved up on their land? That you cant give it us. Answer me now and I will talk again.

WRIGHT: -

The Government has no power to do that. Because the land is settled. That is what the President has said in this letter (telegram.)

GERRY: -

Now you can have this land. I am going away from this land. I am going to Lots reservation. Wherever you move Lot I am going with him. I am going with Lot me and my people. That is why I want to go to Lots because he is the same as we. We are of the same religion. I am not going to the place you tell me.

WRIGHT: -

Why?

GERRY: -

Because the Couer d'Alenes have killed two of my people. They are not good. It would not be long before we would have a row.

6 WRIGHT: -

What do you think about the Colville reservation.

GERRY: -

If Lots moves across on the Colville I will go with him.

WRIGHT: -

Lot has a reservation of his own.

GERRY: -

I want to go to Lots.

WRIGHT: -

What objections have you to the Jocko?

GERRY: -

The people up there talk too much. They are all that way. That is why I talk because I know what the people are.

WRIGHT: -

Do you think there is plenty good land on Lots

GERRY: -

Yes there is plenty for all of us.

WRIGHT: -

How much is there there?

GERRY: -

It isent very big but it is big enough for all of us. We can all find farms on Lots reservation.

WRIGHT: -

Will they all go to Lots if we get permission for them to do so?

GERRY: -

I am only talking for my people.

WRIGHT: -

All stand up that are willing to go to Lots reservation. Gerry you tell them that. Thirteen (13) Indians stood up.

WILLIAM: -

Some of them are from Lots reservation and they need not get up.

WRIGHT: -

You can all set down now. You see you are not all of one mind. No body knows what your mind is. Your Chief Gerry thought that you all wanted to go to the Spokane reservation. But only a few of you stood up. There is only one thing I think you have a mind about. You all want to do better than you are doing now. You are not doing as well as you ought to do. You are not doing as well as you can do either. It is the government of the United States who offer you this and you havent confidence in them. They have never broken any treaty with you. What do think the government sent us here for? Do you think we came here to deceive you? Do you think we came here to cheat you? What have you got that the government wants? Nothing at all. Why is it that you cant agree? Why is it that you wont take what the government offers you? Why wont you take the homes and good lands and all these good things the government offers you? Has anybody told you not to do it? Has any friend of yours told you not to do it? If a man was to come and offer you homes and land and provision and some one was to say not to take it would you you think that man was your friend? The white people will be no worse off if your refuse this offer; neither will the government. Now we said in that paper that if any of you had a home already on government land that that should not be taken from you because you sign this paper. And where you have filed on it and made your title good you can stay on it if you wish. There is many of you that havent no home at all. Those that have a home and have a good title to it stand up. Stand up every man that has a home and has a title to it. If you have a title to it you can stay there. How many of these men here have homes? I dont think there are 5 out of all of these men. You want to go where you can get it. If you have homes you can stay there. I mean it if you have a good title like a white man. (One man, John Soloman, stood up.)

That paper says he can stay there if he wants to. That is all who have homes, every man and every woman. You say you wont have it. The government wants to take care of you. Dont you understand me? Dont you chiefs understand me and you people? I want some man with sence to get up and tell me why you dont take this offer. We have already said you shall have your land surveyed. It shall be your land, not the Couer d'Alencos land but yours. It will be the Spokane land. If you refuse this offer as sure as you are born you will find that it will bring sorrow to you. The Great Father wants to keep you out of trouble. You ought to hear his voice.

WILLIAM: -

I guess you know my friends is counted. I am on a piece of land that belongs to Washington. I want my paper so I can get my land.

MAJOR WATERS: -

That is railroad land and you cant get anytitle to it. Even the school house is built on railroad land. Neither a white man nor an Indian can take rail-road land. We cant help that.

WILLIAM: -

I am on government land. My land is away on this side of the school house. That piece of land where the school house is rail road land I know.

WRIGHT: -

If you are on government land you go on and perfect it and you will get as good title as any white man.

WILLIAM: -

I am on a piece of government land. WRIGHT; You must file on it according to law, then you can get it. We dont know anything about the land you are on. We didnt come here to take that land away from you. If you have it you can keep it. And we will help you keep it if it is government land. This paper says you can keep it.

9 SUM-O-BO-LOOSE then spoke as follows: -

Well I have heard everything that you have said. I have heard every thing that you have said and I have took your words. Where I want to go is far. I want to go to Montana. Me and me wife and my family. My oldest boy I dont know what he is going to do. I dont know his idea. My boy and my girl want to go with me to Montana. That is all.

CURLEY JIM then spoke: -

This here is where my mother and my father was born, my mothers relation and my fathers relation. I was raised from there. Now I am getting to be an old man. All the Indians knows I am a fool. I dont know much. I am a fool but I have done a good deal from far back. Even now I am trying to do good. I have done good just the same as you would as you would in doing good. I have done good 17 times. Because I am a fool. That is why I dont think we would be scared. That is why I always wait for my chiefs to talk. I thought I would look at my chiefs. Now I am going to start away from them. I have no family and I am going to Couer d'Alene. That is where I am going. The Couer d'Alene are scared of me. They wont strike me. There is one in Washington who sent you here. You came here and I seen you. Now I am going to send you back. I have got one or two with me when I go. I know you writes talk plenty. When you talk about the land I listen to you. I am a poor man. I am an Indian. I am going to Couer d'Alene if I have to go alone.

MR. WRIGHT: -

We are going to sign this paper ourselves, and then we are going to call on you. Understand the government has offered to give you land on either the Couer d'Alene the Colville or the Jocko reservations and to give you that for your own land and to pay you all this money that is on this paper to help you live. That is what the Great Father says he will do and you understand him. I am going to sign as one of the Commissioners for the Great Father and we can take the paper back and show him what you have done. If you sign he will be very glad and he will make you happy but if you dont he will be sorry.

MRS. JACKSON then spoke.

I feel very sorry. I am an old woman. I am a fool. All my people are buried here and it is the same as if they were all my people. I am alone. I have no family. I have had a failny from a white man. I didnt want to take the white man. It was an old man, a chief. I was young then. He told me I had better take that old pan. He would take me and take care. The white man told the chief would take me and take care of me just the same as a white woman. It is 9 years since he has left me. He went to Oregon I dont know if he got killed there but he disappeared. They wrote to me and told me to come down and stop at his house..I had no money to go down. And I have never seen that house yet. But my son Charley he went down. Charley went down and got a white man to hunt for it but he never found it. All my family have been killed off. The whites is the ones that have done it. But still if the white man did kill my child I like the white man. I have always dont what was good to the whites. I have seen now that there is lots of chiefs Mr. Elles told the chief to come and see my boy that was killed.

WRIGHT: -

You had better talk about what we are talking about here. Do you want a home for yourself?

JACKSON: -

Certainly that is what I am talking about.

WRIGHT: -

That is good. You shall be taken care of.

JACKSON.

I am not going to Lets reservation. I wont go to Lets place because they didnt treat me right there. They were going to take a gun at me.

WRIGHT: -

We have heard all about that.

