

Native quotes 1878-80

Ned met many Indians on his trips for General Howard. Some gave him messages to relay to Howard, and these are collected here along with other conversations that he wrote down in his notebooks.

Moses (Sinkiuse)

(Sulk-stalk-scosum, earlier Kwiltalahun then Quetalican)



PRIEST RAPIDS DEC 11 1878

MOSES: My heart is now very sick. Three Indians came here to me and said they had a paper from Washington to Gen Howard to Wilbur for me and to come and see him. These Indians told me it was from Gen Howard. When I got to Mu Mu, I then found out that he had lied to me. I asked him, Where is Gen Howard's paper? Wilber said I have none. Now you come to me. Gen Howard is nobody. Gen Howard comes tells lies. He is no big man. He doesn't talk right. Wilber told me I will never have this land. The paper Gen Howard sent to Washington will never return. All the Americans are laughing at Gen Howard calling himself a big man. My heart is very sick to hear Wilber talk that way. I always thought you were a soldier, General, but when I was told that you had nothing to do with it my heart became very sore. I want to let you know quick what has happened. Now you understand what Wilbur said. Oh, my heart is very sick because I like you. I want you to write to me and let me know what is all this talk about. Enish said—Oh you will see, by and by Moses you will be forsaken.

Dec 13 1878

MOSES: Wilbur told me all the talk we had was for nothing. All the people laugh at it. There will be lots of Indians come after me and take me to the reserve anyway. I could not believe all this. I know you are a big man, and I know we will not be laughed at. It set my heart on fire when I heard Wilbur talk that way. Oh I don't know who is the big man. Am I and my friend, General Howard to be forsaken? I always understood you were the soldier big man. Now what does all this mean? You came and talked to me with your men, and I came with my men. We talked together, we were two big men. I think this is not the case. We are no more big men, we are nobody.---

I said, Now, Moses don't tell this to General Howard, you are a good man. Moses said

---No, no. I am going to make it all known to him. All the tribes will laugh at me if me and General Howard are nobody. You know all of my grounds and all of my people. We have talked of this before. Three nights I slept at Mu Mu. They wanted me to go with them to catch these Indians. I said, no. Moses won't go. I am an old man, and I am a chief. I don't run around like that. They told me if I didn't go I would be sorry. I would be forsaken. I said if my people do it that way, yes I

would do it, But those bad Indians are not mine, they belong somewhere else. Come and look. If you find them, get them and take them away. When I was in Yakima City, I came very near getting killed. Half the people were mad at me, not all, but I came very near killing someone.

1878

This is what Moses said.

MOSES: "You know the Nez Perce were always the friends of the whites. You know at the time of the Whitman murder that one white man ran to the Nez Perces for protection and got it. You know they gloried in never having spilt a white man's blood? Now while Gen. Howard was fighting Joseph and his people, I did not take a bad heart, & make the ground red. When the Piutes & Bannocks were fighting we kept out of it. Long time ago (1854) Gen. Palmer called all the Indians together & he told me & my people that I could always stay all around from White Bluffs, Moses Lake, Priest Rapids, Moses Coulee, Grand Coulee and Wenatchee. We were strong then, & there was few Bostons. They were poor and afraid of us. Now the Bostons are strong and they don't want the Indians to live. What shall we do? We look upon this land as we do on the sun. This land is our father and mother. I take a bad heart in my dreams because of my land and my people. Strongly I tell you, to part with my land is like parting with my flesh. It is now two moons since Gen. Howard & me spoke together. Has he talked crooked to me, or has he talked straight? My people say to me: Moses, you are an old woman. You will never get any other land. You have taken bad medicine. Gen. Howard & all the Bostons are laughing at you. The white men all around me have taken bad hearts because of the Indians. They are coming here to kill my people. The Indians have no friend to talk strong to the great father at Washington. Does the great Father at Washington know how we need to be pitied? Is not the white man's blood red- and the Indians blood red? Do we not all turn our faces towards the Sun? Oh Frenchman, my heart is heavy & sick. The old men & old woman cry to Moses. The mothers are looking for places to hide the little ones. The young men have lost their senses, & they have become as wolves, they want to tear the white man's flesh & drink his blood. Help me to talk strong to my people that they may take the right road. I am done.