JACKSON: -

If you dont take me in pitty may be I will start away. There is a good many of the white people like me here in town. The woman here in town like me very well. I work for them. When I get sick there is none of my people even like me. I have been well treated by white people.



WRIGHT: -

The government will take care of you as well as the men. That is all right.

JACKSON: -

The government has got to support me until I die.

WRIGHT: -

Yes all right.

ELIGAN then spoke.

I have told you already my idea. I wont go back on it. The first time I spoke to you I named that. Befor I was born my father seen the white people. That was before I was born. My father didnt think he was a big chief: He wasent ashamed of it. My father when they had a talk he always answered the question that was spoke to him. Now I have know that a great many of my friends all have the same idea I have got. You came in the country to do good. You have give us plenty. You have made the sun shine. Louis he speaks pretty well because he was bom here in this country and what I understand from you I can go upon any land that I want to. Our fathers that fixed the country here had raised the people. That is why I am not scared to go there. We wont talk nothing different but just that I have said. We all have the same idea. I am going out of here. I am going on the Indians land. That is all I have to say.

CHARLEY then spoke.

There is a great many of the Indians that didnt stand up. Why they didnt stand up they have got land. They have got fields. That is what I want to ask you a question. If you will tell me that will change their idea. If they go to work and leave their homes that they have got, how is that going to be? That is what I ask you.

WRIGHT:

I have told you a great many times. You will get homes where you go and those that have homes here wont have them taken away from them.

CHARLEY:

That is what I wanted to find out. Now I am going to ask you another thing. I dont know what for I have got to leave my country here. Tell me that plain so I can understand it. Yesterday I asked you one thing but you didnt answer me. Now I want you to tell me, then I will get up and go.

WRIGHT: -

We havent forced you to leave your country. We have come to ask you to go and take the things the government offers. If you dont want to do then you need not take them.

CHARLEY: -

You have told us that we must go on the Couer d'Alene the Colville or the Jocko reservations. That is what I cant see in to. There is people here

CHARLEY continued.

that like their land. Of course there is a good deal that dont want to go. If you tell the reason you want me to go we will go.

WRIGHT: -

I want you to go so you can get something to wear and something to eat.

CHARLEY: -

A long time back you never took me in pitty, now you are taking me in pitty. It is a long time since I was born.

WRIGHT:

It is better now than never.

CHARLEY:

It is a long time since I have been asking you to take me in pitty but you have never done it. I dont say I wont go on the reservation. That is what I cant understand. That is the reason I am talking. It is a long time and you have never taken me in pitty now you are taking me in pitty. I dont say I wont go on the reservation. Tell me why you want me to go and then I will see plain that I went out of this country for. I want to have a right understanding before I go out. If I answer you al right I will go maybe Washington wont look at me. He wont give the the law.

ANDREWS:

You wont have to go unles Washington approves the agreement.

MR. CHARLEY:

I guess you dont understand me. What I am telling you I want to know the reason.

WRIGHT:

I have told the reasons 20 times. You cant do well here. You can go up there and get lands and homes and have a plenty. That is why we want you to go.

CHARLEY: -

If I go on the reservation wont they never move from there?

WRIGHT:

Not unless you want to go.

CHARLEY:

I will have to stay there all the time?

WRIGHT:

If you want to.

CURLEY:

If I go on the reservation the whites wont bother me any more?

WRIGHT:

No.

CHARLEY:

I am going to Lots reservation.

WRIGHT:

We have nothing to do with Lots reservation. It is Lots reservation not ours.

CHARLEY:

You have told me if I go on the reservation I can live there.

WRIGHT:

Louis or Gerry have you any more to say now. Any body that wants to sign this paper come up and sign it now. You know what is in here. Louis are you satisfied?

LOUIS:

I am ashamed.

ENOCH then spoke: -

Well I am going to talk to you a little now. I am not going to talk about anything in particular. I am only going to talk to pass time. It is 4 years now since the railroad put me off my place. The rail road took my land away from me. I had no paper for my land and Mr. Cowley told me if I stayed here I would be sorry. I told Mr. Cowley I would give the land to the railroad company. The rail road company gave me two dollars (He means by that that they paid him \$2000 for the land) I told them I would take it. I am going to talk now and want you to listen to me. The railroad man told me "You give me your place". This man told me I could go any where and take up another piece of land. He told me if I wanted to I could go across the bridge and take up a piece of land. This man told me, "I give you these 2 dollars and if you dont take up some land these 2 dollar will be gone". And he said if you take a piece of land up it will help this money. The railroad man told me if I didnt take up another piece of land I would be just like the coyoties traveling all the time. I told him all right I will take a piece of land. I have been working sence I was boy on the farm. I asked this fellow who was talking to you awhile ago to go along with me, this curley fellow (Curley Jim). All the whites said you go away off from the Falls and take up land. They said the Falls isnt good. I asked him to come along with me but he would not come. He wanted to be around the Falls. He said, "I am making a few dollars here, if I go there what will I make?" I told him "No you come and go with me." I told him I didnt work for the whites myself. Here in the Falls. He didnt listen to me. I told him that he would see these Falls always be this way. I told him by in by there would be lots of people here. And the people would be so thick settled that he would have to buy the wood to put in the fire.

He continued.

I went down on the Little Spokane and took a place there. Now I havent filed on my land again. I dont know what land I am. I dont know if it is railroad land or government land. Nobody comes there to take my land. You told us here on Friday that you wanted us to go on the reservation. You said the big man in Washington would be ashamed if we didnt go. I told you then that I would feel ashamed too. I am an Indian but I will be ashamed if you dont give what I want. Now Washington has got some of the people to decide for him, to listen to him. They have a good many ideas but I guess they all will scatter and go to the places that they want. I guess this is the last day. And that is all right. We havent got done talking but you say we are done. That makes us think we are glad. Now I am going to stop on my land. I will go there and you can listen to these fellows which want to talk some more. I will go back tonight and see where these fellows go and see which is best. May be I will go by in by. I wont say I will go not.

WRIGHT:

If there is any body that wants to sign this paper can do it now. Even if their is just one man to do it.

ELIGAH: -

We will wait and we will see.

WRIGHT:

Do you want to wait until to-morrow?

ELIGAH: -

No we will sign to day.

WRIGHT:

If you want all these thing we have named you will have to sign the paper.

ELIGAH steps foreward and signs followed by, Curley Jim, Enus, Sawapaloose, 17 Frazy, Chief Joseph Scuhault, Chief Paul Sealspie (5 coyoties), Jim Whistoso, Paul Thomas, Charley Louis, Buckskin Jim, Racking his hair, John Lamar, Quioniscuo, making a total of 15 who signed the paper.

CHARLEY:

Those that have land will sign to morrow.

WRIGHT:

That is all right. Is there any body else that wants to sign today. Come back again tomorrow morning and if you want to talk any more we will be ready to listen to you.

ELIGAH:

Yes we will want to talk a little more.

Meeting adjourned until wednesday morning.

Wednesday March 16th.

Commission opened at about 10:00 o'clock when ANTAHAHAM spoke as follows: -

I am asking you this: The reservation runs down to Cowleys bridge, now I have heard that was to be thrown open. That is what I want to know.

WRIGHT: -

It is not to be thrown open. It is for the Indians.

ANTAHAM: -

I am asking because that is the place I want to go.

ANDREWS: -

You can have your 160 acres where you want to if it is not occupied by some other Indian.

ANTAHAM: -

I want to talk about another thing. I want to ask you about Lots reservation. I have heard it would not be long before Lot would be moved.

WRIGHT: -

It is not so. There is nothing in it. That is unless Lot wants to move.

ANTAHAM: -

That is all I want to ask you. When you get ready I will sign. (He signs his name to the agreement) If I go down here on the Couer d'Alene reservation can I go doan to Lots once in a while?

ELICAH: -

I want to ask you one thing. There is a good dea I talk going on among ourselves. That is why I want to ask you one thing. Now I guess we are pretty near all in here and I want you to explain it. I have told them that I understood it because it was plain to understand. From a long time back our roots have been traveled all over. It has got up to that. There is some of the women, of course they are very sorry, because the Indiand we wont leave the country and then they cant pick any roots. I told them to look at the reservation, at the NezpPerce or the one in Montna, that when the berries go ripe they could go there and pick the berries. That is what we would like to no, can they go away and pick up berries when they want? Here it is now, we are going to part, one of us going one way and one another, now some think we cant see them any more. I have told them "no", you can go if you want to.

ANDREWS: -

You can go and pick berries where ever you want to.-----Do any of the rest of you want to say anything before you sign?

CONVULSIT: -

My idea isent changed at all. Washing gave us three places to pick our land. I am not asking you any thing. I am talk now. I know that we are offered three places to go to. Colville one, Couer d'Alene two and Jocko three. I have taken one place to go to. I am not going to ask you any question. I am not going to change my idea. I have made up my idea and I have said I would go there..to this part of the country. Those that have went on the reservation already are pittiful. I hope I wont be the same way. Of course I am going to the reservation where I told you but I wont suffer, I wont bepitty full. I have took the words that Washington told us. I have took that in my mind. Perhaps there are 2 or that will go with me. That is my idea.

20 GERRY then spoke as follows: -

I like my country. Of course Washington has spoke to me now, that I have got to leave my country. Yesterday I told you it was all right I would leave my country. You have told me three places to go to. I looked at it this way, and saw some of my one people on this other reservation. Now I am going to leave this aprt of the country and go where I told you. By in by I will see what you are going to give my people. See what a big piece of country we are giving you. We are going to leave it and go out of it. we, the Indians, want to see what you are going to give them, they will go out of here. We are going down and see Lot and have a talk about and see what Lot says. We wont go there and do as we like we must see first what Lot says, that will be all right. If Lot says it is all right we can come then we will go. That is my idea. Those that have farms I guess they will talk to you about their farms. I have got no place. I have got no farm. I had a farm but a white man got it away from me. MR. WATERS helped me get it back but then this white man sold it. MR. WATERS made a bargain with the white man that he would give him 2 horses for the place. And then MR. WATERS didnt know nothing about it and this white man sold the farm and went off. That was always in my idea that that place is mine. I have always waited for you to come here and see what you could do. If you think you could get it back I should like to have you do it. If you think you cant tell me "no" and I will get up. Lot is a different man. He isent like Moses or Tenascus that is why I want to go to Lot. Lots idea si different. When he went to Washington he had a different idea from Tenascus or Moses. I think we will get along there well. We will follow Lots law. That is all.

WRIGHT: -

Do you want to sign now?

GERRY: -

Yes I am going to sign and go on the reservation.

Gerry signs followed by William Jackson

QUILMAN: -

There is 3 of them that told me to sign for them.

WRIGHT: -

Where are they.

QUILMAN: -

They are here.

WRIGHT: -

Call them up.

QUILMAN: -

I will sign myself I want to get a home. (He signs)

BROKEN TO THE CRIZZLY BEAR signs.

JOHN STEVENS: -

It has been 3 years since a white man has taken my land away from me. I want to know what we can do with him.

WATERS: -

That man has gone off now but I think when he comes back he will pay you for your improvements.

WRIGHT: -

You will have a beter home than ever that wont be taken from you if you will sign this paper.

STEVENS: -

What I wanted was \$300.00 for the improvements.

WATERS: -

This man told me he would settle with you. I will see him when he comes back and try to get pay for those improvements:

ANDREWS: -

By signing this agreement you get 160 acres of land better than this and have a good house, cows, and all other things promised.

22 JOHN STEVENS signs followed by Simon, Charley, Antinine, T.M. William.

JOHN SOLOMON: -

I have been 20 years on the mouth of the little Spokane. I would like to have this place.

ANDREWS: -

We will do all we can for you. Your going on the reservation will not interfere with your getting your place.

SOLOMAN: -

If you get my place back this man that is on it will have to leave it.

ANDREWS: -

Why yes. We understand that case thoroughly and we are going to look in to it when we get back to Washington. Your case is before the land office now.

SOLOMAN: -

If I take a piece of land on the reservation and I get this place, what will I do then?

ANDREWS: -

It wont make any difference with that place. You can rely upon what we say.

SOLOMAN: -

I will find out from Mr. Hyde (District Attorney) if I get that land back?

ANDREWS: -

Yes.

WATERS: -

I believe Soloman will get his place back. All most every man in Spokane falls, all these merchants and store-keepers here, want to see you have that place. They know that the old man has been there for years. And they have seen him there. They all say Burnett has no right to the place. This must be decided in Washington. When they sent word from Washington that the old man has his place Burnett will have to leave. These Gentlemen here have promised to see the Great Father about it. And hurry the matter up.

ANDREWS: -

23 You matter in Washinton is in the hands of a lawyer who used to be in the land-office, by the name of Holcomb. He is capable and honest and your claim will be looked after before the department.

JOHN SOLOMAN signs followed by his father OLD SOLOMAN:



CHARLEY then spoke.

I am going to ask you some thing about this alot. Can they go to work and sow it this spring?

ANDREWS:

This dont interfear with your land at all for this year.

CHARLEY:

I am asking you if we can go to work and sow a crop this spring?

ANDREWS:

Yes. You dont have to go to the reservation for a year.

JIM: -

We two are cousins. When you see one you see both. There is two here and there is three that are away. They are up in the mountauns hunting. They are young men just the same as these fellows. They all have the same idea. They want to go to the Couer d'Alene reservation.

ANDREWS: -

What is this ones name?

JIM: SCOCOW. (He goes up and signs.)

CHARLEY NUISHEIS-SNECA then signs.

ENOCH: -

The head man (meaning Mr. Wright) isent here but I am going to talk any way. He that sets there (pointing to Wrights chair) isent here but you can tell him what I said. I guess you have all the same idea. Yesterday I told you that we were about even. We are going to stop about even. Now they are talking about the land they own on the Little Spokane. And they are talking now about the Little Spokane because it is old and heavy. When the others they get an answer from the big chief, if we lose the Little Spokane then we will decide. There is 9 that have homes on the Little Spokane. Now all we have to do is to listen to this answer. If we lose that we will have to follow. I am right across the mouth of the Little Spokane. When we find out that we cant get that, that we have lost that then we will study about our improves (means by that that he will sell out and go to the reservation).