Wilber said to Moses, "You must not tell this wa-wa to this man Gen. Howard."

MOSES: Yes I will tell all to my people & to my friend Gen. Howard. I want to know how many Tyees there is. My people & myself Gen. Howard and his people had a talk last summer & he told me to wait he would send my request to the Great Father at Washington & when you sent for me my tum-tum was very glad because I thought I was going to hear from my friend Gen. Howard. My people & myself all like him because we believe he talks "droite"

FEB 17, 1879

TOPPENISH VALLEY

Four white men propounding question to a poor uncivilized Indian.

Lt. Wood speaks: ---"The people in this country are all opposed of your getting that reservation. About three months ago they were inclined to give it, but now this answer has come. No reservation can be given to Moses. I hope you will be a man and act in good faith to bring your people on the Yakima reservation."

Wilbur: "---I want Moses to tell us here today. He must promise that he and his people will come on the reservation if we set him at liberty to go and see them."

Moses spoke for about 11 minutes.

MOSES: You take me out of jail to talk to big men. This is not the way. I have the answer under my arms and if you are willing I will go to my country and see my people. This is not the way to do

it. I cannot answer while I am a prisoner. A big lot of dogs caught me and wallowed me in the mud, and my heart is sick. I cannot talk now. I will go to the heads and see what they say. If you wish to keep me tied up here and think you can bring my people here you can try it. I cannot very well tell the General what my mind is. Tell him I will tell him by and by what my mind is. My people must know first. I cannot talk now. All the different tribes want to be counceled. You were there and you saw all the people. Now I cannot make it known to them. When they find out, then it may be all right. Homily had quite a band that wished to come with me. He will let the Indians know that their reservation was not given. Lot and 9 other chiefs had their minds made up to come on my reservation, but if the other Indians don't come I will come with my family.

Moses: I will not lie to you or to General Howard. I do not have two hearts. I will never fight against the General. There is one thing I say true, there is not a man that will overcome me to fight the whites, but they came and got me, and put irons on me. My heart came very near getting lost. I didn't know the minds of all my people, but I answer for myself. If some of the whites were to get irons on them, they would not laugh at it. I put words to my people not to get mad and go to war. My mind has always been good. I was so the last twenty years, it was so when they dragged me away from my home, it is so now. I do not say no to this, but you must wait. If I had only a few Indians I could answer now, but I cannot. All these Indians had one mind for this reservation. I have to talk to the heads of the different bands. When I let all the Indians know about this answer if they are all willing to come we will let the General and President know.---

Lt Wood then said the General had nothing to do with it and that Moses must treat with Mr. Wilbur, for he is the one that acts for the government.

MOSES: The General is my friend. I will keep a good heart this is true. I have sent letters to the General from here. If there were no agents and officers he would get up and fight for himself. I am willing to do what the agent and officers want me to do. I never knew but that the soldiers were ahead of the agent because when there is war, the soldiers silence it and when the Indians get whipped they will be still. General Howard has worked hard to keep the Indians from war. If General Howard has nothing to do with the Indians then I will quit having anything to do with them.

Wilbur said he had nothing to do with the soldiers. General Howard tells the soldiers to go. He manages the bad Indians and I manage the good ones.

Lt Wood asked Moses ---did General Howard promise you this reservation?

MOSES: I got a letter from Colonel Watkins saying don't let your Indians join the war and I will get your reservation. Everyone has lied to me. I don't know who to believe. If you keep your Indians quiet I will get you the reservation. I worked very hard. Now I dust my hands, I will have nothing to say. I don't know who to believe. All the agents are trying to bring my Indians in, but they don't want to come.

Sa-lu-skin tells so many tales. I sent word up in that country to catch that man and I have no doubt that he is mad at me and would tell lies. They are trying to get me in trouble. I have nothing to do with these murderers. They are none of my people. My people are good.

Whenever you find out anything wrong you come to me. I think it is very good to keep down the bad whites if you can. What if I promise here that I will be good when there are so many men in Yakama City that want to kill me. These few words I want to understand, that there is justice done to us. I am trying very hard to keep the country at peace. The Indians can lie, but the whites can beat the Indians lying. All the whites here are down on me, but in the Kittitas I have some friends.

I am not afraid of those people in Yakama City. When they had me it did not scare me. I have a strong mind, and the people in Yakama City know it. I am not afraid of them. I don't like for you to talk to me that way. It doesn't suit me to stay here. I want to travel around and see all my people. I am not afraid. I have a good deal of property and I want to go see it. I don't like to have it rushed. These things must be done slow. I am ashamed to live in that nasty hole I am in. It stinks

very bad and it makes me sick. I will go over there and see what their minds are. Don't rush the matter, go slow and I think everything will be all right. You go with a rush they will be alarmed and won't know what it means. It had better be explained to them.

I don't want anyone to lie to me like Enish did when he came to me at Priest Rapids. I came very near losing my good sense. If I had, things would have gone very wrong.

AUG. 31, 1879

MOSES FARM IN MOSES COULEE

MOSES: "You know Haw-meal, he belongs on the Wenatchee, he is now in the Kittitas Valley. He is trying his best to induce the Indians to leave my reservation by telling them that in one year I will be sent farther up the Columbia, and in another year I will be sent farther, and so on until in about 3 or 4 years the reserve will be taken away altogether, or I will have only a small place where I will become very poor. He tells the Indians that I have not been to Washington, that I am not a chief, and that there was no reserve given to me. He says that the Indians ought not to believe anything I say, because the white men in the Yakima and Kittitas valleys told Haw-meal and the Indians that the government gave me a large sum of money for the Indians and I kept it all for myself. This is the way I hear the talk that is going on. I don't hide anything. I want to let you know what is going on. I don't think Haw-meal and his Indians ought to be left in the Kittitas Valley. If he doesn't want to come here let him go to the Simcoe reserve. I worked hard for all the Indians. I came near losing my life several times. I was taken to jail in Yakima, I had strong irons on my leg. I went to Washington and was very sick on the salt water. I talked to the president and he told me I should be chief and that I should look after all the Indians on this reserve and I will keep my word. I will do it. Whenever the big chief in Washington tells me I am no more chief over the Indians then I am done. I want to keep my word with the great father in Washington, but the whites are against me, they tell the Indians not to believe me. The white men above me in Colville are against me, the white men below me in Kittitas and Yakima are against me. By and by the white men will have a great deal of trouble with the Indians and they will say Moses did it. I, Moses, am different from other chiefs. My father before me was chief over all this part of the country. I was not made chief by the priests nor was I made chief by the Bostons, but I was always looked upon by the Indians as the head man. These other little chiefs either name themselves chief or the whites name them. The white men tell these small chiefs you ought to be chief, I would not listen to Moses. Too much of this talk is very bad with the young men. It makes them foolish, they lose their senses and they won't mind anyone. By and by the whites will have trouble with them.

You remember Tenas George, Billy Granger and Smith when you were up here. These men told chief Susupkin to kill me and then Susupkin would be chief. I think that Haw-meal and his crowd ought to be put on the reservation.

I will be at Okanagon soon with my family and my people. You must help me keep the Indians straight. Send me a paper and tell me what to do, General. I am done."