DR. DANIALS -

Do you know that the signing of this paper dont interfear with your land there? You will have your lands just the same.

ENOCH:

I understand it. I have told you already that when we hear about that then we will sign.

ANDREWS:

We wont be here then for you to sign.

AN INDIAN:

I want to talk. I say the same. So when I find out we cant get the Little Spokane then I will go up my own land there.

AN INDIAN:

The people that I like, my relations, have all parted. Some go to the Spokane and some to the Couer d'Alene reservations. I dont know what to say about that. I have nothing to say about it. My father, he is an old man, but I look to what my father says. If I told you I will go there maybe my father wont like it. If my father was here I would let him decide it and it would be all right.

OSAD JACOBS then spoke:

I am going to talk for my place that I am living on. My 2 boys are 125 not here. I am an old man. I am alone here. I am going to talk alone. What I want I want to sign for my place where I am now. By in by after I find out what Lot is going to do and after I find out about my boys idea, of course the young men are the ones that have to work, then I will decide it if I am going to Lots or not. I want to sign for the land where I am now.

ANDREWS:

Your land wont be taken away from you by signing. You can have both.

JACOBS:

If my boys tell me I am going to stop on my place. I will stop there.

ANDREWS:

Where are your boys.

JACOBS:

Deep Creek.

WATERS:

Havent you a paper for that land.

JACOBS:

Yes I have a paper.

ANDREWS:

Your land wont be taken away from you. You can stay there or go away if you want to.

He signs the agreement also THOMAS S GERRY..

AN INDIAN:

I am not going to talk about anything in particular. Louis isent here. We know Louis ideas. We will see Louis and see what he says and to morrow we will tell you our ideas.

ANDREWS:

You should talk plain to him.

INDIAN

Certainly, that is what we are going to do.

ANDREWS:

Louis is a big man, a chief, and he will hear what you have to say.

WRIGHT:

You need not be afraid of what we say. The Great Father is your friend. He would not let us deceive you if we wanted to. we know his will. You know 126 he is your friend. All he wants to do for you is to hlep you. He wont allow any wrong to be done. You need not be afraid at all. You wont have to go tomorrow or next day. You will stay here until the Great Father sees this paper. You will have plenty of time to think about it. If there is any thing wrong it can be fixed up. You are going to be broken apart, why dont you all stand together and have one heart and one hand? You ought all to go to-gether. You ought all to have the same heart and be friends. That makes you strong. You ought to have a great many names on this paper so that is will be strong. You ought all to have your names there. So that when the Great Father looks at it he will say this they have all signed and the shall have it, but if only a few names go he will say it is weak.

SQUILQUASH then spoke: -

I want to talk about my land. I would like to file on my land. If I could file on my land I would sell it and leave it. ANDREWS: Where is your land.

SQUILQUASH:

Down on the Little Spokane.

WRIGHT:

You can file on it if it is government land.

SQUILQUASH:

This old mans son, Brigham, is on it.

WATERS:

I think they have filed on it.

WRIGHT:

You can take up another.

SQUILQUASH:

I dont think that man have filed on it. I have been there ever since I was a boy and I claimed that land as my home.

WRIGHT:

127 If you are on government land no one else has a right to claim it and you should get it. We dont know about your conflicting claims.

SQUILQUASH: -

I would like to have my place fixed up right off. If the havent claimed it now may be some one will do it to-morrow.

WRIGHT:

If you are on government land you can get it by law. SQUILQUASH: If you give me a little piece of paper to sell the place I will sell the place and I will go out of it.

WATERS:

If that is Bigmans place he will pay you for it-----Have you ever heard if you were on railroad or government land.

MILLS:

I dont know.

ANDREWS:

Signing this paper does not interfere with you right to the land. This gives you a home and if you have another you will then have two.

SQUILQUASH: -

That is what I want. I want to get what I can for the place and then I will leave. That is what we want. I will sell the piece of land and go out.

WRIGHT:

You can sell what right you have to the land.

WATERS:

I will go with you any time and see this man and see what he will do about it.

WRIGHT:

Do you want to take the things this paper gives you? You dont have to go away from here to do that: That gives you everything you need.

MILLS:

All we want is a little piece of paper so we can sell that land.

WRIGHT:

This is all we can say to you. We cant make it any plainer.

SQUILSQUASH:

I can sign, Iwont sign.

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Afternoon Session opened at about 3:00

MR. WRIGHT: -

Is there any body else here that wants to get lands and homes of your own? If you do come up here and sign this paper. If you dont want the land the government is trying to give to you the white men will get it away from you. You had better come and sign while the government is here to give it to you.

-----

We want to know if you are coming to sign this paper or not. We have offered you everything any body could offer. Everbody here understnads it and you understand it. Are you coming to sign it or not? We have stayed here as long as we can. We have answered all yourquestions. We have other business to attend to. There are other Indians that require attention besides you. If you dont want the government to pay you anything for the land that has been taken awy from you say so. If you dont want the homes and cattle and provision and money the government has offered, say so. If you do here is the way to get them, come up and sign this paper. You understand it. Every man has a right to sign it if they want to. No body has a right to keep you from signign it.

LOUIS spoke next: -

The fathers here understnad what I am talking and the people here understand it (He refers to a speech that he just made to the Indians) I told the people here that my idea was still. It takes time to decide what I want to do. If the people would have spoken I would not have the heart to speak. The chief wont be glad to get somuch money. The Indians that sign  
:129 thought it was a show to make lots of money. It is only me I cant decide me idea right off yet. For this we are talking for. Because it ant for nothing if I go to work and sign and say it is all right. If I say all right and sign right off mayby to morrow I would change my ideas. I am deciding my ideas yet. It wont do for me to decide right off. When I decide I will say that is me idea. It is for you who are looking and dont know my idca yet. When I decide my idea what to do then I will tell my people here this is my heart. I wont have anything to say to-day but to-morrow.

DETAIS:

It has been to-morrow for a week.

INDIS:

All-right if you cant wait untill tomorrow all right.

DANIELS:

We are going to wait untill tomorrow.

SOLOMAN SCOTT:

I am not going to say anything I am going to talk about my farm. I want to know where I can file on my land, and get a title.

WRIGHT:

The local land office is the place to do that.

SCOTT:

My name is Solomon Scott and I am going to sign.

He signs also, Joseph J. Wilson and Paul Gerry.