Nov. 20, 1879

KARTAR

(Moses has got back from his trip. As usual when a chief gets back from a trip his men come to see him to hear the news. Accordingly, there are a good many Indians in Moses lodge. It looks like old times. He told them he had been well received by the Indians north of him. He made several friendly trades with Susupkin and others up there. I saw several of the articles he brought back.

MOSES: He says that the four whites up at Soyoos lake, namely Smith, Reynolds, Granger, and Jack have made up with Tonaskit to remain there, but he said outside of Tonaskit, all the Indians were in favor of all whites leaving the reserve in the spring. This he says must be done. He says that chief Susupkin and all his people were his friends and that they were glad to see him. They have agreed to let Phelps remain. Moses said that Miller and Freer do all they can to keep the Indians from coming with him. Moses told me that Smiley had told the Indians that he knew Moses would not have his reserve very long. He says it doesn't make any difference who wants or who sends for him, he will never leave his home alive, except if General Howard sends for him he will come. He means that he will never again be arrested by the Yakima people.

MOSES: I know why Cornoyer is mad at me. All the way to Washington he told me that he liked me and that he was my friend and that he would like to be my agent and come with me. I did not say anything. Coming back, he said to me, "Moses, you want a good man to be your agent. I am your man, take me." I looked at him and said, (putting his hand on my shoulder to show how he did) "No, no, no, friend. I don't want you at all." His face changed and his tongue took another road, and now we are no more friends. But I think a good many of his Indians will come here in the spring.

Then he said you know that father Wilbur had me brought to the Yakima jail last winter. I will never like him any more. Tell General Howard to come and see us when the snow goes off. I am done.

MAY 31, 1880

LAKE CHELAN

MOSES: Moses said Wapato John did not tell him what part of the reserve he would settle on. The place he took has been claimed by Enemosechee and his people for always, and when he took it, he did not ask their permission. Moses said although he speaks against me, I will not interfere. He said I don't remember that there was an understanding that the post should be built on the reserve. If they do take it I will not say anything, but I don't think the soldiers ought to build there. Lalteze sent 2 Indians to let me know what was going on in the Spokane country, and said that we might as well fight this summer as wait 2 years longer, and then fight, because, Moses, you will lose your reserve for sure.

JAN 5, 1879

PENDLETON, OR

These Umatilla men were hanged for the murder of George Coggan at the end of the Bannock war. Aps proclaimed his innocence.



Courtesy Oregon State Archives
White Owl and Quit-A-Tumps were
hanged in Pendleton in 1879.

OLD MAN (Relative of condemned)

---I have come to look upon your manhood while you spirit is still in your body. Your spirit will soon be separated from your body. Do you still believe in the great spirit above? Men cannot do you any more good, though if you believe in the religion of the whites you can desire a priest or a minister, if you wish to talk to them. Our life is short. I am an old man, but it seems yesterday when I was a boy. I, too, will soon be in the spirit land. Take courage, you know that no one can kill the spirit. The land beyond is beautiful, no wars or sorrows or pain. Ask the great spirit to take you beyond. Ask him to love you and to show you the light again so you can see your relations and friends in the land of the spirit.

Prisoner QUIT-A-TUMPS:

---If I die now or at some other time it is all the same. The great spirit knows who is right, the Indians or the whites, sees everything, and knows all things. I don't want any minister or priest to pray with me. I would like my relatives to have my body.

Prisoner WHITE OWL:

---Indians have very little sympathy from the whites. They take everything we have, and when we are poor and have nothing, they take our lives. All our people are passing away, and soon there will be no more Indians. I don't know if it is preferable to live or die. Indians were once very happy, but now life is a burden. I speak to the great spirit, and he tells me everything will be right. I know it will because he does everything well. The ministers and priests are men like us, they tell lies. They talk one way and do the other. They do a great deal of harm because they know so much. I don't want any of them to pray with me, the great spirit will take care of me. I wish the whites to give my body to my people.