EMOCH: -

Well what I am doing I am just the same as quarreling. I am just the same as if I was sorry about what you were talking but now I am glad. I am a fool and don't know nothing. It is just the same as if I was blind. It is just the same as if I had no brains. I don't know how to read or right. The only thing I have got is my ears here. First I listen and hear it with my ears and then it goes to my heart. That is why we talk foolish, we don't know anything. Since you came here you have been here you have telling us that Washington was taking us in pitty. You are forcing us to take that. Washington sent you three fellows here to make us sorry. That is good what you have told us. For ew listen to you and if we take what you give us we will be glad. If Washington had only studyed a little and seen we were sorry; if Washington had went to work and told these three fellows, Commissioners, to give this to the Indians we would be glad. I see all the country from all over. There is no place I don't see. I know that is a bad piece of land, it is a poor piece of land, but it belongs to me. You was sent here to make the Indians pleased, to make is heart feel good. He told you when you got there to ask the Indians two things. He told you that the Couer d'Alene was a good country. The Spokane has but a small piece of land. There is no whites there. There is where the Indian are stopping. This place here is a bda place and here is a good place and you ought to give us the pick of the two. As soon as you would have said this way we would have taken the poor land. May be there would be some that would say I will go over here, where there is good land. If Washington would have given us the pick of the two places it would not have taken us so long. All this we want to get and you wont help me. This is part of my country. I am scared of it because if I took it I would owe for all that. I don't think you are taking me in pitty. There is the man that takes me in pitty (priest). The ministers all take me in pitty. They are the ones that give us something good to eat. They are the ones that give us good land. That is what takes us in pitty. If any one here the Indians and all are good God will help them because this man takes them good. That is what every body ought to sign. Listen to the Fathers that is what they should believe in. That is why when the last day comes to die, that is what I call signing. I believe I will see good land

ENOCH continued.

after I am dead. That is good land forever. That is the truth. Now you are crowding them up pretty close to make them sign. If they all sign this all right. I am not going to get scared or excited. As long as I can see around me. Even if I don't go on the reservation I can travel around any where. I guess I can make a living any where.

WATERS:

You have some money you got from the railroad company for your land.

ENOCH:

If I went on the reservation I would not take all the things you want to give me.

SOLOMAN then spoke: -

This man that claims the farm with me at the mouth of the Little Spokane, won't let me sow the land. And I would like to get an order from you show this man that I have a right to sow that.

WRIGHT:

How many years have you lived there?

SOLOMAN:

About 20. I have always plowed there but now he won't let me.

WRIGHT:

I will see this man (Dr. Barnett) this evening and tell him that you have a right to go on and stay there until your contest which is before the general Land Office, is decided. If he does it will be reported to the department.

SOLOMAN:

Can I put in a fishery there next spring?

WRIGHT:

That is none of our business. You have as much right to fish there as any man in the United States. But you must obey the fishing law of the Territory what ever they may be.

SOLOMAN:

That is what I wanted to know.

WRIGHT:

You have the same right as any body else. I don't know what the fishing laws of this Territory are but you must obey them.

SUGGAN:

That man scared me. They had me arrested once.

WRIGHT:

The land there belongs to the white men and the Indians alike.-----  
If any more of you want to sign this paper come up now. If you dont we  
will adjourn untill to-morrow, and to-morrow will be the last day we will be here.

LEVI:

Now I want you to tell me one thing. When the sun comes up and the sun  
goes down it comes together; could I change it and make it go down where it  
comes up? This William brought the law and put it on the land where we are  
stopping. We took the laws. We took 5 laws. First we built a house, then  
we built a cellar, then we built a stable, then we built a barn, then we  
built a fence around our farms. That is what I will sign for, these 5 things.

WRIGHT:

That is all right. If your farm is on government land you shall have  
it, if you have filed on it.

LEVI:

I will sign by in by. I will wait and see what Lot says.

133 WRIGHT: -

We dont want to see Lot. You are the ones that are interested.

LEVI:

I would like to have a little piece of paper to show my land I am living on.

WRIGHT:

The government will give you this paper when you prove up. That is  
what this paper (agreement) says.

LEVI:

If you will give me a piece of paper I will sign. If you cant give  
me a piece of paper I will not sign.

WRIGHT: It says in that paper that if you have a homestead you will get that also.

(Section of the agreement in reference to the Indians holding their homesteads  
read).

LEVI signs the agreement.

WRIGHT:

Now if there is any body else that wants to sign this paper come up  
now or we will adjourn untill to-morrow morning then we want more work and not  
so much talking, but we will answer all questions you may want to ask.

Meeting adjourned until 10:00 o'clock Thursday,



Thursday March 17th. 1887.

Session opened at about 11:00 o'clock.

DANTALS:

Those that want to sign come up and sign.

AN INDIAN: -

I signed yesterday already. I want to tell you one thing. Me and my boys have two fields. There is a white man has taken part of my field away from me. I would like to get and order just the same as those fellows did yesterday (referring to the description of some land that was given to one or two by Major Waters), so some day I can sell it.

WRIGHT:

You have the description of your land, you have the land office receipt for it.

INDIAN:

I want to get a little piece of paper so if any body wants buy it I can sell it.

WRIGHT:

You have a paper from the land office that tells all about it.

INDIAN: -

That is what I like to go on the reservation and take up another piece of land.

ANDREWS: That you shall do.

AN INDIAN: -

Here is another man that wants a piece of paper for the land he is on.

WATERS:

You had better see the Indian agent and let him fix it up. The Indian Agent should attend to that.

WRIGHT: -

We will ask the Indian Agent to attend to it. It will try and get a special Agent if it is necessary.

WRIGHT:

If you are going to sign this paper we want you to come and do it.

35 THOMAS:

I have a place down here on Hanganan Creek on the other side. I am all alone there. All the whites know that belong to me. My idea is I think it is worth \$400.00.

CHIMILACHAN signs the agreement. Also GEORGE and ZIOMIKAN.

WRIGHT: -

Come on now while you are started. We want to make this paper strong. You need not be afraid of any thing or any body. The President will protect those that sign this. Now dont be afraid but come right up and sign this.

JOSIAH, ISAAC and JOHN WILSON all come up and sign.

WRIGHT: -

We want to say to Louis that he was talking to us about some land near the Couer d'Alene reservation.

We have got a map here that shows all the land that was taken up to the 1st. of last year. Both government and railroad. This map shows that there is no land there we could give to you because it is either taken up by the railroad or the government. Besides that there is three times as much good land on the reservation as can be used by the people living there. We would be willing to do any thing in our power to please you and your people, but when we can not do a thing we cant do it.

-----

There is every provision in this paper to put you in as good positions as any person in Washington territory. If you take this you will have plenty of everything. If your refuse this chance you will probable never get another one. The government has already spent thousands of dollars to sent people here to talk with you and if your refuse this offer it wont do it anymore. You have your own wife and your own children to take care of, and you ought to do it. You ought not to listen to any ones bad advice. The people that are advising you not to sign this paper are not going to take care of your wives an children for your. The government is willing to do it and is able to do it. You ought to listen to the government when they come and make you such a good offer and you ought to accept it, and accept it with good hearts. If you dont want to sign the paper I would like to know the reason, why you dont want to come and sign this paper. You, every man of you, has a right to speak. We will listen to you if you have any reason.

LOUIS: -

I have told you that I would sign but you have told me "no".

WRIGHT: -

You are mistaken we have been talking and urging you to sign ever since we have been here.

LOUIS: -

I have told you to-day I would sign if I could get that land.

WRIGHT: -

That land belongs to other people and we cant take it awy from them.

LOUIS: -

The country here belong to the red Indian, it isent the white mans land. It belong to the Indians and I think it is hard to take it awy from me.

WRIGHT: -

There is land there that no white man claims. You can get a title to that. Why do you want to get land that there will be a quarrel about when you can get land that there will be no quarrel about. You might just as well ask the government to give you this town.

137 (The Land just spoken of is located on the Little Spokane and is the land about which the Indians have been speaking all through this Council)

LOUIS: -

When I said I would go on the reservation I want a piece for my horses to run on.

WRIGHT: -

We havent got it. There is plenty land on the Coucr d'Alene reservation for all your horses to run upon. There is 175000 acres just for these Indians around here if you will sign this agreement.

ANDREWS: -

That is more than 400 acres for every man, woman and child here. There is enought land there for you and your children for 50 years. The land, it isent all you are going to get, you are going to get houses built and horse and farms, impliments and money. You will get all that if you will sign this paper.

WRIGHT: -

You horses can run over all the land and they will not be stoped untill the owners fence in their land.

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(This was addressed to Louis) Do you want to sign this paper and let your people sign it or do you want us to go waay and tell the Great Father you dont want all these things? There is a majority of the Spokanes have already signed, over half- - - - -There is enough Spokans already signed to make the agreement legal but we want you to sign to make it look strong and be strong.

Afternoon Session

Mountain Turkey, Billie, Lot, Elias all signed the agreement. Also Stephen:

INDIAN WOMAN: -

I am an old woman I have no men or children but a daughter.

138 WRIGHT: -

If you go out to the reservation you will have a house and everything named in this paper but you need not sign it.

ANDREWS: -

Gerry have all your men over here signed?

GERRY: -

I think all my men have signed.

CHELMILSHI then signed.

SCHICTI

WRIGHT: -

We are ready to receive more names now. We want more to come up and sign. We have already got a great many but we want more so so to make it strong.

ENOCH: -

As soon as I stand up you all laugh at me. I dont know nothing about my farm. I dont know if it is rail road land or government land. That is where all the trouble came by this rail road. If you hadent built this rail road there would not be so much trouble. Now I will sign this here. But if I find out my land is not government land, then I will sign it.

WRIGHT:

That is right. if it is government land you shall get it.

ENOCH: -

I am going to tell you about another thing. There is four places to go, Couer d'Alene one, the Colville is two, Montana is three and Lots is four. I like it all, all the reservations. If the land I am on is railroad land I will decide myself about one of the places where I will go on. I dont know what Lots idea is about this. If I could see him and have a talk then I will find out. After you go away I will decide myself which of the four reservations I will go upon. If I find out my land is government land I will file on it. I will sign there to go to the reservation but I will keep my place if I can get it. I will look for a place for my family on the reservation. I am an old man and I might die to-morrow. If my land is government land, I will live there.

BRIGHT: -

If you find out that that is railroad land you can go any where else and take up land.

WATERS: -

If you find out that that is government land I will go with you to the land office and make out all the papers and wont charge you any thing for it. I will do that for any of you..

TRINCOH signs followed by Spokane George, Skulskulfnhk, Shilchitintew.

BRIGHT: -

Now most all of you have signed this paper and the Commissioners. here have signed it for the Great Fathers. Before you go away I want you to know what is in this paper and remember it. (Reads the agreement the second time and fully explained it.) Now you all understand that and is it not good? Dont you think every body ought to take this offer that the government has offered you? I tell you as I said before that if your accept his and it is ratified by the government you will be in as good a fix as any white person in Washinon Territory. And in ten years you will be an intellegent and self-supporting people. Now it would be a very strange thing for me to believe that you would refuse these good things. Many of you have already signed and I tell you you will never be sorry for it. You will please the Great Fahter by taking this agreement. There is plenty provided in here to take care of you. I tell you if you were white men and this offer was made there is not one that would refuse to accept it. If this offer ws to be made to the white people in Spokane county they would flock to the reservation until it would hold no more. And I am surprised that there is a single Indian here who can set quietly by and not accept this offer. You are doing your wives and little babies wrong. You are doing your poorwomen who have no homes a wrong. You are doing your old men a wrong by not accepting this offer. You are doing your young men a wrong by not allowing them to go where they can make men of themselves. You cant live in peace and quit comfort here. You know that you cant be happy and prosperous here. The Great Father cant take care of your here. ~~There are good men among you who are giving their lives to~~ You are scattered and he dont know where to find you. But if he had you all together he could hear you when you need anything, in your houses or in you schools or in your church and you would have the Great Strong hand to look to and to protect you. He wants to protect you. Then you would raise up from the dust and say be men and your children when they grow up here after they will say when you die that you made wise provisions for them but if you refuse this in the future years your children will say you did not do good for them when you could. If you have no confidence in the Commissioners, you have friends here who would give you advice. There are good men among you who are giving ~~up~~ their lives to help you. There are good men among you who have never told you a lie. There are good men here who have always shown you the path to walk in this world and the world to come. If you cant believe what we say ask them if you ought to take this great offer when you have a chance These things are all plain. They are not hid under or a blanket. Here that is all plainly written down so their can be no backing out. So I hope you all will come up and sign this.

BRIGHT: -

It is all right what you said if they were not one against another. It is all here. If we all had the same idea and all went to one place it would have been better: They have scattered so much it is good what you told us, but it is small we have scattered so much. You havent got them all yet.

EMIGAH: -

As long as you have spoke to me I have never changed my idea up to now. I have seen what you have said and I have always listened to you when you told us something. I always listen when old fellows say some thing. I will always keep by what I have done. I am not going to change my voice or idea. This is the hat my father had before there was any whites here (Here he exhibited a large hat consisting of a crown and a long tail made of some red material and completely decked over with feathers of bright colors) my father was a chief.

And he threw this hat down and cleaned the blood off this country with that. When he seen the white man he called him and said he was his friend. I am going to put that hat on when I go up to the Couer d'Alene reservation. In 20 years I will follow up the white man. I am glad when you told me the roads was open to me. I guess these old men have something to say, to talk to you.

AN INDIAN (name unknown):

I am an old man. They all took what you said and heard from the corner clear to the other end (meaning the side of the hall upon which Gerries Indians sat). I am an old man I may live 2 or three years. I dont know. You have been stopping here a long time and I am tired for you. They have all took wh at you said, Gerry's people. Gerry told his people to stand up and come and sign and they all did it. All those that signed are protestant Indians.

WRIGHT: -

We are very glad.

LOUIS: -

I want to ask you one thing. You have told me there is three places, Couer'dAlene, Montana and Colville. How many years will I stop on the place I want to take.

WRIGHT: -

If I understand your question you will stop there for ever. It will be your home. If you want to go away you can do so, but you will never be driven away.

LOUIS:

When the white people came here they told the Indians to go on the reservation so that will be their land for ever but in a few years they have to go off.

WRIGHT: -

They cant unless the Indians are willing.

LOUIS:

I may be there only one day and then be sent away.

WRIGHT:

You will never be sent away. The government would disgrace itself if it was to send you away after what it has said in this paper.