Prisoner APS then said:

---I love the sun first, because I can see it and see its effects. It is the great light, without it though we have eyes, we could not see. It gives life to everything. It causes every kind of vegetable to grow which gives man and beast food. I will live again. My soul, my spirit, cannot be killed. I did not have a fair chance for my life any more than the few horses I have have with the herd of the white man. They too, the red mans great friend, the Indians horse, by and by will be no more. I am willing to die. I know it will be well with me. I cannot believe the white man any more. I want to talk to the great spirit myself. I dont want the white man to talk to the great spirit for me. When my spirit is gone, I want my people to have my body. They know what to do with it.

Skolaskin (Sanpoil)



AUG. 24, 1879

WHITESTONE

COLASKIN I, Colaskin am chief of these people by the consent of these 6 old men and of the tribe, but I am also a preacher, and this authority I get from the Great Spirit. You see these 120 Indians, they all believe as I do. We have a Great Spirit which we look to for everything. If we are good he will show us how to get along in this world, and when we die we will not remain in darkness, but he will bring us in the light again. The Great Spirit is always in the light, and he wants us to understand him so we can work ourselves to the center of the light which is himself. Indians that are controlled by bad spirits will always remain in the darkness until they reform. Our church is good, we don't have to give anything to the priest. We preach to each other. We are glad you came here to us today. You understand us and we understand you. The bad whites and bad Indians call us Dreamers, but you know we are not. Talk strong to General Howard concerning this. You see we don't drum, we don't paint, we don't drink fire water, we don't gamble with cards, we don't gamble with e-cluck-e-ma, we don't steal, and we have only one wife. The Dreamers do all those things. We are glad you understand us straight and that General Howard will know the truth. Tell General Howard we don't allow bad Indians to come among us. He knows what country we occupy, the Whitestone and Sanpoil. Moses has a large country below us, and we don't want him to come and rule over us.

SMOHALLA (Wanapum)
(Yuyunipitquana)



Nov. 20, 1879
KARTAR

He said the reason he did not go to Washington with Moses and the other chiefs was because the government never kept its promises with the Indians. He has traveled all over the country. He went to California in 1846. He is well posted. He depicted to me all the Indian troubles since 1847 and also the treaties that were made with the Indians and then said, when did the Indians ever get their rights? I said to him the government has given the Indians a fine land and they should go farming.

He answered that after the Indians had worked hard, and had made himself a good home, the Bostons would come and take it away from them. This land we won't have very long. Moses, myself and a good many Indians were told a long time ago by Governor Stevens that we could always live at Priest Rapids and White Bluffs and Moses Lake. We like that country. That is our father's home. See the snow here? There is no snow there now. We were driven away from there and brought here. Now, how long shall we stay here? Not long. The Bostons will want this country and where shall we be taken to? Tell the white man not to come here and take this land away from us because if they do the Indians will make the ground red. We cannot go any farther. See, there is the King George country. When the Bostons took Moses to the Yakima jail last fall, what had he done? I ran away not because I had done anything, but because I knew what the Bostons would do. I lost 50 head of horses when I ran away. The Yakima people stole them all. I see one of my horses here and there, but I don't say anything. I have been a good friend to the whites. I am accused of being bad, but it is not so.

Here Smohalla showed me recommendations from seven different reliable men.

If you and General Howard are our friends you will look out good for us. See how we need to be pitied. See when the Bostons first came to this country they were very poor. Some had only 2, 3 or 4 steers. Their clothes were all torn. They had only a little to eat. Now see them. They have gotten rich on the Indians land, and they won't give the Indians something to eat for nothing. The white man won't let us have land, deer, fish, berries or roots. What shall we do? The Indians have no friends. The great spirit made the land for all his children and we should live in peace. When we were strong we did not say anything, you know. Now the Bostons are very strong and they want it all. The great spirit talks to them and says why do you do that way to the Indians, but they won't hear his voice, after we are dead, the great spirit will give us a land that the white man will not be able to take away from us. It is only then our hearts will be glad.

LOT (Spokane)
(Wistel-Possum)

Dec 5 1879
LITTLE SPOKAN FALLS

This chief making the sign of the cross said, "Can you speak this?" I said oui. He then got an Indian who could speak good French. I asked if he knew me and he said yes, he had seen me at the Sanpoil council last summer. I asked him if he had gone to see Moses and told him he would come onto his reservation.

He said it is true I went to see Moses, but I never told him that I was going to come on his reserve. We don't know how long he is going to keep it, and besides, this is our home and we will not leave it. We have our farms and the fishery. Moses has sold his country and now he is moving on other peoples land. This is not right.

I asked him did you tell Moses if you could sell out here you would move on his reservation?
I did not.

I asked him if they had citizens papers.

He said, no, we look for the government to give us this land. General Howard told us we could stay.

I said, "did you understand it that way?" he said we did. I could say nothing. I told him it would be best if they took out their papers.

He said we don't understand that, and the white man tell us we will have to pay money every year.

I said, yes it is true, all white men pay taxes.

I told him that it was the wish of the Government that all Indians who were not citizens should go a reservation.

He said we shall see by and by. Tell General Howard we are peaceable, that we have our homes here and we want to stay. Does General Howard know we like him?

I said he does.

Well then tell him we don't want him to kish kish (drive us away) us from our homes or let the Bostons take this land from us. We are glad you came to see us. We hear so many things it makes us foolish. I am done.

JULY 21, 1880
LOWER FISHERY, SPOKAN RIVER

LOT: Oh, Frenchman, you have come to us. Why don't you tell us we have this land? This was our fathers milk when they came from the ground. When our eyes were open it made us live. We don't know any other land. Our hearts hurt us if we sleep and dream we are kish kish from this land. My heart is heavy because of the chiefs' talk that came to us at the Falls. I have so many hearts now I don't know what to do. I don't want my people to take a bad heart, but they say we won't sweat at this work, we will be kish kish from our land. Tell General Howard not to take a bad heart because of us. Put your head down a little to hear this. Talk loud to Washington so they may hear. When you see this paper you will know our hearts.

SPOKAN GERRY

(Slough-Keetcha)



Property of University of Washington Libraries, Special Collections

DEC 8, 1879

NEAR SPOKAN FALLS

Gerry says that when you were here last spring he asked you if the Spokane Indians could have their land, you answered him that you would write to Washington. He says he is waiting for that answer, but one thing sure, he says, you may take this land by force, but before he is taken away from his country he will have something to say. He said I am going to write to Washington and tell them this. If you take all this land away from me and take me away, you must pay me for the land from Fools Prairie to the Palouse River. This is what our grandfathers always claimed.

?

1879

Little Spokane 16 miles from the Falls

Oh Frenchman, how much do you want us to bear? The Bostons send you to us and you stand between us and them. You tell us not to have bad hearts. Half our spirits now live with the dead. I saw with my own eyes today, the Indians blood spilled by the white man. There is nothing to make our hearts glad. The promises the white man made to us have been broken. They bring diseases among us that we never knew anything about, and the white men scared all the game away. The camas country is being all fenced up. Soon there will be no salmon. Our relatives are going to the spirit land fast and we are left to mourn.

LALTEZE (Spokane)

May 8, 1880

NEAR SPOKAN FALLS

Lalteze said we cannot have confidence in anyone. You, Frenchman, you take the Bostons part. A long time ago, you were the only whites in the country. You took Indian wives. You got children. Now the Bostons send you. Why? I will tell you. They are afraid. We will suppose this to be a bench. They put the half breed next to us, then the Frenchman, then the Boston. The Boston pushes both of you against us until there is no danger. You are like us. You will disappear too. Where are they all? There used to be a good many French. Lalteze told me also how near they came to having trouble when I was here last fall.