LOUIS: -

That is what I am asking you. -

143 WRIGHT: -

When ever Indians in any part of the United States have large bodies of land, more than they can use, the government has sent out men to them who buy their land. But the government pays for the land and pays a fair price for it. The Indians when they have more land than they want ask for the government to send men to buy it. Some of the Indians in Montana sent for us to come because they had more land than they wanted and would sell some for money. That was the fix the Spokands was in when Gov. Stevens came here a long time ago. He was going to get you a reservation and pay you for the land you didnt need. There was very few white people in this country then but the Indians had a war among themselves and Gov. Stevens could not make a treaty. Since then the white people have come and settled on your land. And they have taken some of your lands away from you. Now if the Government did not know it was wrong it would not have sent us here. They acknowledge that it was wrong but the government was not to blame for it. If it was a mean government it would say let the lands go they are gone now. But the government said these people had lands once but it was taken away from, we want you to go there and pay them for it and pay them fairly. That is what we have been trying to do. We think we have done right. The government might say we wont give them anything but they dont do that with you Indians because it is wrong. They want to do you right. They want to please you and please themselves by doing right. That is what we have been trying to do. The Secreatry told us the land we give you should be called the Spokane land and should be yours. That is what he said over the telegraph wire.

144 LOUIS: -

I know all that but I was asking you a question. I didnt want you to talk so much. That I want, I have always had an idea I would never leave my land but you have told me that this is good land. I am asking you can I stay their for ever. That is what I want, I want my people to go on land and stay their for ever.

WRIGHT:

That is what the paper says.

LOUIS: -

That is all right I will sign by in by. I asked you about that 4 miles and you said you could not give it to me. Now if my horses go off the reservation?

WRIGHT: -

They have as much right to go there as any body's. The government dont object to it either.

LOUIS: -

About the roads, traveling the roads, going from one place to another and gathering berries. How about these things?

WRIGHT:

All Indians do that as far back as the Mississippi. And so your people have the same privilege.

LOUIS:

I don't want the white's law about the deer and the fish.

WRIGHT: -

On the Indian land there is no such law. You can hunt and fish when you want to.

LOUIS: -

And can I go and hunt game on other places besides the reservation.

WRIGHT: -

Just as other people can.

LOUIS: -

Now after I get through talking you can sign my name. I will have one thing to say about this paying for the land. Now I am going on the land I want Saltese to take his people off and leave that little corner to my self. I will want it surveyed.

145 ANDREWS: -

That is in here (the agreement). It is to be surveyed.

LOUIS: -

I will not want to get that land all together but pretty close together. I will get the land between the Couer d'Alene and the Spokanes.

ANDREWS:

It is so stated in the agreement.

LOUIS: -

Saltese must not bother me, he must not come close to the land.

ANDREWS:

No Saltese will not bother you. You must be friends.

LOUIS: -

I will want a paper for the land.



WRIGHT: -

You will have it every one of you. You will have one and every man will have one. Just the same as Mr. Waters has one for his place of just the same as anybody has. It will be signed by the President himself.

LOUIS: -

There will be a line drawn between me and Saltese?

WRIGHT: -

That will be all right.

LOUIS: -

I will want a good strong paper for that piece of land. I don't know the name of the paper but it is a good paper (patent) That is what I want. If I happen to die I can give that paper to somebody else to take care of the land.

WRIGHT: -

Yes

He signs, Chief Louis Welsholes.

About the payment of the land I will talk to you by in by. How long will I get this money before it will end.

WRIGHT: -

10 years.

LOUIS: -

I don't want pay for the land.

WRIGHT: -

It will commence the first year with \$30,000, \$20,000 the next and \$5,000 the next and 100 a year to each of your six chiefs.

116 LOUIS: -

In ten years it would be finished. It is a short time. I don't want it because it goes only half way.

WRIGHT:

The 100 a year you get is besides the \$50,000 that is spent for other things.

LOUIS: -

The land you gave me is all right, I am glad: this you are paying me for the land only goes half way.

WRIGHT:

The payment is made as large as we dared to make it in view of having it approved by Congress and the President.

LOUIS:

I understand that. I have told you all right I would not accept this money you are giving me. I will take the land. Washington will get pay for this land. It will never end. That is why I say I have looked through and seen all that. If you do that to me that will be all right. It is all right I will sign and take the land.

The following then sign: -

Charley Kanpan, Whitsotah, Petrerish, Kylminah, Louis, Philli Antonte, Old Phillip, Peter, Aleck, Chetleskaimin, Stooichi, Kulzkoo, Johnie, Silimihah, Light of the Belly, Antoine, Quinemose, Sakkon, Paschal, Zammayakan, Zillon, Gustah, making a total of 79 names signed to the agreement being the greater portion of the male adult Spokane Indians.

GERRY then spoke.

I want to talk about one thing, the Agent. All the Indians here wants Mr. Waters for the agent. He is the best man they had yet. He has done more for us than any other one. That is what I want to know what Washington will say about it. He sent a man from Washington that dont know our ways. Mr. Waters knows our ways.

117 MR. WRIGHT: -

Is there no doby else here that wants to sign? - - - - - We will not meet in the morning in this house but we will be at our room in the Arlington Hotel and you can sign there to morrow. Now I want to say to you my friends, we have been together a long time and we have got well acquainted. We are acquainted with you and you with us. We will always be your friends. I dont blame any of you for waiting to study before signing this paper. Sometimes Indians have signed papers hat they dient understand and afterwards it made them unhappy. But we have been together so long and have talked so much and so many questions asked, you all now what is in this paper. You hearts are one. We shall forever remain friends. We will do everything we can when we get back to Washington to help you. We will tell the Great Father that you are good, that your listened to us and that you took his advice and now he will always be good to you, and do everything he has promised to do, and take care of you, and protect you. Now we thank you for your good behavior. We havent heard of anybody doing wrong. You have behaved well. You have a good name. Now I will say this much more to you that I now hope you will feel like some body is your friend.

LOUIS:

You say we are finished, we are done. I told you I would sign for the land that is all, for anything else I want to talk to you.

WRIGHT: -

Dont you know everything that is in the paper?

LEWIS: -

Yes I know that. It is that that I am going to talk to you.

BRIGHT: -

We will all talk to you just as much as you want to talk before we go away. Mr. Waters will see you have something to eat to-night.

LEWIS:

You can give those fellows (Gerrys people) what they want but my people dont want any.

Commission adjourned.



THE NATIONAL ARCHIVES  
Washington, D.C.  
Three Centimeters

BLA-LAND DIV.  
LETTERS RECEIVED

0 2 0 43 A 2 43

Spokane Falls, N.T.  
March 18, 1887.

Hon. J. L. McKim,  
Commr. Indian Affairs,  
Washington, D.C.

Sir:

We have, at last, after more than twenty days faithful work, concluded an agreement with the Upper and Middle bands of Spokane Indians by which they are to remove to one or more of the three Reservations named in your letter of instructions, 7777, Colville, Coeur d'Alene and Jocko.

The agreement is signed by eighty seven of the Chiefs, Headmen and male members of the two bands of Spokane and we think it includes all

2  
or nearly all the males over  
18 years of age.

We leave for the Everett  
Clearing Camp on Monday  
Directly but all mail  
for us should be directed here.