SKY-AM-TE-CUT (Spokane)

MAY 8, 1880

NEAR SPOKAN FALLS

See, Glover came here and he claimed the Spokane Falls. By and by he made a division into small lots large enough to build a house. He gets from \$50 to \$400 for these lots now. We own all this country and they steal it from us and don't give us anything. General Howard says he will put us somewhere, but we won't go until we get something for this land. It is not only here at the falls, but they are jumping land from the Indians who have cultivated it for so long. Is this right? The government is against us. The priests are against us. Cowley, the Boston preacher is against us. All the Bostons are against us. We have no friends. What shall we do?

I don't want to fight for the country across the Spokane River, but if you take me somewhere, you must pay me for my country. If I have to go, I want to choose my own place where I would like to go. You must not tell me I must go here. Now I ask you if I can talk to my people.

SKULL HULL (Spokane)

JULY 14, 1880

LITTLE SPOKAN

You have come to us straight, I see that. I have sent 9 papers to Washington, and I think they are in the river. Ten years ago this river was the line. Oh yes, we talked about this. You know the line. You see how much I have given away. It is now 10 years since I made this line, and I say today I didn't make up this today, I always made it. I will keep this land. You told us long ago that we should always remain here. Oh yes, we look upon this land as we do the sun. This land is our father and mother. Oh yes, I want this land, and it shakes me up when I hear you want to take it away from us. Straight I tell you that parting with this land is like parting with my flesh. Oh yes, the Bostons come and you see that this is my land. Your chiefs come here all the time to ask us where we want to go. I tell you Bostons I only want half of this and you can settle all around us. Today I say my people will cultivate his land. It is good you understand, General Howard, what I say today is my heart is good. Don't believe all the bad talk you hear. We are good. I tell you today the Bostons want to make us mad, but we have a good heart. This land is all I want. I am not mad at all the whites. This is the thing I say, that we both live together and eat the same things, and we don't have a sick heart. You come all the way from the soldier chief and say to us why don't you go to Moses land, and I always said no, no, we will not go, this is our land. My heart is here, I don't want to go anywhere. I always say I am an Indian, I am not a Boston. I want General Howard to understand me well what I say to you. I have sent 9 papers to Washington, but I get no answer. Tell me quick, General Howard about this, and talk strong that I want half of this land. If you get us that land we will never go on the other side of the Spokane. I have talked about this for a long time now. This is the land. You will understand his, Boston, you are from the other side of the King George line. Don't send anyone to us but the Frenchman to tell us what you want to say. There have been 8 Boston chiefs to tell me to go, now my heart is sick. If General Howard sends anyone we want it to be you, and no one else. It is good, General Howard, that you understand what I say. Don't believe the talk you hear about the Spokans. We are surrounded by the Bostons but our hearts are good, and the talk is all on one side. I think all the Bostons tell you to go and fight the Spokan boys. Oh yes, Frenchman, we talk good today. Moses has cut his land up and left Colaskin. We talked a long time ago, and his land would be at the mountain near the lake.

BATES PEONE (probably Babtiste) (Spokane)

JULY 15, 1880

SPOKAN FALLS

I write to you, General, because I want you to know these things. We want to take this land and pay for it in 5 years. We will gather up from among us money to pay for the entry. Some will give \$.75, \$1, \$1.50 and \$2 until we have \$15. We are Catholic. General Howard knows Bates Peone. I am like a white man. I take out my paper and stay on my land all the time.

I talk straight to you. I don't talk twice. You hear many things from the white people. I think you believe it. The white people are always mad at me because I took up this land. We are far apart, but when you see this paper it will be like we shake hands. Don't talk too fast to us. Our ears don't take it that quick. Don't show us too many roads, the Indians will get lost that way.

CHIL-APPEN-ANSUM (Spokane)

JULY 17, 1880

MOUTH OF LITTLE SPOKAN

This is the story of the oldest man in the tribe.

He says that the French were the first among us. When they first came, they camped on the Little Spokane, and the Indians went to see them. Hundreds and hundreds and hundreds. It surprised us to see people so white. They had guns, and the first, time we heard shooting it frightened us because we thought it was a stick that talked so loud. The first ones to talk to us about God were the Bostons, but when the priests came they told us not to believe them, because they did not know anything about God, but the Bostons are sent by the devil. Now I am very old. I say there are very few who know God. I have not been able to see the sun for 18 years. My children will show you where the French built their houses. They stayed with us 4 years.

Gerry was very young and went way off with the white men. He was gone 4 snows and when he came back he told us not to believe the priest. Gerry drinks too much fire water. He has made us bear a good many troubles.

Tell the great chief not to move us away. Tell him the great spirit put us here and if we are taken away he will be mad. The great spirit did not send the white man here to make us suffer. Long time ago we were strong, we did not harm the white man. See how poor we are now and how we need to be pitied. Let us die here. Pretty soon there will be no Indians. I cannot talk, I am too old.

SQUILICAN (Spokane)

JULY 17, 1880

LITTLE SPOKAN

It is good to be friendly, our children can play together. Oh yes we talked about the land. When you get this send it to Washington quick. If the Bostons cross the trail with the fence we will say nothing. Tell them at Washington that it is a very rocky country, but we want it.

You understand that I claim half of this country, the Little Spokane. You understand, General Howard that your children drink half of this water and my children drink the other half. Howard, you can see that there is not much of this land that is good. I want to have it. I am proud of this land, and I always tell my people not to have a bad heart. I took this land long ago, but now they come across the river and get mad at me. You understand, General Howard, that if these bad people write to you, don't believe it. We understand each other. I say I don't want to do anything wrong, but we take this land. I say today that I am not going away from here. I like this land. It is good if you understand that the whites are abusing me. When you get this paper, I want you to send it to Washington quick.

AM-MA-MISHE (Spokane)

JULY 22, 1880

SPOKAN RIVER

Who told you to come? I will say this long. Does the big chief in Washington know that our hearts cry in our bodies? We put our hands this way and we feel our hearts go this way. The Indian looks tomorrow, tomorrow, tomorrow...and we don't see any good coming. Will you let the old men die here and bury us where the great spirit put us? We turn our face from all the land, but this land our eyes will always see. That is all.

These quotes were written at Fort Spokane when Wilkerson was taking the children to the school at Warm Springs.

OLD INDIAN / MOSES

NOV 1 1880

WILSON CREEK

This old Indian said—

Why did you bring this Boston here to beg for our children? You know we don't give up our children that quick. Did this Boston think he could come here and that he could carry off our flesh in a far off place without us moving after them?

Then MOSES said: It was understood among all the Indians that we should have a school on this reserve. We were promised this. Now you have changed your mind and you give us something new. We cannot give up on the first promise, besides we have not had time to think about this. It is late in the season and the Indians want to fix themselves for winter. I will talk to my people this winter, and maybe in the spring the children can go.

?

NOV 14, 1880

FORT SPOKAN

Oh, Frenchman, tell us, will the Boston man take care of our children? Our hearts tell us we will never see our children again. If we were to part with horses, money, blankets and things to eat we would make up our minds quick, but look, our hearts are heavy when we see our own flesh go.

WILLIAM THREE MOUNTAIN (Spokane)

NOV 15, 1880

FORT SPOKAN

The most affected by the parting was William Three Mountain. They were all on and underway when we met him in the road just as we were leaving the post. He took off his hat and took hold of Capt Wilkinsons and my hands and said,

you two belong to the Lord. I prayed to the Lord to show me the right way, and he said this to me. Do bring up your children right. My heart is tired and sick. I am very old and I don't think I will ever see my children anymore, but I will pray for you and for my children. White men don't know how much Indians love their children. I will not look. My heart is very low.

As he said this the tears dropped down his cheeks.