Very respectfully,

J. W. Mansfield  
J. M. Daniels

H. W. Andrews,

N. H. Sub-Commissioner,

2<sup>nd</sup> Agreement with Spokane Indians

1887

16779,	INDIAN OFFICE.	1887
	Inclos No 6	

# Articles of Agreement

Made and concluded at Spokane Falls, in the Territory of Washington, the 18<sup>th</sup> day of March Eighteen hundred and Eighty Seven, by and between John V. Wright, James W. Daniels & Henry W. Andrews, Commissioners duly appointed and authorized, on the part of the United States, and the undersigned, Chiefs, Headmen and other Indians of the Upper and Middle bands of Spokane Indians, they being authorized to act for said bands by them.

## Article I.

The aforesaid bands of Spokane Indians hereby cede to the United States all right, title and claim which they now have, or now had, to any and all lands lying outside of the Indian Reservations in Washington and Idaho Territories, and they hereby agree to remove to and settle upon the Council Bluffs Reservation in the Territory of Idaho.

## Article II

It is further agreed by the parties hereto, that said Indians will be permitted to work their fields

farms and homes on a tract of land to be laid off and surveyed and the boundaries marked in a plain and substantial manner under the direction of the Secretary of the Interior on said Coeur d'Alene Reservations, Provided that in laying out said tract of land, the lands till now occupied by the Indians now on said Coeur d'Alene Reservations shall not be interfered with, and it is further agreed that said Spokane Indians will take lands in severally under and according to an Act of Congress Entitled An Act to provide for the allotment of lands in severally to Indians on the various Reservations and to extend the protection of the laws of the United States to the Territories over the Indians and for other purposes which Act was passed and approved during the Second Session of the forty ninth Congress and is known as the Allotment Act.

### Article III

It is further agreed, that the homes and lands selected as provided for in the foregoing Article are to be and remain the permanent homes of the Indians, parties hereto, and their children forever.

### Article IV

It is further agreed that in case any Indian or Indians, parties hereto, have settled upon any of the now occupied lands of the United States outside of said Reservations and

Made improvement thereon with the intention of perfecting title to the same under the Homestead, Pre-emption or other laws of the United States and residing on the same at the date of the signing of this agreement, nor shall they be deprived of any rights required by said settlement, improvement or occupancy by reason of signing this agreement or removal to said Grand Allam Reservation, <sup>and</sup> said tract or tracts of land shall continue to be held by said parties with the same patented to them by the United States.

## Article V.

In consideration of the foregoing cessions <sup>and</sup> agreements the United States agree to expend for the benefit of said Indians, parties hereto, the sum of ninety five thousand dollars, as follows, to wit: For the first year thirty thousand dollars - For the second year twenty thousand dollars <sup>and</sup> for each succeeding year thereafter for eight (8) years five thousand dollars. Said money to be expended under the direction of the Secretary of the Interior in the removal of the said Indians to the



Comd' Alene Reservation, in  
 erecting suitable Houses, in assisting  
 them in breaking lands, in furnishing  
 them with cattle, seeds, <sup>and</sup> agricultural  
 implements, Saw <sup>and</sup> Grist Mills,  
 Threshing Machines, Mowers, Clothing,  
 provisions, in taking care of the old,  
 sick <sup>and</sup> infirm, in affording Educational  
 facilities, <sup>and</sup> in any other manner tending  
 to their civilization and self support,  
provided - that in case any part  
 of the money herein provided for is  
 not used or expended in any year for  
 which the same is appropriated,  
 said money shall be deposited in  
 the Treasury of the United States,  
 to the credit of the Indians parties  
 hereto to be used for their benefit  
 under the direction of the Secretary  
 of the Interior.

## Article VI

It is further agreed, that in  
 addition to the foregoing provisions  
 the United States shall employ  
 and furnish a Blacksmith and  
 a Carpenter to do necessary work  
 and to instruct the Indians parties  
 hereto, in those trades.

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## Article VII

It is further agreed, that in the employment of Carpenters, Blacksmiths, Teamsters, Farmers or Laborers, preferred shall in all cases be given to Indians, parties hereto, who are qualified to perform the work or labor.

## Article VIII

In order to encourage said Indians in taking allotments of land and in preparing the same for cultivation, it is agreed, that when all of said Indians shall have selected <sup>and</sup> shall have broken five acres or more on each farm, the sum of Five thousand dollars in money shall be given them out of the funds herein provided <sup>and</sup> distributed pro-rata among them, provided that in the discretion of the Secretary of the Interior <sup>and</sup> the Commissioner of Indian Affairs, a pro-rata payment out of said fund may be made to any two families who shall have complied with the provisions of this Article as to breaking land.

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## Article IX

In consideration of the ages of  
Chiefs Loris, Spokane Garry, Paul,  
Sculhault, ~~and~~ Tarkam <sup>and</sup> Enock,  
the United States agrees, in addition  
to the other benefits herein provided,  
to pay to each of them, for two years,  
the sum of one hundred dollars  
per annum

## Article X

In case any Indian or Indians,  
parties hereto, shall prefer and elect  
to remove, either to the Colville or Gook  
Reservations, instead of the Coeur d'Alene  
Reservation <sup>and</sup> shall give reasonable  
notice of the same, after the ratification  
of this agreement by Congress, he or they  
shall be permitted to do so, and shall  
receive a pro rata share of all the  
benefits provided for in this agreement.

## Article XI

This agreement shall not be  
binding on either party until the  
same is ratified by Congress

In testimony whereof the said  
 John V. Waigler, James W. Daniels  
 and Henry W. Andrews, on the part  
 of the United States, and the Chiefs,  
 Headmen and other Indians, on the  
 part of the Indians, parties hereto,  
 have hereunto set their hands  
 and affixed their seals this  
 11th day of March A.D.  
 One thousand Eight hundred  
 and Eighty seven.

John V. Waigler  
 James W. Daniels  
 Henry W. Andrews

	Elifab	his
	Curly Jim	his
	Eneas	his
	Sa-uap-a-lou	his
	Stragy	his
Chief	Joseph Skul-haut	his
Chief	Paul	his
	Sale-Spuley	his
Wheter Es.	Jim	his
	Paul Thomas	his
	Charlie Louie	his
	Reckata Jim	his
	3 3 3 3	3 3







The undersigned, members of the within named Spokane tribe of Indians not being present at the signing and concluding of this agreement at Spokane Falls, Wash. having had the same fully interpreted to us, do this twenty seventh day of April Eighteen hundred and eighty seven, fully agree to its provisions and affix our names and seals at St. Ignatius Mission in the Territory of Montana,

Baptiste Iron  
 Pierre  
 Michael  
 Joseph  
 David  
 Edmund  
 Wm King  
 Francois

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Thomas E. Adams } Witnesses

I, Michael Rorris, U.S. Interpreter for the Flathead Agency, Montana, do hereby certify on honor, that the foregoing Agreement was carefully read in open council and by one correctly interpreted and that the contents thereof were fully explained to and fully understood by said Indians before signing and sealing.

Dated at Mattawally, this Michael Rorris

Apr 28, 1887

Thomas E. Adams } Witnesses  
 Henry A. Rumberg